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TO PROVIDE FOR THE APPOINTMENT OF A COMMISSION
TO INSPECT AND REPORT ON THE CONDITION OF IN-
DIANS, INDIAN AFFAIRS, AND FOR OTHER PURPOSES.

MARCH 16, 1886.—Committed to the Committee of the Whole House on the state of
the Union and ordered to be printed.

Mr. HOLMAN, from the Committee on Expenditures for Indians and
Yellowstone Park, submitted the following

REPORT:

[To accompany bill H. R. 6973.]

*The Special Committee of the House of Representatives appointed by the
Speaker on the 4th day of March, 1885, to inquire into the expenditure
of public moneys in the Indian service and the Yellowstone Park, and
certain other matters connected therewith, submit the following report:*

The provision of law authorizing the appointment of the committee
is contained in "the act making appropriations for the legislative, ex-
ecutive, and judicial expenses of the Government for the fiscal year end-
ing on the 30th day of June, 1885," approved March 3, 1885, and is as
follows:

That a committee consisting of five members elect to the House of Representatives
of the Forty-ninth Congress to be appointed by the Speaker of the House of Repre-
sentatives of the Forty-eighth Congress shall prior to the first Monday of December
next inquire into and investigate the expenditure of appropriations for Indians, under
treaty, for their support, for their education, or otherwise, and whether any changes
should be made in said appropriations or their expenditure. Said committee shall
also inquire into the expenditure of public money for the Yellowstone Park and the
administration of the laws applicable to said Park, whether any change should be
made in said laws or the boundary of the Park and what steps if any can be taken to
make of practical benefit and utility that portion of the public domain. That said
committee shall have power to appoint subcommittees, and visit the places where
appropriations mentioned herein are expended, and in doing so they are authorized to
use Government conveyances and means of transportation. Said committee or any
subcommittee thereof shall have power to send for persons and papers and to appoint
a clerk, and the committee may report by bill or otherwise to the Forty-ninth Congress.
A sum sufficient to pay expenses of said committee hereby authorized and of witnesses
that may be summoned before it, is hereby appropriated out of any money in the
Treasury not otherwise appropriated, which shall be immediately available and pay-
able on the draft of the chairman of said committee in sums not exceeding one thou-
sand dollars at any one time.

The committee met at Omaha, Nebr., on the 15th day of July, 1885,
and at once proceeded to

ROSEBUD AGENCY,

on the great Sioux Reservation, in Dakota.

Here they met a large number of Sioux Indians connected with that
agency, inquired into the management of the affairs of the agency, the

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issue of rations and annuity goods, the condition and progress of the Indians, and the state of their schools, taking such testimony at the agency bearing on those subjects as could be obtained.

The committee then visited the

PINE RIDGE AGENCY,

90 miles west of Rosebud, on the same reservation, the region occupied by the large body of Ogalalla Sioux, some seven thousand in number, and about five hundred Northern Cheyennes, who a few years ago removed to this reservation from the Indian Territory.

The Pine Ridge Agency was found important, not only on account of the large number of Indians under its control, but especially in view of the presence of Red Cloud, claimed by himself, and at least his immediate band, to be the head chief of the Sioux tribe, and of many other prominent and influential chiefs, both of the Sioux and Cheyennes.

The greater number of the Indians of this agency, as well as at the Rosebud Agency, were found settled on separate tracts of land, generally along the small streams of water, with small tracts of land in cultivation; but at Pine Ridge an unusually large number of Indians, both Sioux and Cheyennes, were found permanently encamped near the agency, a state of things unfavorable to the progress of the Indians, as it will appear that the breaking up of the villages and the occupation of lands in severalty, where some degree of progress has been made and some knowledge of the value of separate property has been acquired, is indispensable to real and permanent progress.

The committee made a somewhat extended examination of the section of country occupied by the separate families and into the character and extent of their farming, inquired into the expenditures for employes and other purposes, and into the condition of the schools.

At this agency one of the most extensive of the industrial boarding-schools, entirely under the control of the Government, has been established, with a large attendance of children, although only a small number were in attendance at the time of this visit of the committee, as a vacation was allowed during July and August, during which period all the children were permitted to return home for at least several weeks, a portion of them, however, being at the boarding-school in turn during the vacation.

The committee met here a large body of the Sioux and Cheyennes in council, the proceedings of which will appear in the appendix.

The committee next visited

DEVIL'S LAKE RESERVATION

in Northern Dakota. Here the committee took testimony in regard to the expenditures at the agency, the condition of the schools, and of the Indians. The testimony of the agent, John W. Cramzie, which appears in the appendix, will be found interesting. These Indians, numbering 925, belong to the Great Sioux tribe; they are favorably located on the north side of Devil's Lake, a beautiful sheet of water, in a fertile reservation containing 230,400 acres of land. They are well advanced in civilization. The Catholic Church has for a long time had missionaries and schools among them, and the Presbyterian Church had a school on the reservation without Government support.

The annuities of these Indians expired with the fiscal year 1833. Since then Congress has annually appropriated for their benefit \$8,000.

They also have an income from the sale of lands of the old Sioux reservation in Minnesota and Dakota, expenditures from which in 1885 amounted to \$6,847.77.

The cost of the industrial schools, boys and girls, were as follows for the last year, as stated in the testimony of the agent:

There are about two hundred children of school age on the reservation. Last winter a day-school was taught at Crow Hill by a native, under the auspices of the Presbyterian Church. This school received no Government aid.

The industrial boarding school for boys and girls received last year from the Government, in payment for teaching, \$3,033.33, being at the rate of \$12.50 for each scholar for six months.

The scholars at the other school are clothed and subsisted by the Government, and the teachers therein are paid stated salaries per year. The total cost of said school, including salaries of all employés and teachers, and for subsistence during the last fiscal year was—

Amount of vouchers issued for contract school.....	\$3,033 33
Amount of salaries paid for boys' school.....	2,000 00
Total expenditures for subsistence and clothing and general running expenses of both schools, about.....	7,180 28
Total.....	12,213 61

Statements showing amount paid for regular employés during fiscal year ending June 30, 1883, at Devil's Lake Agency.

Third quarter, 1884.....	\$1,144 78
Fourth quarter, 1884.....	955 65
First quarter, 1885.....	1,080 33
Second quarter, 1885.....	1,315 00
Total.....	4,495 76

The above is made up as follows:

Physician (M. J. Drabelle).....	1,020 65
Clerk and storekeeper (William Dobson).....	1,000 00
Blacksmith (Louis Swanson).....	720 00
Carpenter (Antonie Buisson).....	720 00
Assistant farmer (Indian).....	240 00
Teamster and laborer (Indian).....	240 00
Engineer (Indian).....	125 33
Blacksmith's apprentices (Indian).....	69 78
Carpenter's apprentices (Indian).....	105 00
Special employés:	
Three assistant carpenters, one month (Indian).....	60 00
One sawyer, two months (white).....	120 00
One harness-maker, one month (white).....	75 00
Total.....	4,495 76

Appropriation for farmers:

One additional farmer (Thomas Reedy).....	900 00
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Interpreters:

One interpreter.....	300 00
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Employed at Turtle Mountain:

One overseer and farmer.....	900 00
Indian police at Devil's Lake.....	972 00

(There were 2 officers and 13 privates during the last year, at \$8 and \$5 per month. The number is now reduced to 1 officer at \$10, and 10 privates at \$8 per month each.)

Total expenditures from the fund, "proceeds of Sioux Reservation in Minnesota and Dakota."

Indians, for hay.....	\$240 60
Indians, for wood.....	800 00
New machinery for grist-mill.....	450 59
New machinery for grist-mill.....	290 59
Labor on refitting grist-mill.....	159 25

Labor on refitting grist-mill.....	\$28 00
Medicines for public animals.....	21 85
Working tools.....	33 70
Lumber for Indian houses.....	3,000 00
Material for refitting mill.....	9 70
Blacksmiths' coal.....	42 65
Machinery for mill.....	2 50
Carpenters working on Indian houses.....	702 00
Repairs of engine boiler at grist-mill.....	70 94
Indians, for flour.....	450 00
Employés:	
3 Indian assistant farmers, special for two months.....	120 00
3 assistant carpenters, Indians.....	60 00
1 additional assistant farmer, white, two months.....	150 00
Wheelwright for two months.....	150 00
1 painter, Indian.....	24 00
	6,847 77

The committee then proceeded to Bismarck, on the Missouri River, and descended that river to the

STANDING ROCK AGENCY,

on the northeast part of the Sioux reservation, Dakota; visited the industrial boarding-school at that agency and had a conference with a large body of the Indians, and inquired into their condition; also into the expenditures at the agency, and passed over an extended region of country occupied by the Indians of the agency up to its north boundary.

A large number of the Sioux Indians who, under Crazy Horse and Sitting Bull, left the reservation on the war-path in 1876 and were engaged in the massacre of General Custer and his troops on the Little Big Horn, in the Crow Indian Reservation, belong to this agency; and it was claimed by the agent and others that these Indians were quiet and orderly, and making unusual progress in agricultural pursuits.

Fine herds of cattle, owned by the Government, under the control of this agency, and some land well cultivated by the Indians, and the industrial boarding-school were noteworthy features.

The committee traveled by land from Standing Rock to the Northern Pacific Railroad, thence to the northern border of the Great

CROW RESERVATION

and visited the agency, 42 miles south of the railroad; made inquiry into the expenditures, the condition of the Indians and their schools, and the system of irrigation of the magnificent valley of the Little Big Horn and Big Horn Rivers embraced in the reservation.

The very small number of Indians near the agency was remarkable, as encouraging the prospect of these Indians becoming at an early day self supporting. The subject of irrigation mentioned is one of special interest, as bearing on the self-support of the tribe.

The testimony in the appendix is referred to.

Returning from the Crow Agency and Fort Custer to the Northern Pacific Railroad, the committee proceeded by rail to the

YELLOWSTONE PARK,

in Wyoming, and there took the testimony of several scientific gentlemen found in Government employment in the Park, as also others, as to the proper boundaries of the Park, the protection of its forests, and

the expenditures for protecting its objects of interest—a statement of which will appear hereafter in this report.

The committee then visited the

JOCKO RESERVATION

of the Flathead Indians, examined the agency, and the extensive irrigating ditches which have been and are being constructed by these Indians, under the supervision of the agent, and visited the Saint Ignatius Mission, on the reservation, at which point the great interests of the Flathead Indians concentrate. Here, two schools, one for boys and the other for girls, 75 in each, in full operation, under the charge of the Catholic Society of Jesus, were of special interest.

In connection with the subject of the education of the Indians, the committee will have occasion to refer again to these schools and the special value of the system adapted to the general advancement of the tribe, as well as to the education of the Indian children.

CŒUR D'ALENE AND COLVILLE.

From the Flathead Reservation the committee proceeded west to Spokane Falls, and took testimony in relation to the Indians on the Cœur d'Alene Reservation in Idaho Territory, and on the Colville Reservation.

The committee then proceeded by the Northern Pacific Railroad to Pasco, and thence by the Cascade branch of that road to

YAKIMA,

and by private conveyance to the agency of the Yakima and other tribes of Indians.

The Yakima Reservation, with magnificent pastures on the mountain slopes, and the extensive valley of the Yakima River, of wonderful fertility, with irrigation, to which the river is admirably adapted, is an especially inviting region of country.

Here some testimony was taken, to which special reference will hereafter be made.

At the time the committee visited this reservation, the industrial boarding-school at the agency was suspended until the 1st of August.

From this agency the committee proceeded by the way of Portland to the

PUYALLUP RESERVATION,

near Tacoma, Washington Territory. Here the Indian industrial boarding-school was in full operation.

The committee made an extended examination of this reservation, not large in its territory, visited its school, and inquired into the condition of the Indians.

On this reservation the remnants of ten tribes are located. Reference to this reservation, and the duty of the Government to issue patents to the Indians to their lands in severalty, is referred to later in this report.

During their visit the committee met a large body of Indians from the upper regions of Puget Sound, who in a fleet of canoes had entered Puyallup River and fixed their camps on each bank of that stream. They came in great numbers, with all their properties, dogs and all,

and formed a wonderful contrast with the progressive and generally civilized Indians on the reservation.

GRAND RONDE.

The committee returned from the Puyallup Reservation to Portland, took some evidence there as to the expenditures and state of the Indians on the Grand Ronde Reservation in Oregon, to which reference will be made.

They then proceeded to San Francisco; and after taking some testimony in regard to the Umatilla Indians in Oregon, proceeded by the Southern Pacific Railroad to Manuelito, and thence north by conveyance furnished from Fort Wingate to the

NAVAJO AGENCY,

in New Mexico and Arizona. (The larger portion of this reservation is in Arizona.)

The Navajo Indians seem to have but little relation to or connection with their agency, which is located in Arizona, north of the Atlantic and Pacific Railroad, at the site of old Fort Defiance. The tribe is said to number at this time over 21,000, and are increasing. They occupy an extended region of arid, broken country, with occasional valleys. They are a peculiar tribe, almost exclusively engaged in pastoral pursuits, with vast flocks of inferior sheep and goats and great herds of ponies, but few cattle, and are peaceable, self-supporting, and independent. They are about the only Indians who ask nothing from the Government.

The committee examined into the condition of these Indians, and into the expenditure of money at the agency, especially the expenditures for increasing the supply of water, a subject of the highest moment to the tribe, and a subject to which the committee will ask attention in the latter portion of this report.

PUEBLOS.

Traveling eastward, the committee stopped one day at Santa Fé, N. Mex., and took testimony in relation to the Pueblo Agency, located at that place, into the expenditure of money at the agency, which is remote from the Pueblo reservations, and the condition of the schools on the reservations, which will appear in the appendix.

The committee separated at Halstead, Kans., on the 6th day of September, and met again at that place on the 15th day of October, and visited the

SAN CARLOS AGENCY,

on the Gila River, in Arizona, 108 miles north of the Southern Pacific Railroad, being furnished with transportation from Fort Grant.

The committee spent two days at this agency, and were accompanied by Hon. J. D. C. Atkins, Commissioner of Indian Affairs, who continued with the committee during the residue of their investigation. They held a council with a large body of the Apaches, Yuma, Tonto, and Mohave tribes, occupying the southern part of the reservation, and obtained from Captain Pierce, of the regular Army, who is in charge of this agency under General Crook, statements as to the condition of those Indians, the expenditures made for their benefit, and as to condi-

tion of the remnant of the Chiricahua tribe located on the northern part of the reservation near Fort Apache, a portion of which tribe, under Gerosimo, were, then on the war-path on the boundary of Arizona and Mexico.

The committee will ask attention to the testimony of General Crook and Captain Pierce, which will appear in the appendix, in relation to these Indians, the policy of their removal, the expense of their support, and the policy of dividing their lands among them in severalty.

At this agency, on the north side of the Gila River, the Government, some years ago, erected a large frame building for a boarding-school, but it has never been occupied.

The Indians on this reservation, known as the White Mountain Reservation, number about 5,000 (including about 400 Chiricahuas, who are a disturbing element in that region of country), and have made material progress in agriculture and in the irrigation of the fertile valleys of the Gila and San Carlos Rivers, but have no schools of any kind. The White Mountain Apaches, some 1,600 in number, are entirely self-supporting, having voluntarily left the San Carlos Agency, as stated by General Crook, where they were supplied with rations, two years ago, and returned to the White Mountain region in the north-west part of the reservation, with the permission of General Crook, and with the stipulation that they should receive no rations from the Government. They had formerly been removed from the White Mountains to the San Carlos Agency.

On the journey to San Carlos the committee, stopping over night at Fort Grant, took the testimony of Captain Dougherty, of the regular Army, in relation to the Apaches, and bearing on the question of detaching from it the mountain region south of the Gila River, the alleged existence of valuable deposits of coal in which, and its partial occupation by white men, is, in the judgment of many persons, a disturbing element in that region of country. This testimony will be found in the appendix.

The committee, traveling eastward from San Carlos, stopped at

ALBUQUERQUE,

in New Mexico, and had an extended interview with General Crook in relation to the Apaches, a statement of which will hereafter appear. They also visited the industrial boarding-school for Indian children, under the auspices of the Presbyterian Church, near that city.

The committee, proceeding eastward, entered the

INDIAN TERRITORY

at a point immediately south of New Kiowa, Kans., and crossing the Cherokee outlet, stopped at Cantonment, where the Mennonites have established an industrial boarding-school for Indian girls and boys among the Arapahoes and Cheyennes. This school is located at the site of an old military encampment, and they use the abandoned buildings for residences and the school. Quite a large body of Arapahoes and Cheyennes are encamped at and near this place—some of the leading chiefs of the Cheyennes.

It was in this portion of Indian Territory that the recent difficulty originated which during last summer required a large concentration of troops in the western part of the Territory, and the removal of the vast herds of cattle which had previously pastured on the great reservation of the Apaches and Cheyennes.

THE SCHOOL AT CANTONMENT

was one of the most interesting visited by the committee. It was the first attempt of the Mennonites to enter the missionary field of Indian education. The Rev. Samuel A. Haury is at the head of this enterprise, which embraces also a large boarding school at Darlington, hereafter mentioned. He has displayed great energy and admirable judgment in this enterprise, as well as Christian benevolence. But with so many Christian men and women who have devoted and are devoting their lives to the elevation of the Indian race, perhaps no discrimination should be made.

At this school all children, Arapahoe and Cheyenne alike, were received, and families of both tribes were encamped near the school, manifestly wishing to be near their children, but, as will appear, the Government has deemed it necessary to establish at Darlington, farther south, a school for the children of each race, apparently on the theory that the children of the two races would not do well in the same boarding-school. The Cantonment school disproves this. The Arapahoe and Cheyenne children mingle together as children of a single tribe, and yet they are strikingly distinct in some respects. The Arapahoes are the most docile, the Cheyennes the brightest and most independent.

At Cantonment the committee had an interview with a number of the headmen of the two tribes, which is set forth in the appendix.

THE DARLINGTON AGENCY,

on the North Fork of the Canadian River, the agency of the Arapahoes and Cheyennes, was next visited by the committee.

This has been made one of the most important agencies of the Indian tribes, and yet the number of the Indians of the agency is comparatively small.

Near the agency, and on the southwest side of the river, is Fort Reno, commanded by Colonel Sumner, an accomplished officer, with several companies of men, including a company of mounted Indians, apparently the most important post in the Indian Territory.

Captain Lee, of the regular Army, is the acting agent at this agency. There are three Indian boarding-schools at this place, and a very large number of persons in Government employment—a boarding-school for the children of the Cheyennes, one for the children of the Arapahoes, and one for the children of both tribes, under the auspices of the Government, with a large attendance of children in each. The committee visited these schools and took testimony of the agent on the subject of the expenditures at the several schools of the reservation, and a comparison between those under exclusive Government control and those under the auspices of the Mennonites; also the testimony of Colonel Sumner and several of his officers familiar with Indian affairs, in relation to the question how the Indians could be made self-supporting, which will appear in the appendix.

KICKAPOOS AND SHAWNEES.

The committee proceeded eastward and down the North Fork of the Canadian River and through that portion of the Indian Territory known as Oklahoma; passed the encampment, on the 4th day of November, of the Oklahoma settlers under Mr. Crouch on the north branch of the stream named, and visited the Kickapoo village on that part of the

Territory set apart to the Kickapoos, inquired into their condition and into that of the Shawnees who some years ago left the lands allotted to them in severalty in the Pottawatomie Reservation south of the Kickapoos and established their homes on the Kickapoo Reservation with their consent, and were gratified to learn that notwithstanding the fact that they were not willing to accept the lands allotted to them in severalty, they were making fair progress in the new settlement they had made. The committee were not able to learn that the Kickapoos made any objection to the Shawnees occupying a portion of their land.

The next point of importance reached by the committee was the

SAC AND FOX AGENCY,

in the heart of the Sac and Fox Reservation, immediately west of the Creek Nation. Here the committee made inquiry into the expenditures, the condition of the school, and the state of the Indians.

The Sac and Fox Indians occupy this region of country under special treaty, being a part of the Indian Territory ceded to the United States by the Creeks and Seminoles. Their affairs are controlled by a council of five chiefs, of which Keokuk is head chief.

The committee examined several well-informed persons as to the expenditures, schools, and state of affairs generally at this agency, and had an extended interview with the leading men of the tribe.

The industrial boarding-school, in which many of the Indians take a lively interest, is a feature of this agency.

A saw-mill, erected by the Government some years ago at large expense, was pointed out, which was so worthless that it had never to any material extent been used.

The committee traversed the Creek country to Red Fork, on the Arkansas River, to which point the eastern portion of the Atlantic and Pacific Railway has been constructed, and went from this point by rail to Vinita and thence to Muscogee, in the Creek Nation, the site of the

UNION AGENCY

of the five civilized tribes.

At this agency the committee had an interview with the chiefs and other headmen of the Cherokee, Choctaw, Chickasaw, Creek, and Seminole Nations, in which some matters not directly pertinent to the subjects of inquiry with which the committee was charged, incidentally arose, especially as to the dividing among the Indians in those nations of their lands in severalty and as to settlement of Oklahoma by the whites, and the policy of settling Indians on that portion of the Territory.

At this point, on the 8th day of November, the committee separated.

CONCLUSIONS.

It will be seen from the foregoing statement that while the committee found it entirely impracticable to visit all or the greater number of the agencies on account of the widespread region of country in which they are located, yet they visited agencies in every section of the country, and as far as was in their power completed the inquiries which they were directed to make, and yet from the magnitude of the subject and the extended field of inquiry and the comparatively short period of time under their control it was practically impossible to enter into the inquiry of the details of expenditure at any of the agencies beyond an inquiry into the number of employés, salaries paid, and other incidental matters.

In any of the leading agencies where annuity goods as well as rations are issued to the Indians, any attempt to investigate the details of administration, the rations and goods issued, the accounts kept, the management of property under the control of the agency, and all else incident to the distribution of a large amount of property where thousands of persons are the recipients, would be wholly impracticable to a committee of Congress.

It would require, indeed, a careful observation of the current method of administration through a considerable period of time. Besides, in the very nature of things, a large discretion is vested in the agent; and the committee is impressed with the belief that there is no branch of the public service where the opportunities are so great for peculation and embezzlement as in the Indian service, none where detection is so difficult, none where the discretion of the public officer is so great.

An Indian agency is an absolute autocracy for the time. No employé has an opinion except that of the agent; no information is voluntarily given; every employé is at the mercy of the agent. The Indian Office or Interior Department, appointing both the agent and the clerk, is able in some degree to guard the public interests, but the committee is informed that the manifestly improper practice has prevailed in former years of permitting the agent to name his own clerk, and permit several members of an agent's family to hold office under him. In such cases it would be remarkable if the interests of the Indian do not suffer. The committee is informed that agents of the Indian Office visiting the agencies to examine their accounts not unfrequently become the guests of the agents whose accounts they are sent to investigate. Under such circumstances it is not to be supposed the investigation is very searching. Instances have occurred where not only the employés of the agency, but also an inspector, have lost their official positions by questioning the integrity of the agent's management of the affairs of his office, and that, too, without investigation as to them. Besides, when the Indians themselves complain of their agent and question his integrity, it is said that it will not do to give any countenance to such complaints as it would encourage insubordination among the Indians. A good agent, who displays an interest in the Indians, generally in a great degree, secures their respect and confidence.

Under the present system there is no guarantee of integrity in the administration of an Indian agency except in the personal honesty of the agent, except it may be in the integrity and independence of the clerk.

The committee, in view of the foregoing, beg leave to submit the conclusions they have reached in regard to the general subject of expenditures in the Indian service, the policy that in their judgment ought to be adopted to render the tribes self-supporting, instead of remaining in a large degree a charge on the public Treasury, and the subject of the education of the Indian children, in the order following:

INDIAN SCHOOLS.

The results of the efforts on the part of the Government and of the Christian denominations for a number of years past to educate the Indians is not generally seen in passing through the tribes, yet there are instances in which the results are more than satisfactory. It must be remembered, however, that until a comparatively recent period no general effort has been made by the Government to educate the Indian children, and even now no schools exist among many of the tribes. Whatever was accomplished in former years was mainly due to the

Christian charity of a few religious denominations, the effect of whose work is especially manifest in some of the smaller tribes. These denominational schools were generally connected with missions, in which the proselyting of the tribe was a leading motive. The good wrought through such agencies cannot be questioned, but was limited in extent.

The Government has of late years expended very liberal sums of money in the effort to educate the Indian children, large sums of which have been employed in the building of capacious and elaborate school-houses, in which all the modern improvements common to other extensive institutions of learning have been introduced. The system inaugurated by the United States, if it can be called a system, embraces:

Day schools;

Industrial boarding-schools on the reservations, entirely under the control of the Government;

Industrial boarding-schools remote from the reservations, entirely controlled by the Government;

Denominational mission schools on the reservations, aided by and mainly kept up by the Government;

Denominational and other industrial schools off of the reservations, in the main supported by the Government; and

Institutions off of the reservations in which Indian children are admitted, the Government paying a given sum for the support of each scholar.

To these should be added schools established by Christian denominations in connection with missions on Indian reservations, receiving no aid from the Government.

We exclude from this general statement the five civilized tribes, all of which have well-organized educational systems of their own, and in which all of the leading Christian denominations have institutions of learning well supported.

The following is a list of Indian boarding schools established and controlled by the Government away from the Indian reservations, and appropriations therefor for the last fiscal year, and appropriations made for the support of Indian children at schools in the States for the last fiscal year (1885):

Indian school at Chilocco, near Arkansas City	\$23,000
Indian school, Carlisle, Pa	76,000
Indian school, Forest Grove, Oreg	36,500
Indian school, Genoa, Nebr	29,500
Indian school, Lawrence, Kans	60,800
Indian children at Hampton School, Virginia	23,540
Indian children at Lincoln Institution, Philadelphia, Pa	33,400
Indian children at schools in States	90,000
Total	386,740

The appropriations for like service for the present fiscal year (1886) are as follows:

Indian school at Chilocco, near Arkansas City	\$34,125
Indian school, Carlisle, Pa	81,000
Indian school, Forest Grove (Salem), Oreg	46,500
Indian school, Genoa, Nebr	29,750
Indian school, Lawrence, Kans	66,250
Indian children at Hampton School, Virginia	20,040
Indian children at Lincoln Institution, Philadelphia, Pa	33,400
Indian children at school, in States	83,500
Transportation of Indian children to and from schools	23,000
Total for schools off of reservations	422,565

Support of Indian day and industrial schools on reservations

595,000

There are a large number of day schools for Indian children established by the Government, especially on the larger reservations. Attempts have been made to establish them to some extent in the settlements of Pueblos. In some instances Indian teachers have been employed; several day schools with Indian teachers were found on the Sioux Reservation and elsewhere; but outside of the civilized tribes such schools have produced no satisfactory results. In the present condition of the tribes successful day schools and the systematic and voluntary attendance of the children is out of the question.

The following statement has been furnished by the superintendent of Indian schools, and presents in greater detail the Indian schools, of the various classes now in operation and for which appropriations are made:

BOARDING-SCHOOLS ON RESERVATIONS.

Agency boarding-schools on reservations.—These schools are organized and entirely supported by the Government. There is no *special appropriation or allotment* for these schools. The average attendance and the cost cannot be determined until the end of the fiscal year. The attendance and cost of this class of schools during the last fiscal year will be found in the Fourth Annual Report of the Indian School Superintendent, Table C, pages 134 to 139, inclusive. The following is the list of such schools at the present time:

Name of agency.	No. of schools.	Name of agency.	No. of schools.
Blackfeet Agency	1	Omaha and Winnebago Agency	2
Cheyenne and Arapaho Agency	2	Osage Agency	2
Cheyenne River Agency	1	Pima and Maricopa Agency	1
Colorado River Agency	2	Pine Ridge Agency	1
Crow Agency	1	Ponca, Pawnee, and Otoe Agency	3
Crow Creek Agency	2	Pottawatomie and Great Nemaha Agency	3
Devil's Lake Agency	1	Quapaw Agency	2
Fort Berthold Agency	1	Quinnialet Agency	1
Fort Hall Agency	1	Sac and Fox (Indian Territory) Agency	2
Fort Peck Agency	1	Santee and Flandreau Agency	1
Grande Ronde Agency	1	Shoshone Agency	1
Green Bay Agency	1	Siletz Agency	1
Kiowa, Comanche, and Wichita Agency	2	Sisseton Agency	1
Klamath Agency	2	Standing Rock Agency	2
Lemhi Agency	1	Utah Valley Agency	1
Mescalero Agency	1	Umatilla Agency	1
Navajo Agency	1	Warm Springs Agency	2
Neah Bay Agency	1	White Earth Agency	3
Nevada Agency	1	Yakima Agency	1
Nz Perces Agency	1	Yankton Agency	1
Nisqually and S'Kokomish Agency	3		

The schools at Fort Berthold and Fort Hall Agencies have recently been separated from the control of the agents and made independent schools under supervision of bonded superintendents.

Contract boarding-schools on reservations.—These schools are established by religious associations, under authority of the Secretary of the Interior, the religious associations contracting to educate, clothe, feed, and care for the pupils. The Devil's Lake school contracts to furnish teachers and school materials only.

The following is a list of such schools:

Agencies.	Number of pupils.	Rate per capita per annum.
Colville Agency, Washington Territory (four schools)	200	\$108
Cheyenne River, Dakota (one school)	20	108
Devil's Lake, Dakota (one school)	50	50
Fort Berthold, Dakota (one school)	12	108
Green Bay, Wisconsin (one school)	100	108
Omaha and Winnebago, Nebraska (one school)	50	108
Pueblo, New Mexico:		
One school	150	108
One school	42	150
Santee and Flandreau, Nebraska (one school)	50	108
Sisseton Dakota (one school)	30	108
Tulalip, Washington Territory (one school)	100	108
White Earth, Minnesota (one school)	10	108

The schools at Albuquerque and Santa Fé, N. Mex., though not on reservations, are classed with these schools for the reason that they report to the agent in the same manner as the other schools.

At the following agencies there are schools supported partly by Government and partly by religious associations:

Cheyenne and Arapahoe.....	2
Cheyenne River.....	1
Santee and Flandreau.....	2
Yankton.....	1

There may be other mission schools on reservations, but the above are all that have reported to this office. Efforts are now being made to ascertain if there are other schools of this character.

There is one school on a reservation for which a special appropriation of \$22,500 has been made for the present fiscal year, the industrial school at Flathead Agency, on the basis of \$150 per capita per annum.

BOARDING-SCHOOLS NOT ON RESERVATIONS.

The following is "a list of boarding-schools or colleges *off of the* reservations in which Indian children are admitted," and the number *allotted* to each during the current fiscal year, at the rate of \$150 per capita per annum. These are paid from the appropriation allowing children to be so placed, at a sum not exceeding \$167 per annum. (See Indian appropriation bill.)

Name of school.	No. of pupils.	Name of school.	No. of pupils.
Anaheim, California.....	20	Judson College, North Carolina.....	18
Bay field, Wisconsin.....	10	Middletown, California.....	30
Carson College, Tennessee.....	20	Milwaukee, Wisconsin.....	50
Cherokee Training-School, North Carolina.....	40	Richmond, Indiana.....	1
Female Seminary, Tennessee.....	15	Santee, Nebraska.....	50
Halstead, Kansas.....	15	Silver Ridge, Nebraska.....	2
Houghton, Iowa.....	55	Saint Joseph, Minnesota.....	30
Jubilee, Illinois.....	18	Wabash, Indiana.....	60

BOARDING-SCHOOLS NOT ON RESERVATIONS.

The following is a list of the schools *not on reservations* where Indian pupils have been placed under contract at the rates stated:

Schools.	Number of pupils.	Rate per annum.
Avoca, Minn.....	50	\$108
Clontarf, Minn.....	108	108
Collegeville, Minn.....	50	108
Denver, Colo.....	25	108
Fort Shaw, Mont.....	40	108
Martinsburg, Pa.....	50	108
Saint Joseph, Minn.....	25	108
Custer County, Mont.....	40	108
Yankton City, Dak.....	75	108

TRAINING-SCHOOLS.

The following statement gives a list of the Indian boarding-schools entirely under the control of Government *off of the* reservations and the amount of money appropriated for each this fiscal year; also the cost of each school during the last fiscal year:

School and location.	Cost last fiscal year.	Appropriation for fiscal year 1885-'86.
Carlisle Training-School, Carlisle, Pa.....	\$79,852	\$41,000
Chillico Training-School, Chillico, Ind. T.....	33,000	34,125
Forest Grove Training-School, Salem, Oreg.....	33,160	36,500
Genoa Training-School, Genoa, Nebr.....	27,434	29,750
Haskell Institute, Lawrence, Kans.....	51,408	66,250

The school at Hampton, Va., cost last year \$20,040, and for the current fiscal year \$21,500 has been appropriated. The Lincoln Institution cost last year \$27,254, and for the current fiscal year \$33,000 has been appropriated. These schools are not entirely under Government control. They were established for general educational purposes, but appropriations have been made for educating pupils in them at a per capita of \$167 per annum.

There is a school now in operation in Sitka, Alaska, under a contract with the Board of Home Missions, Presbyterian Church, 100 pupils being contracted for at the rate of \$135 per pupil per annum. Another contract, at the same rate and for the same number, has been authorized to be entered into with the Bureau Cath. Ind. Miss., but has not yet been made. These are paid from a special appropriation, for "education of Indian children in Alaska" during the current fiscal year, of \$20,000.

But few Indians appreciate the value of education, and are incapable of the steady and persistent interest in the subject necessary to secure the regular attendance of their children. The committee were everywhere impressed with the belief that, for the present and for years to come, no satisfactory results can be expected from the day schools under Government control, except in rare instances. Teachers imbued with the missionary spirit and acting in connection with local missions and exercising a constant parental influence over the Indians around them, may occasionally make such school successful; but the Government day schools will produce no appreciable effect on the Indians. Besides the causes mentioned, the fact is apparent that where the Indians are located in permanent homes and engaged to some extent in the cultivation of land (the only condition that promises any kind of improvement), the population is too sparse to secure the attendance of any considerable number of children at one place, even if they would attend.

But a still more important fact must be considered—the intellectual education of the Indian is of no value, if indeed practicable, unless they are at the same time taught to work and to appreciate the value of labor. The Indian must be educated out of the stolid indolence, natural to savage life, by learning to work before learning to read and write will materially benefit him. Actual physical labor is the foundation on which rests the moral and intellectual advancement of a people. The mere teaching these Indian children the rudiments of education without learning them to work leaves their condition absolutely unchanged.

The committee is not aware that at any day school under Government control any effort has been made to teach the children to work; in fact, a system of systematic labor would be entirely impracticable in these day schools.

The committee is quite confident that as a general rule the day schools under Government control should be abandoned. In very exceptional instances alone will they be of any value.

INDUSTRIAL BOARDING-SCHOOLS OFF OF THE RESERVATIONS.

Many years ago the policy of educating Indian boys at places remote from the tribes and their savage associations was suggested and partially tested, but on so limited a scale that no fair conclusion could be reached as to probable results. Within the last few years a widespread interest has grown up in the education of Indian children, and many benevolent and Christian men and women have taken a lively interest in the subject.

The plan of removing the Indian children, boys and girls, from the associations of savage life and educating them in institutions in our enlightened American communities has found a large body of earnest advocates, actuated, undoubtedly, by high philanthropic motives. Col-

leges, under the auspices of many of the Christian denominations have desired to test the capabilities of the Indian youth for education.

The Government has established, and is now establishing, a number of institutions in the centers of civilization remote from the tribes, a list of which has already been presented, for the education of Indian boys and girls, and training them in the arts of industry, agricultural and mechanical; and a large number of Indian children, some from almost every tribe in the United States, a great many of them orphan children, have been gathered into these colleges and institutions. Two theories seem to have been advanced:

(1) That when these boys and girls are educated they will return to their tribes, carrying with them the intelligence and knowledge of industrial employments that will give them a controlling influence among their people and make them accepted missionaries of progress to their tribes.

(2) That the adult Indian is incapable of improvement; that all that can be done is to gather together the children, remove them from savage life, educate them, and induce them to settle among the people where they are educated as mechanics, laborers on farms, and in the towns and cities.

The last of these propositions is not very satisfactory. It seems to open up a gloomy future to these remnants of the Indian race. Education will hardly eliminate from the Indian boys or girls the instincts of their tribe. In competition with white men, the Indian in his present state of development, even with the advantages of education, will, as a rule, go down. Besides, experience demonstrates that both boys and girls will ultimately drift back to their kin.

The other theory is still less satisfactory. The Indian children removed from their homes in early life and enjoying for four, five, or six years the advantages of refined life, the comforts of a well-endowed institution of learning, thrown back to the rude and at least semi-savage condition of his or her tribe, encounters a severe and discouraging experience. The greater number of the tribe can have no sympathy with the cultivated sensibilities of the returned student. Everything is so different. The very refinement, partial as it will be, which grew up with the years of training, makes the boy or girl the victim of the merciless taunt and persecution of the tribe; and the Indian trained in one of our institutions and going back to his tribe would have to be stronger than white men would be under like conditions if he did not seek safety by falling back into the savage customs of those around him. The experience of the girls would be still more hopeless.

Special inquiry was made as to actual results, and no instance was found in the investigations of the committee where an Indian boy or girl had returned to their tribe (and many instances in all the larger Indian communities were found) without relapsing at an early moment into the barbarism of the tribe, if nothing worse, except they had the shelter of some public employment, as teachers, interpreters, or the like, and comparatively few can hope for such employments, and few are so employed.

It will be seen by examining the testimony taken by the committee and statements submitted to them by persons engaged in the work of educating the Indians, that this subject received special attention, and the members of the committee are unanimous in the opinion that while the efforts that have been and are now being made to educate Indian children in institutions established in communities remote from the reservation are to be commended for the philanthropic and Christian spirit

that inspired them, it is true policy of the Government to confine its efforts to educate the Indian children and elevate the Indians to institutions established on the reservations and in the midst of the tribes.

While the testimony on this subject is quite ample, only a few expressions of opinion will be necessary to present the argument.

The Rev. L. Van Gorp, at Saint Ignatius Mission, Montana, where two very successful Indian schools—one for boys and one for girls, 75 children in each—are in operation among the Flathead Indians, testified, in answer to questions, as follows:

Q. Please state the extent of your acquaintance and connection with the education of the Indians, and what is your opinion as to whether day schools or boarding and industrial schools located within the reservations, where the children can be occasionally visited by their parents, or boarding and industrial schools established at points remote from the reservations and at centers of civilization, are the most efficient and satisfactory agents for the education of the Indian children and the elevation of the Indians in general.

A. I have been connected with and engaged in the educational training of Indian children in Montana and Washington Territories for the past twenty years, and for the last twelve years here at the Saint Ignatius Mission.

The civilization and permanent elevation of the Indian tribes, apart from their religious training and consequent moral improvement, depends upon the education of their children, not in day schools, which, in my opinion and according to my experience, are inefficient and produce no satisfactory results, but in industrial boarding schools, where the pupils are given an ordinary common English education, and are at the same time trained in all the branches of ordinary industrial pursuits suitable to their calling, with a view especially to enable them in after life to make a living for themselves by the work of their hands. Indian children should in a most particular manner be trained to daily work of some kind, be made to love to work, and thus eradicate from them their natural indolence and laziness.

In my humble opinion it is far preferable to have this education imparted to them in schools located upon their reservations rather than at points remote from them. Among Indians affection is surprisingly strong between parents and their offspring, and *vice versa*; they will hardly consent to a long and distant separation, or if they do so, through pressure of promise or present, they usually soon repent of it, and if they could recall their children they would as a rule be quick in doing so. The fact is well known to all those who have had occasion to take Indian children to a distant school that if not taken away at once, and the very hour or day that consent to their departure was somehow secured from their parents by coaxing or presents or the like, a change of mind on the part of those parents is almost inevitable. A feeling of mutual lonesomeness, sadness, and unhappiness is the consequence, a consequence best known to those whose calling brings them in frequent contact either with the children or with their parents. Should any of the children happen to die whilst off at school, the result will be a feeling of dissatisfaction on the part of the parents and relatives with those who have taken their children away from them. It is especially in case of sickness that Indian affection manifests itself, and they seek to be near one another.

Experience, moreover, shows (whatever may be claimed as the cause, whether climate or food or surroundings or the like) that transportation to a different country is detrimental to the health of the Indian. They are most thoroughly adverse to remove to a different locality, even when they themselves feel and are persuaded that it would be for their good, and at times when the most substantial inducements are held out by the Government for them to do so. The children share the thoughts and feelings of their parents. Removal, therefore, to a distant school, instead of proving a premium upon their application and advancement, will rather be looked upon as a dreaded result of the distinction they may attain.

Where children are trained upon their own reservations in good, competent boarding and industrial schools, occasional, say weekly, visits are allowed to be paid by the parents to their children in the school, and experience shows the effect of the contact most beneficial upon both parties, viz, encouraging upon the children, elevating upon the parents. The parents witness to some extent the progress of their children in the branches of learning; they hear them speak English and read in the same language, and though they themselves may not be able to understand the language of the white man, they are still delighted to see their children acquainted with it; they see them work on the farm, plant and weed, and irrigate and reap, run a reaper or mowing machine; they see them at work in the shops, &c., and their delight is great.

At times they invoke the aid of their children, even whilst they are yet at school, to give them a helping hand at home either for building or other improvements.

A point of the greatest importance, in my opinion, is the intermarriage of the boys and girls who have been educated, and by all means, if possible, to have them marry at the time of graduation, when they leave school. Our experience teaches that this works admirably. There is no transition from the school to their wild homes, but from the school they start to keep house for themselves on the plan they have been taught. They thus at once continue the routine of work they have been accustomed to, and the balance of their tribe, with whom they now come in more frequent contact, are improved by their industrious example and general good behavior, &c. The new and educated couples give a certain tone to their nation, and the effect is very beneficial and elevating.

If a few Indian children are selected for distant educational establishments there is little or no chance practically to attain the above result. Intermarriage between members of different tribes is abhorred by the Indians. Their choice, therefore, should be, as a rule, confined to their own people, and that choice would be very limited, as their number of necessity would be very limited. In schools of their own at home the advantages in this regard are much greater. Parents can, and always expect to be, consulted on the question of the marriage of their children, and these, with teachers and guardians, can, to some extent, more or less, direct the judicious choice of the young people, and will also keep an eye upon them when married and settled down, and encourage them and help them and continue in general to exercise a beneficial influence over them. It will not do to encourage intermarriage between members of different tribes, for the simple reason that it leads to a roaming life, as neither party will be satisfied to live permanently in the tribe to which the other party belongs, but will insist upon visiting his own tribe and relatives, and the consequence is a constant traveling to and fro, no matter what the distance may happen to be.

Rev. William J. Cleveland, of the Protestant Episcopal Church, who for thirteen years had been a missionary and superintendent of Indian schools on the Great Sioux Reservation in Dakota, who was met by the committee at the Rosebud Agency on that reservation, testified as follows:

SCHOOLS ON AND SCHOOLS OFF RESERVATIONS.

As to the comparative merits of boarding-schools at or near agencies where the children are educated in the presence of their own people, and surrounded by the influences, customs, and ideas out of which the effort is being made to elevate them, and those schools in which children are taken for long distances from their homes, and surrounded wholly, for a period of years, by the atmosphere of a high civilization, and the influences which come to them from it alone, to the entire exclusion of all thought and almost of accurate remembrance of the life which their own people are living at home, and to which they themselves must return when their school days are over, my opinion is, that the preference should be strongly in favor of the agency school.

As supplementary to the work done by agency schools, and as a means for giving opportunities for higher culture and more thorough training to graduates of agency schools who prove themselves capable and desirous of it, I think the schools in the midst of civilization will accomplish a most useful work; but without the preliminary work done by the camp day school, and the agency boarding-school, will accomplish very little in permanent results, and tend rather to discourage the few who are educated at them than to elevate the whole people by the influence which such pupils will be able to exert when they return to their homes. Pupils educated in the midst of their own people, and in the face of the old life which we endeavor to induce them to abandon, are subject to no shock or disappointment in going out from the schools to the camps and to take up again their life in their respective homes, and are, on that account, much stronger to maintain the standard they have acquired under the influence of their teachers. On the other hand, those who are educated at schools in centers of civilization are comparatively weak when suddenly returned among their own people, and, so far as I have been enabled to observe, have but little moral courage to maintain the standard acquired, and, exercising but little influence among the masses, tend rather to fall back themselves into the old ways, utterly dispirited. It is but natural that it should be so, and unless strong and active civilizing influences are kept constantly bearing upon the people in their homes, and nuclei of civilization formed to which these pupils can return and draw strength, the work put upon them in those schools will, for the most part, fade out and be lost as water poured upon the sand.

The Rev. Samuel S. Haury, a Mennonite minister and missionary, and superintendent of Indian schools of that church among the

Arapahoes and Cheyennes stationed at Cantonment, in the Indian Territory, testified on this subject as follows :

Q. Please state what is your experience in regard to the education of Indians. What is your opinion as to the best method of educating them, with proper reference to the effect of their education upon themselves as well as upon Indians of the tribe?—

A. In the first place, I think they ought to be educated right on the reservation. I always held that ; and the longer I have lived among them the more I get convinced of the correctness of it. And for this reason, if the children are on the reservation and are educated there, the people see the benefit of it themselves to these children. The children that go away and are kept away, and even for eight or nine years, come back under very serious disadvantages. The Indians try to get them back into the old life again, and this is a great deal more so than with those who have never been in school.

Capt. E. M. Hayes, of the Fifth United States Cavalry, stationed at Fort Reno, testified that he had been in the military service on the frontier nearly twenty-two years ; that nearly all his service had been among the Indians. On the question of education, he testified as follows :

Q. What, in your opinion, would be the effects of education remote from their tribes when they are to be returned to their tribes?—A. My experience, with a few exceptions, is that they have gone back to their original condition. There are exceptions, but they are few and far between.

Q. Are these exceptions persons retained in the Government employ?—A. Yes, sir.

Q. How as to the women educated abroad and returned to their tribes? Do they generally relapse?—A. Yes; faster than the men. I can state an instance in the daughter of Little Raven. She spent four years at Carlisle, and came back highly educated, dressed as white people, with all the accomplishments and that sort of thing. In a few months she was dressed like the tribe, and, without your attention was called to it, you would never have known that she had ever been educated. It is a difficult matter to get her to talk the English language. In fact, she would not talk unless compelled to by her parents.

Q. Is that the general experience with the girls?—A. As far as my experience is concerned, it is.

Maj. E. V. Sumner, of the Fifth United States Cavalry, commanding at Fort Reno, an officer of large experience in Indian affairs, testified as follows :

Q. What is your judgment as to the effects of education on the Indians in point of inducing them to engage in industrial pursuits?—A. Do you mean the education at Carlisle?

Q. Any place.—A. I think as a class the Indians go there and come back and immediately adopt their old habits, with additional vices they did not know anything about. I stick to my plan; I would put these families on a good piece of land, and give them a school and a church and a farm and a little community of their own.

Q. In other words, you want labor and education to go together?—A. Yes, sir; just as our people, as our own farmers, do.

Q. You think that the people educated away from the agency, that it does not result beneficially?—A. No, sir; I do not, except in some instances; there are special exceptions to the case. In general, I have known a great many of cases to have gone back and were worse than originally.

Q. Have they maintained their civilized habits where they are not employed by the Government?—A. In some cases, but frequently they have not.

Q. As a general thing they have returned to their old habits, unless supported by the Government?—A. That is the general result, as seen by most persons. It is the impression of everybody that has anything to do with the Indians that it has not benefited them.

An exceedingly interesting and exhaustive statement on this subject will be found in the appendix, made by the Rev. L. B. Palladino, of Saint Ignatius Mission, on the Flathead Reservation, Montana, in which the following passage occurs :

No one, however, should here imagine that for this it is required to transport the Indian children thousands of miles away from their native country, for this would be to favor a system of boarding-schools for the Indians that would be as objectionable

ble as it would be detrimental to the cause of their civilization; for it is not only obvious but evident that no boarding-school far away from the Indian country can have for the Indians any way near the advantage of one established in their midst. The great advantage of the latter is that it alone can here answer the purpose; for (1) whilst it withdraws, to all intents of their training, the children from their objectionable surroundings, it yet entails no separation that is not acceptable and beneficial to the children and their parents alike; (2) it alone, being on the spot and in their midst, can adapt the education to remedy the needs that it is sought to remedy; (3) bringing, as it does, civilization and uncivilization face to face, the former, with its home and dwelling, its food, its clothing, its industries, its manners, its cleanliness, its field and garden, its stock, its ease, its comforts, and its plenty, the latter, with the whole train of its wretched contrasts, the Indian is made to see, hear, smell, touch, taste, and contrast the blessing of the one, the wretchedness of the other, whence the industrial boarding-school in their midst becomes, for old and young alike, an argument and a means of education, than which none could be more suited, more convincing, or more effective. And this is exactly what made me assert in the beginning, that even the amelioration of the grown-up Indians, for all it can be, could not be better attained than by educating the young race, since what is necessary for or resulting from the education of the young is just what alone can best improve the condition of the old. For a proof of this I have only to refer to our Catholic Indian missions, where, with no other incentive than the example of the Fathers and the Sisters of Charity laboring amongst them, the Indians generally have attained a degree of civilization that is acknowledged by all who visit them as quite satisfactory,

The committee has sought to present some of the views expressed by persons having large experience in the education of the Indians, or, as in the case of military officers, in managing Indian affairs. The views above expressed will be found by examining the testimony taken, and are generally entertained by gentlemen of large experience in the Indian tribes. It is proper to add that the observations of the members of the committee in traveling through the Indian reservations visited fully confirm the views so expressed. Some of the gentlemen whose testimony is presented in the appendix express the opinion that it would materially promote the education of the Indians if some of the brightest and most promising of the Indian children, after a full course of study at the industrial school on the reservations, were sent to a more advanced institution of learning away from the Indian country, thus affording a higher education to those found competent to receive it. In this view the committee concur. They entertain no doubt of the capacity of the Indians for education and progressive improvement, and see in their education and acquirements in the arts of industry fitting them for the duties of citizenship, the only proper solution of the Indian question, and they are impressed with the belief that in most of the industrial schools on the reservations more or less girls and boys will be found of such capacity as to justify their attendance at schools aiming at a higher scholarship than is desirable or practicable at the reservation industrial schools. The civilized tribes act on this theory, and annually send a few of their more promising youth away from the schools at home to more advanced institutions of learning.

But the members of the committee are clearly of the opinion that, with the exception of perhaps one institution of learning in which the higher branches are taught, the Government should confine its efforts to educate the Indians to industrial boarding schools on the reservations in the midst of the tribes, in which the elements of an English education should be taught, and in which, as primary and indispensable, the boys should be taught to work in agriculture and the common and necessary mechanic arts, and the girls in domestic employments. Such industrial schools in all of their features and the education imparted should have a proper reference to the employments and modes of life, necessarily somewhat primitive, to which the pupils will return to meet the realities of life.

An industrial boarding-school in the midst of a tribe is a power for good immensely beyond teaching the Indian children the elements of an English education, and of very great value beyond training them in industrial pursuits. Such an institution necessarily employs a number of teachers—some in the elements of an English education, others in industrial training, agriculture, carpentry, and blacksmithing, and working in leather, primary industries which an Indian, because they reach his wants, readily comprehends. Can any one overestimate the benefits of these examples of the effects of industry carried on under the eye of the Indians, industries in which their own children are being taught? If they are capable of progress and civilization (and all men who have considered the subject will concede they are), will not the presence of these institutions and the presence of these industries, while educating the children, tend to the improvement of the tribe? Agriculture is above all else the civilizing power. At these industrial boarding-schools on the reservations, where lands are without limit, agriculture is necessarily and properly the principal industry. Every properly conducted boarding-school on a reservation has a large tract of land in cultivation, not only that the Indian boys may be taught the value of labor and how to cultivate land best, but to raise the corn, wheat, and vegetables necessary for the supply of the school. Cattle and horses are indispensable, and the proper management and care of them are daily taught by example to the Indians. All of this valuable training of the whole tribe is lost if the school is beyond their reach.

The truth is that at a reasonably well-conducted boarding school on a reservation the labor of the boys, under the direction of a competent farmer, while of the greatest value to the boys, and of great value by way of example to the tribe, meets a very material portion of the expense of the school. It does not require an extended experience in Indian affairs to learn that, while the mechanic arts in a very restricted degree are valuable, the main dependence for the improvement of the condition of the Indian must be in agriculture, and he must acquire a knowledge of agriculture to be of any value in the region of country where he is to live.

A feature of the policy of gathering up children from the various tribes and removing them to remote schools, which ought not to be lost sight of, is the separation of the children from their parents. The humane sentiment which seeks to benefit the children cannot overlook this. The Indians, in their savage notions of marriage, may, and they undoubtedly do in many instances, sell their daughters, but the strength of the affection existing between the Indian father and mother and their children is manifest. The Rev. L. B. Palladino, in speaking of this and of sending children away from the reservations, said:

* * * * *

To an Indian father and mother, than whom no parent on earth was ever more overfond of their children than they of theirs, the separation would be unendurable, and to force it upon them would be akin to cruelty. I here voice a fact that seems at first as striking as it is incontestable; and yet this exceeding great overfondness of the Indians for their children is but a natural and necessary consequence of their state and condition; it is the instinct, in all its force, of man's animal nature, unchastened and unrestrained by right, reason, and higher motives. But just for that the separation must prove the harsher and the more difficult to bring about.

John A. Sims, for eleven years agent at the Colville and Cœur d'Alene Agency, Washington Territory (the Cœur d'Alene Indians are noted for their advanced civilization), said:

Q. Where, in your judgment, should the Indian children be educated, and in what kind of schools?—A. Taking everything into account, it is my opinion that the children should be educated in boarding industrial schools on the reservations, both as concerns the children themselves and the general elevation of their people.

Q. What is your opinion as to whether schools wholly under the control of the Government or under the auspices of the religious denominations favored by Government are best for the education of Indian children?—A. I think those under the auspices of religious denominations favored by the Government are the best. The Indians have more confidence in such schools, and they have a better effect upon the whole people.

It is argued that the Indian children should be removed, for the purposes of education, beyond the savage influence of the tribes; but we again repeat that if those Indian children are to again return to tribes and live with them, the education thus obtained will benefit neither them nor the tribes to which they belong, while the education they would obtain on the reservations would not only benefit them permanently but the Indians around them, in some degree at least elevating and humanizing all.

The committee did not find that the parents of the Indian children as a rule voluntarily consented that their children should go to remote schools. On the contrary, the potential influence of the agent, who is generally arbitrary and absolute, had to be generally resorted to, and in some instances very arbitrary means had to be resorted to.

Isaac M. Taylor, agent of Sac and Fox and other tribes of Indians, testified as follows:

Q. What progress are these Indians making in education since you have been here?—A. The progress made at the school does not amount to a great deal; from that they get a child learned anything, so they can do something; they take them off to the school at Chilocco, Carlisle, and other Indian schools; they have a number of scholars at all these schools.

Q. Were these scholars generally taken from the schools at this agency?—A. Yes, sir.

Q. What was the object in moving these children from the school at this agency to these other institutions?—A. My opinion has been that it is because they got \$175 a head, and it don't make any difference whether they are boys or girls. I don't know what else could do it, for they take them before they are the proper age.

Q. Have you always been consulted as to the removal of the children from this agency to remote schools?—A. Last winter, in December, Mr. Hayworth was looking after some scholars. I rendered him all the service I could. He was a superior officer.

Q. What was his commission?—A. He would take anything he could get.

Q. Did he remove any children from this school without consulting you?—A. No, sir.

Q. Did any person?—A. There was some taken up by order of the superintendent in my absence.

Q. From the Sac and Fox school?—A. Yes, sir.

Q. Where were they taken?—A. To Chilocco and Lawrence.

Q. What superintendent?—A. Monn.

Q. Were these parents of these children consulted generally?—A. I think not; most of the families were out hunting at the time.

Q. How many were taken?—A. Five, I think.

Q. Small or large?—A. Small.

Q. What was the average age?—A. Eight years old, I think.

Q. Did the removal of these children give rise to dissatisfaction among the Indians?—A. A great deal.

Q. Are you aware of any advantage to the Indians in the removal of the children from the local school here to schools elsewhere?—A. I think it is detrimental if they are not of the proper age. When taken at that age they drop back here about the time they should be taken away.

Q. Do you know by whom they were taken?—A. Mr. Monn went along with them, and Mr. Monthorn, who was superintendent at Chilocco. The serious objection was that it was a very cold spell of weather, and some of the children suffered severely.

Q. Did the superintendent there explain to you his reason for that action?—A. I suppose he thought it would be satisfactory to the parties. He said he had talked to some of them, and he thought it was all right. I do not think Mr. Monn thought he was doing anything wrong. I think that he thought he was doing a good work.

Q. In regard to the education of Indian children in its effect on the people of the tribe and their parents, what is your judgment as to whether they should be educated on reservation or taken elsewhere for education?—A. I think better results would follow if they are educated at home. They surely would learn fewer vices.

In many other instances it was found that children had been removed from industrial boarding schools on reservations and sent to industrial boarding schools at remote places. Children have been taken away from among the Apaches and Cheyennes in the western region of the Indian Territory, tribes numbering in all only 3,600 Indians, to remote schools, yet the Government has two extensive industrial boarding-schools among these Indians and the Mennonites two. Capt. Jesse M. Lee, agent of these tribes, says :

We ought to look at the Indian as he is. I say, put the school for his children nearer to him. It is hard to take them off, four or five years old, and take them a thousand miles off. To the Indian it is to take his child to the remote ends of the earth, and is hard for him to give up to it ; and there will be opposition to it, for he feels that he is only giving up his child to the agent, instead of realizing that he is doing something for the benefit of the child, as for his own good as well.

We repeat what has already been expressed, that if the interest of the Indian children and of the tribes is to be consulted, these children should be educated and taught agriculture and mechanical pursuits—agriculture mainly—on the reservations in the midst of the tribes, the school and its industries being an example and incentive not to the children only but to whole tribes.

The Christian denominations have by their missions and schools in the Indian country done most that has been done up to this time in elevating and civilizing the Indians. The effects of these missions and schools are apparent in the civilization of many of the tribes. Indian agents in the effort to magnify their agencies, not infrequently seek to occupy the fields of education to the exclusion of denominational effort, where the latter would be far more beneficial.

In the judgment of this committee every reasonable encouragement should be given by the Government to the institutions established or sought to be established by the Christian denominations among the Indians ; they are more powerful for good than any agencies the Government can employ. The committee could refer to instances where Christian people through missions and schools have already brought tribes of Indians to the condition of comparative civilization and independent self-support, but the work was wrought out in the midst of the tribes ; the Flatheads, Cœur d'Alenes, and other tribes especially on the Pacific slope are examples.

These voluntary Christian efforts to better the condition of the Indian race are entitled to the recognition and encouragement of the Government. The committee urge the policy of educating and training the Indian children on the reservations, not only because it is the best for the children and the tribe, but at the same time a measure of wise economy. The money appropriated should go to the benefit of the Indians, not for incidental purposes.

THE SUPPORT OF THE INDIANS.

The number of Indians in the United States, including the civilized tribes in the Indian Territory, is estimated at 259,244, as follows :

Total Indian population, exclusive of Indians in Alaska.....	259,244
Number of mixed bloods.....	18,412
Total Indian and mixed population, males.....	128,717
Total Indian and mixed population, females.....	130,527
	<hr/>
	259,244
Number of children between six and sixteen years.....	37,123
Number of Indians who can read English only.....	11,344

Number of Indians, who can read Indian only.....	65,635
Number of Indians who can read English and Indian.....	2,558
Total number of Indians who can read, over twenty.....	8,778
Total number of Indians who can read, under twenty.....	11,759
	20,537
Number who have learned to read during the year.....	3,198
Number of Indians who can use English enough for ordinary intercourse..	27,939
Number of Indian apprentices.....	653

It is more probable that the number is less than this than greater.

While some remnants of tribes are in fact destitute of lands, the aggregate number of acres held by Indian tribes, either under patents, treaty stipulation, or acts of Congress, or under Executive order (in conformity with law), reaches 137,724,570 acres.

The appropriations for the Indian service for the present fiscal year amount in the aggregate to \$6,008,612.69. But of this aggregate the following sums are appropriated under treaty stipulations, or as interest due tribes on money invested for them, or in pursuance with contracts made with them:

Fulfilling treaty stipulations and support of Indian tribes under treaty obligations.....	\$2,519,090 00
Interest on trust funds.....	94,940 00
	2,614,030 00
Current and contingent expenses of the Indian service.....	219,800 00
Miscellaneous support of Indians and expenses of the service.....	2,137,217 69
Support of schools.....	1,037,565 00
	6,008,612 69

It will be seen from the foregoing that the large sum drawn annually from the Treasury on account of the Indian tribes should properly be divided as follows:

Fulfilling treaty obligations.....	\$2,614,030 00
Voluntarily appropriated from the public treasury for the support and education of the Indians.....	3,394,582 69
	6,008,612 69

The following is a statement showing the sums estimated to be necessary for fulfilling treaty obligations with the various Indian tribes during the fiscal year 1887:

Apaches, Kiowas, and Comanches.....	\$50,000 00
Cheyennes and Arapahoes.....	38,500 00
Chickasaws.....	3,000 00
Chippewas of the Mississippi.....	5,000 00
Chippewas, Pillagers, and Lake Winnebagoish bands.....	22,666 66
Choctaws.....	30,032 89
Columbias and Colvilles.....	7,100 00
Creeks.....	69,968 40
Crows.....	130,000 00
Iowas.....	2,875 00
Kansas.....	10,000 00
Kickapoos.....	11,097 98
Klamaths and Modocs.....	1,000 00
Miamis of Kansas.....	1,768 29
Miamis of Eel River.....	1,100 00
Moles.....	3,000 00
Nez Perces.....	6,000 00
Northern Cheyennes and Arapahoes.....	56,000 00
Omahas.....	10,000 00
Osages.....	3,456 00
Otoes and Missouriias.....	5,000 00
Pawnees.....	49,900 00
Pencas.....	33,000 00
Pottawatomies.....	20,647 65

Pottawatomies of Huron	\$400 00
Quapaws	1,500 00
Sacs and Foxes of the Mississippi	51,000 00
Sacs and Foxes of the Missouri	8,070 00
Seminoles	28,500 00
Senecas	3,600 00
Senecas of New York	11,902 50
Shawnees	5,000 00
Shawnees, Eastern	1,030 00
Shoshones and Bannocks	27,937 00
Six Nations of New York	4,500 00
Sioux of different tribes	1,823,000 00
Sioux, Yankton tribe	65,000 00
Utes, confederated band of	73,740 00
Winnebagoes	44,162 47
Gratuity to certain Utes	4,600 00
Total amount	2,725,444 84

It seems proper to call attention to these facts in view of the large aggregate of the lands held by the tribes either under patent, treaty, act of Congress, or Executive order, viz, 137,724,570. Yet it is very clear that this does not relieve the United States from the duty of seeking to elevate and improve the condition of the tribes. The necessities of the whites have necessarily in many instances affected injuriously the tribes, especially in their frequent removals. But it will be readily seen that this state of things cannot long continue.

There are about 128 separate reservations (some very small) west of the State of Ohio, and sixty agencies kept up at the expense of the Government. These agencies are expensive institutions, and each agency magnifies its own importance and seeks for enlargement. Any agency of importance becomes at an early day quite a village.

AGENCIES.

The following is a list of the employés at Standing Rock Agency, Dakota, and compensation of each for last year:

Name.	Description.	Occupation.	Amount received.
James McLaughlin	White	Agent	\$1,700 00
Charles Primeau (2 months)	do	Interpreter	66 30
M. L. McLaughlin (10 months)	do	do	333 70
Edward S. Hart	do	Physician	1,200 00
Harry Clark	do	Clerk	1,200 00
James D. Merrill	do	Issue clerk and storekeeper	1,000 00
Bernard Prauge	do	Carpenter	900 00
Louis Primeau (2 months)	Half-breed	Head farmer	151 63
George H. Faribault (10 months)	do	do	748 37
William F. Key (3 months)	White	Harness maker	225 00
John G. Tritten (9 months)	do	do	675 00
Frank B. Steinmetz	do	Blacksmith	900 00
Charles A. Duff (7 months)	do	Assistant farmer	351 66
William Whitsel (3 months)	do	do	150 00
Joseph Primeau (9 months)	Half-breed	do	450 00
John Gordon (5 months)	White	do	248 34
William Whitsell (4 months)	do	Additional farmer	302 50
Charles A. Duff (5 months)	do	do	372 50
William Pamplin (3 months)	do	do	225 00
Total			11,200 00
9 Indian apprentices			1,260 00
1 Indian stableman			240 00
2 Indian laborers			360 00
8 Indian farmers (9 months)			720 00
20 Indian farmers (3 months)			600 00
Total			3,180 00

Name.	Description.	Occupation.	Amount received.
<i>Industrial boarding-school.</i>			
Gertrude McDermott.....	White	Principal teacher.....	\$600 00
Mary Schoule	do	Assistant teacher.....	500 00
Rhabana Stoup (3 months).....	do	do	125 00
Martina Shevlin (9 months).....	do	do	375 00
Joseph Helmig	do	Industrial teacher	4 00
Matilda Catney (3 months).....	do	Matron	120 00
Adele Engster (9 months).....	do	do	360 00
Rose Widour	do	Cook	36 00
Anselma Auer	do	Seamstress.....	360 00
Adele Engster (3 months).....	do	Laundress	90 00
Josephine Decker (9 months).....	do	do	270 00
Total.....			3,580 00
<i>Industrial farm school.</i>			
Henry Hug (3 months).....	White	Principal teacher.....	150 00
Martin Keuel (9 months).....	do	do	450 00
E. P. McFadden (3 months).....	do	Assistant teacher.....	125 00
Rhabana Stoup (9 months).....	do	do	375 00
Jonaur Huber (3 months).....	do	Mechanical instructor	120 00
John Gordon (4 months).....	do	do	161 33
Giles Laugel (5 months).....	do	do	198 67
John Apke (3 months).....	do	Industrial teacher	120 00
Barney Gordon (9 months).....	do	do	360 00
Placida Schaefer (3 months).....	do	Cook	90 00
Scholastica Kundig (9 months).....	do	do	270 00
Francis Olenger (3 months).....	do	Laundress	90 00
Theresa Markle (9 months).....	do	do	270 00
Francis White Cow (3 months).....	Indian	Seamstress.....	90 00
Matilda Catany (9 months).....	White	do	270 00
Total.....			3,140 00
<i>Cannon Ball day school.</i>			
Aaron C. Wells (10 months).....	Half-breed	Principal teacher.....	415 76
Josephine Wells (10 months).....	White	Assistant teacher.....	399 13
Total.....			814 89
<i>Day school No. 1.</i>			
Claude Bow (2 months).....	Indian	Teacher	83 79
<i>Day school No. 2.</i>			
A. V. Lariviere (2 months).....	Half-breed	do	83 79
<i>Day school No. 3.</i>			
Rosa Bearface (2 months).....	Indian	do	50 27
Francis White Cow (2 months).....	do	do	40 22
Total.....			90 49
<i>Irregular employés.</i>			
Indians.....		Haying and harvesting.....	180 50
Do		Herding beef cattle.....	3,405 50
Whites.....		Special carpenters, masons, &c.....	560 00
Total.....			4,146 00
<i>Indian police.</i>			
2 officers and 30 privates			1,992 00

The following are the employés and their salaries at Pine Ridge Agency, Dakota, the present fiscal year:

Employés, with salaries, at Pine Ridge Agency, Dakota.

Description.	Names.	Positions.	Compensation.
			<i>Year.</i>
White	V. T. McGillicuddy	Agent	\$2,200 00
	J. Ashley Thompson	Physician	1,200 00
	Daniel Brown	Clerk	1,200 00
	Frank Stewart	Issue clerk	900 00
	J. C. Clark	Carpenter	900 00
	A. W. Dailey	Wheelwright	900 00
	J. E. Utterback	Blacksmith	900 00
	R. O. Hoyt	Engineer	500 00
	H. A. Dawson	Master of transportation	900 00
	F. W. King	Farmer	600 00
	J. M. Higgs	Sawyer	720 00
	J. F. Ickes	Telegraph agent	600 00
	W. A. Coffield	Additional farmer	900 00
	S. S. Connell	do	900 00
	W. C. Smoot	do	900 00
Indian	William Garnett	Sioux interpreter	600 00
	Pumpkinsced	Watchman	600 00
	William Vlandry	Assistant chief herder	600 00
			<i>Month.</i>
	Flying Eagle	Herder	40 00
	Antonio Herman	do	40 00
	Redondo	do	40 00
	Joseph Vlandry	do	40 00
	Alex. Adams	do	40 00
	Thomas Mills	do	40 00
	Bald Head	Laborer	35 00
	David Gilmeaux	do	30 00
	Robert Clarkson	do	22 50
	John Graham	do	22 50
	Antonio Provost	do	22 50
	Old Shield	do	15 00
	Joe Swelled Face	do	15 00
	Clarence Three Stars	do	15 00
	Robert A. Horse	do	15 00
	Two Two	do	15 00
	Newton Big Road	do	10 00
	Thomas Two Lance	do	5 00
	The Boy	do	5 00
	<i>Police.</i>		
	Three officers, each		10 00
	Forty privates and sergeants, each		8 00
	<i>School, boarding.</i>		
			<i>Year.</i>
White	R. O. Fugh	Superintendent and principal	900 00
	Harriet Jekyll	Second assistant teacher	500 00
	Wendell Keith	Industrial teacher	500 00
	Mary Shady	Housekeeper and cook	450 00
	Rose N. Williams	Seamstress	400 00
	M. M. Rucker	Laundress	400 00
	<i>Day-school teachers.</i>		
One-eighth-breed ..	Augusta Robertson	Teacher	600 00
White	T. J. Smith	do	600 00
Indian	William Selwyn	do	600 00
White	E. M. Keith	do	600 00

These foregoing tables are presented to illustrate the expensiveness of the system, and the large number of persons employed, few of whom are Indians.

In further illustration of the operations of an agency the following is quoted from the testimony of Agent McGillicuddy:

Question. Have you employed Indians in the various employments of the agency as far as was practicable?

Answer. As far as practicable, and we are only limited by the amount of funds. I could put on one hundred laborers almost any day. This whole system of about 2,000 feet of water main has been put in by Indian labor. The labor as a rule is performed by full-blood Indians. We built 140 miles of telegraph. The Indians are desirous of laboring, and it is only limited by the amount we have to spend. The white men are only employed as heads of the departments.

Question. What number and kind of live stock have you in connection with the agency?

Answer. We have work oxen and these cows, and of course the beef cattle vary in number; we have nothing but work oxen and cows and these few head of swine at the school.

Question. How many yoke of oxen?

Answer. One hundred and sixty yoke of oxen; they are distributed and in use by the Indians, except fifty head that are kept for use by the agency ox train in hauling hay, and teamsters are regularly employed at so much a month when the teams are in use; we have also mules and horses.

Question. How many horses and how many mules?

Answer. Five span of mules, and I think about four span of horses; they are not all kept at the agency; a part of them are in the hands of farmers in the different districts, and a part is here.

The expense of the Indian service can be considerably reduced by still further reducing the number of the agencies by assigning a larger number of the tribes to the same agent.

There seems to be no good reason for continuing such agencies as those of the Pueblos of New Mexico, Grand Ronde Reservation, Oregon, and in many other like cases where the Indians are well advanced in civilization.

Where annuity goods or rations are not distributed the continued presence of an agent with a particular Indian community is entirely unnecessary. A general supervision, an occasional visit, is all that is required, even at locations where industrial boarding-schools are established. The frequent visits undoubtedly made by the Indian inspectors and special agents to the different tribes would in many instances be sufficient to meet every real necessity of the service.

In many instances there is no clerical service required beyond such as the agent could readily perform. Such is the case at the Yakima, Flat-head, and other agencies of similar character.

The supplies at many of the agencies where the cost of transportation would entail serious expense have been at least inconsiderate and lavish.

At Yakima a large lot of expensive stoves, not used or needed; at San Carlos, agricultural machinery of considerable cost and large expense in transportation, unused and far beyond the capacity of the Indians, are examples.

The cost of transportation of supplies to the agencies is excessive and ought, where practicable, to be placed under the charge of the Quartermaster's Department of the Army.

There seems to have been a want of consideration in the investments at these agencies. To illustrate, Agent McGillycuddy, at Pine Ridge, testified as follows:

Question. Some years ago there was turned over to your agency some stock cattle from Iowa and Illinois. What has been finally done with those cattle?

Answer. A large portion of these cows and heifers died the first winter, as all Eastern and Southern stock will almost certainly do; the animals that stood the first winter are increasing.

Question. What was the original number?

Answer. Four hundred.

Question. Do you remember about the time that they were brought to the agency?

Answer. I think in the month of June, 1883.

Question. What was the extent of the loss the first year?

Answer. I think we lost two-thirds of them.

Question. Are you able to state the precise number at present

Answer. We have now, I think, one hundred head when we shall finally gather them up on the range.

Question. In what manner have you provided for the herding of these cattle?

Answer. They are taken care of by the agency herders that take care of the beef herds.

Question. Where is this herd located?

Answer. On White River, near the mouth of White Creek, about 25 miles from here; what is reserved as the agency range.

Question. What instruction did you receive from the Indian Office in regard to these cattle?

Answer. That these animals were neither to be killed or issued, but were to be retained by the agent as an agency herd.

Question. None of them have been killed or issued?

Answer. No, sir; some of them may have been killed by the Indians; that, of course, I cannot tell, but the present number I would roughly estimate at one hundred.

After an experience of two years the herd was reduced from 400 to 100 head, a loss to the Government of some \$12,000, resulting from shipping cattle from remote points east to an open, bleak country. Similar instances occurred elsewhere; notably at the Rose Bud Agency, where the agent testifies as follows:

STOCK CATTLE.

Question. Have you under your charge stock cattle furnished your agency? If so, how many were so furnished, when, and for what purpose?

Answer. Two years ago, the 30th of June, 392 cows and bulls, including 14 bulls, were delivered to me at this agency, but I cannot say for what purpose further than that I was instructed by the Department to hold them. The first winter a large number died from exposure. The present number on hand, including bulls and the increase, is 421. The losses during the first winter after receipt reduced the original number to 277. They were brought from Illinois and Iowa.

Question. Where are they held, and what force is employed in taking care of them, and what other expense, if any?

Answer. They are held at camp on White River, 50 miles from Rose Bud Agency. There are two herders and a camp cook in charge of them, and hay has been cut for winter feeding. The force of two men employed in their care are paid \$45 and \$40, with a camp cook at \$30, respectively, per month. Their subsistence is sent to the camp from the agency. I cannot state accurately the cost of these supplies. The expense of the hay for the cattle feed has cost, for the two years, \$4,000; and if the cattle are carried through the coming winter I have estimated for hay to cost \$2,000. I think these cattle, old and young, are now worth about \$30 per head. They originally cost \$35 per head. The persons employed are one white man and two Indians.

OTHER LIVE STOCK.

Question. What other live stock have you in use at your agency?

Answer. We have two stallions, one jack, eight mules, and nine horses. The mules are used in the Government service in various ways; one team is employed in hauling water, one team is used by the farmer in visiting camp, two teams by the agent in visiting the schools and for general purposes, one horse is used for riding to the issues.

LAND UNDER CULTIVATION.

Question. How much land is being cultivated by the Indians this year, and how many farmers are employed, and at what salary?

Answer. About 2,000 acres are cultivated by the Indians, and three farmers are employed at \$900 per annum each and quarters.

But even with this Indian service brought to a condition of reasonable economy, which is the more difficult on account of the large discretion necessarily vested in the agent, a feature greatly to be deplored where large expenditures are inevitable, the present state of the Indian service would be unsatisfactory.

REMOVAL OF INDIANS.

The theory that the Indians could be concentrated in the main in the Indian Territory, or in that Territory and a few of the greater reservations, has been advanced and earnestly advocated. Indeed only a few years ago those who felt a lively interest in the fate of the aborigines of our country indulged the hope that the remnants of the tribes could be gathered into the Indian Territory, which in progress of time should become a State of the Union, but this general concentration seems impracticable. White men can scarcely understand the local attachments of the Indians.

At San Carlos Agency an old Yuma Indian, dressed in the uniform of a Government scout, long since removed, with a portion of his tribe, from the Colorado River to the San Carlos, in pathetic words and tearful eyes, begged that he and his people should be permitted to go back to their old home. It was impossible to make him understand that the old hunting grounds were now divided into countless cultivated fields and occupied by the white race.

The Indians leave the scenes to which they are accustomed and the graves of their fathers, around which gather the traditions of the tribe, with intense reluctance.

The removal of the Indians to the Indian Territory from the north was in some instances attended with widespread and fatal diseases. The impulse to return to their old homes seemed irresistible. The fatal outbreak of a band of the Northern Cheyennes, who had been located in the Indian Territory, and which carried desolation and ruin in its pathway northward through the States of Kansas and Nebraska, is still fresh in remembrance.

Within a few years the Indian Bureau seemed compelled to permit a portion of the Cheyennes, who had been removed to the Indian Territory, to return to the north, and during the present year the Nez Percé band, under Chief Joseph, were permitted to abandon their reservation in the Indian Territory and return to their old home and kindred in the northwest. In addition to this, the Indians on many reservations, such as the Sioux at Devil's Lake, the Flatheads, the Cœur d'Alenes, and a great many others had made such progress in civilization—owners of well-cultivated fields—as to render their forcible removal (and that is the only way it could be done), on grounds of common humanity, out of the question. The Navajoes, a pastoral people, with flocks and herds, although in the south, are not adapted to the industry of the Indian Territory, except the western part of it, and that is not desirable, as will hereafter appear.

The Apaches are in a region similar in climate in most respects to the Indian Territory. In regard to them, General Crook, who is unquestionably better informed in Indian matters, especially in Arizona, than any other officer of the Government, speaking of their removal, in answer to questions, said :

Q. (by Mr. CANNON). I believe you stated that you were not familiar with Indian Territory?—A. No, sir.

Q. And not so familiar with the Navajoes as with the San Carlos Indians?—A. No, sir.

Q. Do I understand you correctly, to be clear, it is not practical to move any of the San Carlos Indians from the reservation to other portions of the country?—A. Well, I think there are a few that could be, but I think it would be a detriment to the whole tribe until they are all removed.

Q. And it is not practical to remove them now?—A. No, sir; you cannot do it without an outbreak.

Q. From the progress that the Navajoes have made, and the contentment they have in possessing of their property and the pastoral pursuits, would you not regard it as easier to move them to an entirely different country, then?—A. I think it would be, may be; I think it is possible they might be removed, but that would be a dangerous experiment.

Q. You would not advise their removal now?—A. I would not.

Q. (by Mr. HOLMAN). There appears to be a very wide extent of good land in the Indian Territory, especially in its western portion, that is unoccupied. Do you not think with reference to the future of the Indians in the Indian Territory, as well as the Indians elsewhere, especially unsettled bands of Indians, having reasonable regard for the growth of the country, that all Indians should be concentrated on the Indian Territory, as far as is practicable?—A. I think that those agencies where the reservations have not sufficient agricultural lands to become self-sustaining, they unquestionably ought to be removed to the Indian Territory.

Q. Do you mean without the consent of the Indians?—A. They will never go with their own consent. You will never take any Indians to the Indian Territory without force. That is on account of their strong local attachment, for they do not travel around like we do in their own country; they only see their surroundings.

Q. Would not they be influenced to a greater or less extent by the judgment of their representative men, who might visit the Indian Territory and consider its adaptation to their wants?—A. It would probably help them, but at the same time they would not go with their consent. You can take these representative men, and they would not have their own volition after they come back. They sent old Spotted Tail down to the Indian Territory. He said he did not want to go to any country where the hog had to turn sideways to get through the fences.

Q. (By Mr. CANNON.) The Indians, all of them outside of the Indian Territory, may be called barbarians, and are barbarians, are they not?—A. Yes, sir; as a rule, substantially.

Q. Do you think it good policy to concentrate barbarians rather than to scatter them, where they would come in conflict with civilization?—A. Well, the fact is I do not know that there is such a difference between these people you find in the Indian Territory and the civilization on the frontier. I do not think that their contact with the frontiersman is very civilizing.

Q. I understand you are fully of the opinion that the Arizona Indians are to remain uninterrupted, at present, where they are?—A. Yes, sir. Well, the frontiersman here is not superior to the frontiersman in Montana and Dakota. Now, if you attempt to remove these Indians there will be war.

It must be, therefore, very apparent that the idea of concentrating the great body of the Indians in the Indian Territory could only be carried out by interfering very materially with the substantial progress of some of them, and by the employment of force as to all. But, considered as a practical question, the fact cannot be overlooked that the great States of Arkansas, Kansas, and Texas, States whose territories adjoin the Indian Territory on three sides, and so far on the frontier as to nearly surround it, are generally opposed to the further settlement of Indian tribes in this Territory. The enactment of a provision of law by Congress on the subject, as hereafter mentioned, would seem to indicate the drift of public opinion in those States.

While it is the opinion of a part of the members of the committee that notwithstanding the obstacles above enumerated to the settlement of the greater portion of the Indians in the Indian Territory, it is the true policy of the Government to concentrate in that Territory the largest possible number of Indians consistent with a humane regard to those who have made fair progress in civilization in their present homes, and a reasonable consideration of climate, yet the committee is impressed with the belief that Congress, in view of the facts before mentioned, will not provide for largely increasing the number of the Indians in the Indian Territory by providing that other tribes shall be settled in it. But it does not follow that other and very important concentration of the Indians may not be effected. It is certainly practicable that all members of the great Sioux tribe, except perhaps those at Devil's Lake, Dakota, who are justly to be considered civilized Indians, and perhaps a few others of that tribe, and all of the Northern Cheyennes, those on

the Rosebud as well, shall be concentrated on the great Sioux Reservation. These are mainly kindred tribes.

There is also reason to believe that the Indians occupying the vast region of country set apart to them in Montana, north of the Missouri River, the Piegaus, Crows, Gros Ventres, Assinaboines, and Sioux, will readily consent to remove to the Sioux and Crow Reservations south, where ample lands can be opened to them. It is still more certain that the Chippewa Indians west of the Mississippi can be concentrated to great advantage to them on the White Earth and Red Lake Reservations, Minnesota.

ALLOTMENTS IN SEVERALTY.

It is not to be understood that because lands are held by the Indians of a tribe in common that the community of interest is universal or extends to the product of the labor bestowed upon it, or that no separate interests exist. On the contrary, when some degree of progress has been made and some idea of property has been developed the very natural law of separate interests appears; that is, that the *particular tract of land* occupied by a member of the tribe is for the time his own property, and the fruits of the labor bestowed upon it and the herds that pasture on it are his own; he and his descendents are entitled to retain possession of it against all comers. It is the property of him and his family, but his title is possessory only; he cannot transfer it to another. If he abandons the land or his family becomes extinct, it becomes again subject to the general interest of the tribe.

The development of this natural law is seen in the more advanced tribes, especially among the civilized nations, and laws arise to limit the extent and guard the rights of such possessory estates. So that in speaking of assigning lands to the Indians in severalty reference is not made to these natural possessory titles but to permanent fee simples under one municipal system.

A large number of tribes, and especially agencies of fragments of tribes combined (for very few of the tribes are now great enough to stand alone), are in a condition to take their lands in severalty, and in some degree assume the rights of citizenship. The Sioux of Devil's Lake, the Flatheads of the Jocko Reservation, the Crows, the Cœur d'Alenes, the Umatillas, the Puyallups of Washington Territory, the combined fragments of tribes at Grand Ronde Agency, Oregon, the combined fragments of tribes at the Yakima Agency, Washington Territory, and many other tribes and parts of tribes concentrated at different agencies, are unquestionably in a condition to take and hold lands in severalty, with a fair understanding of the value of property and separate estates.

It is clearly to the general interest as well as of these Indians that the lands belonging to these tribes should be divided among them so that each family shall more fully appreciate the value of labor and secure the direct fruits of their own industry.

While quite a number of Indians in different regions of the country have obtained patents for lands and certificates of allotments, numbering in the aggregate 11,073 of patents and 1,290 certificates of allotments, it would seem that from various causes the Government has not heretofore specially encouraged the granting of certificates of allotments of land in severalty.

In the case of the Indians on the Puyallup Reservation in Washington Territory, a body of Indians, civilized, industrious, and self-supporting, the failure of the Government to carry out in good faith the

treaty made with them in 1854 (one of Governor Stevens's treaties) by which they were promised their lands on certain conditions of settlement and cultivation long since, it is claimed, complied with, had produced a widespread discontent and suspicion injurious to their progress, as appeared on all sides when the committee visited that reservation. The presence of the committee arrested the attention of these Indians in a marked degree; and the only request they made, and it was made with great earnestness, even to entreaty, the women being especially earnest in their appeals, was that the promise made them should be fulfilled, and their lands secured to them in severalty by certificates of allotment. The anxiety of these Indians seems to have resulted from the fact that informal certificates, not in conformity with the treaty of 1854, had been issued some years ago to them, but recalled. Here the difficulty occurred.

The agent, Mr. Edwin Eells, states the case in his testimony as follows:

This not being in conformity with the requirements of the treaty, and the Indians being exceedingly anxious to acquire title to their lands in severalty, further or re-allotments were made in 1883-'84 to these Indians to the number of 167, following as near as practicable the former allotments, but giving additional lands, so that the whole did not exceed 80 to a single man or 160 acres to the head of a family.

I sent on to the Commissioner of Indian Affairs a statement of these allotments. I am unofficially informed patents were made out in conformity with these allotments ready for the signature of the President, but up to this time the patents have never been received by the Indians, but on the 3d of March, 1885, I received a letter, of which the following is a copy:

"DEPARTMENT OF THE INTERIOR,
"Washington, D. C., March 3, 1885.

"SIR: I have your telegram concerning the patents to the Puyallup Indians. I do not think it for the interest of the Indians to have the patents issue. The land they occupy is valuable for farming and town-site purposes, and ought to be sold and the money used to establish them in another place. I shall therefore decline to allow patents to issue, hoping Congress may make suitable provision for their removal and the sale of their land, and the investment of the money for their benefit in some other place.

"Very respectfully,

"H. M. TELLER,
"Secretary.

"Mr. EDWIN EELLS,
"United States Indian Agent, Tacoma, Wash."

The agent, further testifying, says:

And on the 7th of April, 1885, I received from the Commissioner of Indian Affairs a letter, of which the following is a copy:

"DEPARTMENT OF THE INTERIOR,
"OFFICE OF INDIAN AFFAIRS,
"Washington, D. C., April 7, 1885.

"SIR: Referring to your communication dated March 19, 1885, received by Department reference, with which you transmitted a petition from the Puyallup Indians, praying that patents may issue for their lands, I take pleasure in informing you that under date of April 3, 1885, the Acting Secretary of the Interior directed the return of the schedule of selections to the Department, so that it may be referred to the Commissioner of the General Land Office with instructions to issue the patents.

"Very respectfully,

"JNO. D. C. ATKINS,
"Commissioner.

"EDWIN EELLS,
"United States Indian Agent, Nisqually and
"S'Kokomish Agency, Tacoma, Wash."

Q. Please state whether the Indians to whom these allotments were made have made any improvements upon their respective tracts, and also whether the Indians are attached to the lands allotted to them; whether they would consent to the sale

of these lands; and whether the unsettled state of their respective titles seems in any way to affect their industries.—A. Two-thirds of the Indians to whom these allotments were made have made valuable improvements on their allotted lands; have built houses, cleared off very heavy forests, and cultivated lands. All the others, with possibly a few exceptions, have made their locations, built houses, and made some improvements on the lands. They are very greatly attached to the lands allotted to them and intensely eager to obtain patents therefor. They would not consent to a sale of their lands. I think to a certain extent their industries are paralyzed by the uncertainty of their titles, as they are aware strenuous efforts are being made to their obtaining title to their lands by interested parties.

Q. Please state whether these Indians have, with their own resources, purchased agricultural implements for their farming.—A. They have and now own, acquired in this way, one 8-horse power thrashing machine, 7 mowing machines, 68 horse rakes, 93 wagons, and their farms are well stocked with teams, plows, and other smaller farming implements. It would be fatal to the industries of these Indians to attempt to remove them from their lands, and very prejudicial to the progress of the surrounding tribes by destroying their confidence in the good faith of the Government.

This last statement of the agent, a gentleman of large experience in Indian affairs, ought to arrest attention as to the effect of bad faith on the part of the officers of the Government. But such views have been expressed by faithful agents countless times without any satisfactory result.

The committee found these Puyallup Indians civilized and prosperous, notwithstanding that for years they had been engaged in clearing off the vast forests of that region and opening up farms, in the constant apprehension that after all they might lose their land and the fruits of their labor.

These Indians have one of the best-conducted industrial schools visited by the committee.

The tribes (for this agency has charge of a number of the surviving fragments of tribes), partly Catholic and partly Presbyterian, with a Catholic church on one side of the Puyallup River and a Presbyterian church on the other, with Indian Catholic priests and Indian Presbyterian ministers, seemed to have made equal progress.

While at this reservation the committee had an opportunity of contrasting the Indians of this reservation, under the care of the Christian churches, with the vast hordes of Indians in their natural state, who come down at intervals from the north in canoes with all their properties, even to their innumerable dogs, to the Puyallup River, to engage in fishing and traffic, and seeking labor in the wonderfully prolific hop fields of that region of Puget Sound. Thousands of these blanket Indians from the far northern regions, some from beyond the boundaries of the United States, with their wives and children and properties, were encamped on either side of the Puyallup River, and in spite of the natural, unlimited, and universal hospitality of the Indians, as between themselves, except alienated by war, it was easy to see that there was nothing in common between the civilized Indian in his home, or traveling in his wagon with his wife and children, and the blanket Indian and his wife and naked children in his wigwam or voyaging in his canoe.

The terms of the treaty made in 1854 with the Indians on the Puyallup Reservation as to their right ultimately to have their lands in severalty are common to most of the treaties with the Indians in that section of the Union, and it is manifestly of the highest moment to the Indians that these promises of the Government shall be faithfully fulfilled.

In view of the large number of these reservations and their varied condition, it is manifest the committee cannot enter into general details, and only mention the case of these Puyallup Indian as an illustration of a state of affairs common to a large number of reservations.

As a measure of public policy as to ultimate results, as well as economy for the present, the lands of small reservations, such as the Puyallup, already spoken of; the Grand Ronde, Oregon; the Devil's Lake, Dakota (Sioux); Cœur d'Alenes; the Flatheads of the Jocko Reservation (most of the reservations on the Pacific slope, all of which, except the Colville Reservation, are comparatively small), should be divided up among the families of the tribes at the earliest practicable period, and a number of the tribes placed under the charge of a single agent. In such instances the whole reservation should be divided up into equal parts, as near as may be, even if each family should receive something more than what would be regarded as sufficient; for in these smaller reservations it is desirable that the limits of the reservation should not be disturbed. Besides in many of them the land adapted to agriculture is comparatively small and requires irrigation. In all such cases the allotment of pasture lands should be enlarged and the raising of stock encouraged.

It would seem impossible to adopt any general rules alike applicable to all the reservations, or to all the tribes, or to any large number of either. And this is true even as to the small reservations, where the whole land should be divided between the members of the tribes on account of the difference in regard to the amount of land adopted to cultivation, with or without irrigation, the available streams of water, and the character and quantity of the lands adapted to pasturage.

This difficulty is still more striking in the great reservations. The Great Sioux Reservation of Dakota, said to contain about 28,000 Indians, is diversified, with portions of it of excellent quality for agriculture; other sections of high sandy ridges, with little pasture and comparatively destitute of water; in other sections fertile valleys and sufficient water. In a region, however, so extensive, locations for the different bands could be secured where both in agriculture and the raising of stock the Indians have made and will make reasonable progress. When the holding of the lands in severalty shall be found practicable it will not be found difficult to establish the Indians in possessions where permanent improvements and self-support may be reasonably expected.

On the other hand, the idea of dividing up the large reservation set apart in Arizona and New Mexico for the Navajoes (a growing and in their way a prosperous tribe, now said to number over 21,000) would, for the present, seem preposterous. This reservation, held by these Indians by executive order, is understood to contain 8,159,360 acres, and yet a large number of the tribe, with their flocks and herds, are now off of their reservation, and apparently for want of sufficient pasturage. It is a broken, sterile country, with high and broken ranges of hills, deep gulches, with here and there productive valleys. Water is the crying want of almost the entire region, and yet these Indians, notwithstanding their nomadic habits, constantly moving from one fixed camp to another, apparently for fresh fields, or at least new ones, for their sheep, goats, and horses, of which they have great flocks and herds, not in bands but in families, still manage to raise a larger amount of corn and garden products than would seem possible. These people are in a very striking degree not only self-supporting, but contented and independent. It seems scarcely possible to apply to them any rules that would be applicable to other tribes. Even the education of their children is embarrassed by the constant demand for their services in watching the flocks of sheep and goats, which are never left without vigilant attention. These flocks furnish the Navajoes a large portion of their subsistence, and are a guarantee of their peaceable conduct.

The committee, in view of their growing numbers, good conduct for a number of years past, generally prosperous and entirely self-dependent condition, and the comparatively limited region of sterile country they occupy, which already seems insufficient to support their constantly increasing flocks and herds, believe that public policy and a humane regard for this tribe require that their reservation should be extended. If it is not done, bloody collisions between the Indians and white herders, who are gradually entering that region of country, will be inevitable. When the Indian cannot find pasturage for his sheep, goats, and ponies on his reservation, he will run the risk of entering the adjacent lands, and this, the white herders will not permit without conflict.

Mr. John H. Bowman, for a number of years agent of this tribe, an intelligent gentleman, who manifestly felt a lively interest in the fortunes of these Indians, made the following statement to the committee on this subject:

Now, if it would be possible to extend the south line of the Moquis reserve (30 minutes south of 36th parallel) until it would intersect a continuation of the east line of the present Navajo Reservation, it would include a tract of about 1,000 square miles, a great part of which is covered with good pine timber; the surface is generally broken and rough, not adapted for use of white settlers. This tract is now almost wholly occupied by the Navajos, is almost destitute of grass, owing to its dryness and to the presence of sheep; still it is sheltered from storms and affords a refuge for their sheep in the winter when the snow lies deep in the higher country north of there. At that season the melting snow affords sufficient water for their stock without falling deep enough to cover the grass.

Now, these Indians are very desirous of obtaining this strip of land, and nothing would please them better or benefit them more, and I respectfully ask you to use your influence and secure it for them.

Gonado-muncho, the head chief of this tribe, is now here, and has been talking about this land all night. He is very much disappointed that he did not see you when here. He is an old man. I believe him to be at least seventy-five. He has always been a good Indian, a firm friend of the whites, and quiet and peaceable. His home is about 30 miles west from here, and just outside of the reservation. He has lived here for many years, and it would be a hard blow to the old man if he should lose this place now, as he surely will unless the reservation is extended beyond it. It is true that he could take advantage of the homestead law and thereby obtain title to it; but I hope you will consider that this old man has always been accustomed to live in a "Hogan," and to live in several places during each year. It is impossible to induce him to make any improvements of a character substantial enough for an American "claim hunter" to respect. This extension, comprising 1,000 square miles, will be of more benefit to the Navajos and to the Government than any tract of three times the size at any other place where it is possible to obtain it. It is true that this tract lies within the limits claimed by the Atlantic and Pacific Railway as a land grant; but I suppose that could be arranged in some way; if not, an extension to cover the reserved alternate sections would be a good thing.

Now, the only other practicable extension that can be made is on the east side; and if you think it advisable to give them 2,500 square miles more, it would be best to commence at the northeast corner of the present reservation, thence north about 5 miles to the San Juan River; thence up said river about 45 miles; thence south 45 miles; thence east to present line. This tract is almost devoid of timber or water; produces some grass, and could be used as a winter pasture for the sheep and horses; is almost entirely unoccupied by white settlers, and would not interfere with the railway land, except at a small corner on the southwest.

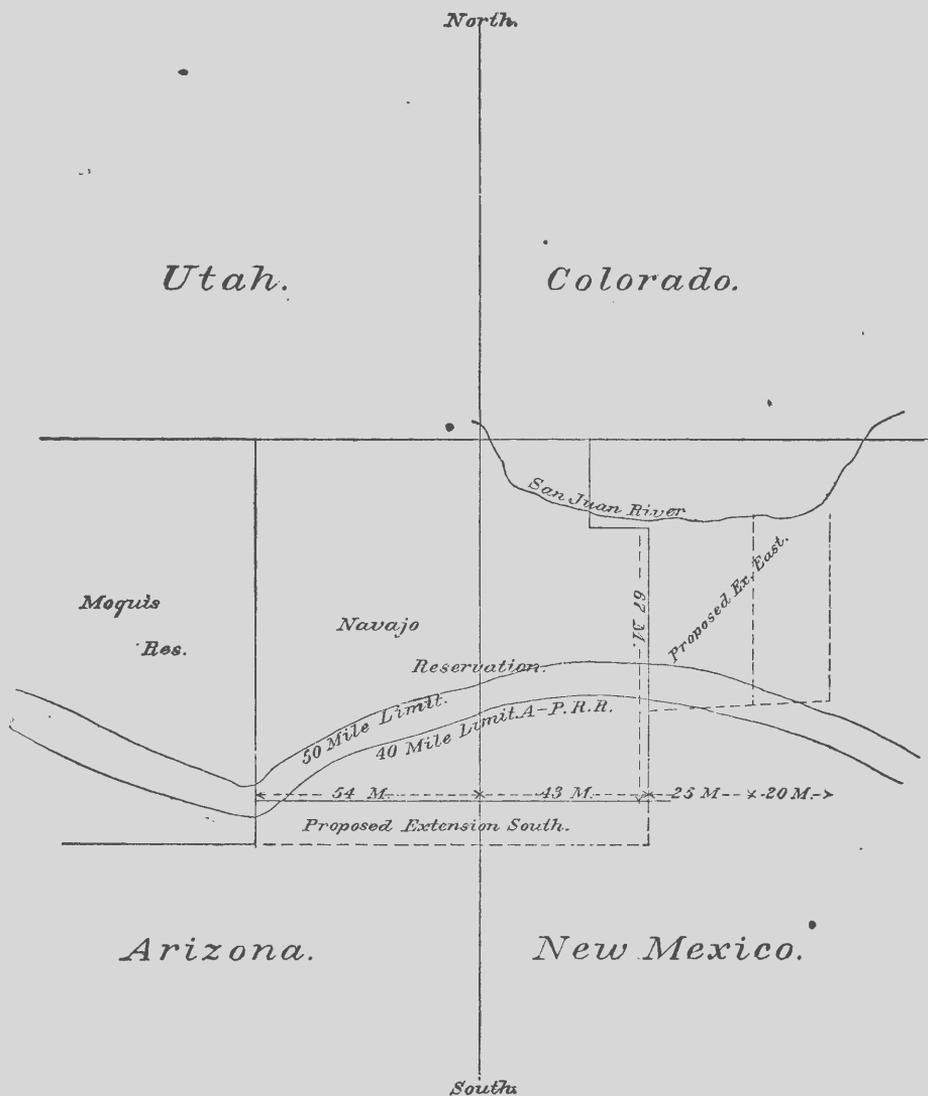
If you can secure the extension, as described, on the south of here, you will deserve the lasting gratitude of these people and afford protection to a large tract of valuable timber; and I entreat and beg of you to do it for the sake of these poor, peaceable, good-natured people, and for the peace of the white settlers who live in their vicinity.

I inclose a rough draft of the lines to more fully explain my meaning. Hoping that you will give the matter your early and favorable consideration,

I am, very respectfully,

JOHN H. BOWMAN,
United States Indian Agent.

Hon. WILLIAM S. HOLMAN,
Chairman of Committee on Indian Affairs.



The Apaches of the White Mountain Reservation, San Carlos Agency, also present a case where rules elsewhere applicable would be out of the question, and where the policy of the Government should be adapted to the character of the reservation. With some very productive valleys on the Gila and San Carlos Rivers, in the southern section of the reservation, and in the northwestern, in the White Mountain river regions, there is a large amount of excellent pasturage, covering a large portion of the reservation north of the Gila River, while the portion of the reservation south of the Gila River is mostly a broken, barren, and mountainous country, without value for agriculture or grazing, but said to contain valuable mines of coal. Whether these coal fields are in fact valuable or not, on which there is a conflict of opinion, the fact is, they

are a cause of constant irritation between the white population and the Indians.

The portion of this reservation south of the Gila River is 15 miles in width. If, in fact, valuable coal deposits are found in that region, the question would arise whether it was not better for these Indians that the strip south of the Gila should be sold for their benefit. It will be seen by referring to the appendix that different opinions exist on this subject among the military men in that section, whether that strip should be sold or not, if valuable coal fields are found to exist there.

Captain Pierce, the Indian agent at San Carlos, expresses the opinion that if coal in working quantities is found, the Indians should have the full benefit of it, and would become good miners; but in view of the irritation now existing between the white population of that section and these Indians, it should, in the opinion of the committee, be a subject of careful consideration, if such coal fields are discovered, whether it would not be better that the Indians should have the value of the land applied to their benefit rather than attempt to hold it.

It is probable that through agricultural and pastoral pursuits only, the Indian will make material progress. The committee is impressed with the belief that this subject will arrest the attention hereafter of those authorized to consider the ultimate condition in which the Indians occupying this reservation shall as to territory be placed. It is, however, to be hoped that the facts mentioned by Captain Pierce in his testimony, which appears in the appendix, as to the successive reductions heretofore made by executive order of this reservation to meet the demands of the ever-encroaching enterprise of our people, a diagram of which is appended, will not be overlooked. Some of the fragments of tribes on this reservation were removed there from more favored regions of country needed for the occupation of the white settlers. Some of those familiar with the various changes made in the location and relocation of the tribes in this region of country attribute the implacable and savage barbarism of the Chiricahuas to their forced removal from more favored fields.

These instances are mentioned only to illustrate the difficulty of dealing with the Indian tribes and various reservations on any general principle, and the necessity of considering the condition of the Indians on each reservation, and the relation which they shall hold to their lands, and the portion required for their uses in the ultimate adjustment.

It may be proper to remark in this connection that the vast region of country occupied by the Gros Ventres, Piegauts, Bloods, Blackfeet, and River Crows, and other tribes of Indians in Montana, and lying in an extended body mostly between the Missouri River and the international line, and containing, according to the report of the Commissioner of Indian Affairs, 21,651,200 acres, is a country generally well adapted to the raising of stock, but not for general farming.

This extended region is occupied by a comparatively small number of Indians, stated as follows:

Blackfeet Agency:	
Blackfeet, Bloods, and Piegauts	2,000
Fort Belknap Agency:	
Assinaboines	700
Gros Ven res	852
Fort Peck Agency:	
Assinaboines	1,072
Yankton Sioux	2,332
Total	6,956

These lands are held under unratified treaties, acts of Congress, and executive orders, as affecting the different tribes. This extended region of country is perhaps more within the just discretion of Congress as to the portion that ought to be applied to the benefit of the Indians than any other reservation.

As a general proposition, however, the lands held by a tribe or a body of Indians composed of more than one tribe, in the present state of the Indian question, under an executive order, ought to be regarded as the lands of the Indians interested, as if held by a positive treaty or act of Congress.

It is believed that the Indians on this reservation, treated as a whole, will be greatly benefited by their removal to other reservations in the same section of country, and the proceeds of a reasonable and just portion of their lands applied to their benefit, and that this result can be secured with their consent. If not, a portion of the vast tract should be set apart for them at an early moment, and a just and reasonable portion of the remainder sold for their benefit. These Indians are not self-supporting, and according to the best information that could be obtained by the committee are not likely to be in that region of country.

Besides, it is manifest that the possessions of these Indians should not extend to the international line. Kindred Indians north of the line are said constantly to intermingle with those belonging to the United States, producing an unsettled and unsatisfactory state of affairs. This subject demands early attention. This reservation north of the Missouri the committee were not able to visit, and only speak from information obtained in that section of country and from reliable sources.

It seems proper to add that, while it is important that in the assignment of lands in severalty to the Indians, an unquestionable assurance of title and ownership should be given, either in the form of patent or certificate of allotment; the power of alienation in any form should be indefinitely suspended; legislation on the subject should be left to the future.

It will be seen that one of the causes of hostility of intelligent Indians in the Indian Territory to the holding of their lands in severalty is the fear that their posterity may be left landless and homeless. A sense of permanency in his home, it is believed, will have a civilizing effect on the Indian. But for the present and probably for years to come the lands reserved for the Indians, even where held in severalty, should still remain reservations under the control of the United States. The Indian for the present, at least, cannot compete with the white man in the struggle for life.

While it is manifestly of the highest moment that the Indians should hold their lands in severalty, it is still manifest that to assign lands to Indians in severalty will amount to nothing unless the Indians have made such advancement in civilization as to be able to understand the value of property and of labor. The holding of lands in severalty by the Indians necessarily breaks up in a material degree the tribal relations, which relations rest mainly on the community of interests of the tribe. But the Indian must make a very decided progress in civilization before he rises above the dependence of the tribal relation or can appreciate the value of separate property. Until he reaches that condition the separate ownership of land will be to him meaningless. When, however, the members of a tribe are able to appreciate the idea of separate property and the value of labor, and possesses some degree of self-dependence, then separate ownership of land is not only practi-

cable but necessary to secure their further advancement. No act of Congress can break up the tribal relation of the Indians or secure as to them an actual division of their land. The education of the Indians in the pursuit of industry is necessary to secure those results.

It is believed that a large number of the Indians on the various reservations would be benefited by the assignment of lands to them in severalty.

THE INDIAN TERRITORY.

The specific duties of the committee only applied to a portion of the Indian Territory, but incidentally affect the whole. This Territory, containing 41,102,546 acres of land, is not only much greater in extent, but, on account of its geographical position, the excellence of its climate, and the superior quality of its lands, of vastly greater importance than any reservation of land ever made by the United States for the aborigines of the country. The interest in this Territory is also greatly increased by the fact that it was set apart at a comparatively early period in the settlement of the country west of the Mississippi as a permanent home for Indians under special treaties and engagements, and that here a portion of the tribes have reached the greatest advancement in civilization and government of any portion of the race.

The statesmen under whose auspices this region of country was set apart for Indian occupation, by the strong and explicit guarantees of title given to the tribes now known as "the civilized nations" first settled within its limits, manifestly designed that this region of country should be the permanent home of Indian tribes, and the treaties and engagements of the United States, at least with the original tribes, up to this time, are in perfect harmony with that original purpose.

Until the 17th day of February, 1879, it was within the power of the President of the United States by executive order to settle Indians within certain portions of the territory held expressly for that purpose, and none other. On that day the following provision of law took effect and is still in force (Statutes at Large, volume 20, page 313):

Collecting and subsisting Apaches and other Indians of Arizona and New Mexico: For this amount, to subsist and properly care for the Apache and other Indians in Arizona and New Mexico who have been or may be collected on reservations in New Mexico or Arizona, \$320,000. And the President of the United States is hereby directed to prohibit the removal of any portion of said tribes of Indians to the Indian Territory unless the same shall be hereafter authorized by act of Congress.

The following table shows the extent of land owned by each tribe now established in the Territory, and the population of each tribe:

Table of population and land owned by each tribe in the Indian Territory.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles.	Population.
Cheyenne and Arapaho.	Cheyenne and Arapaho.	Southern Arapaho and Northern and Southern Cheyenne.	4,297,771	6,715	3,609
Cherokee	Union	Cherokee	5,031,351	7,861	23,000
Chickasaw	do	Chickasaw	4,650,935	7,267	6,000
Choctaw	do	Choctaw (Chalita)	6,688,000	10,450	18,000
Creek	do	Creek	3,040,495	4,751	14,000
Iowa	Sac and Fox	Iowa	228,418	357	89
Kansas	Osage	Kansas or Kaw	100,137	156½	225
Kickapoo	Sac and Fox	Mexican Kickapoo	206,466	322½	346
Kiowa and Comanche.	Kiowa, Comanche, and Wichita.	Apache, Comanche (Komantsu), Delaware, and Kiowa.	2,968,893	4,639	3,103
Modoc	Quapaw	Modoc	4,040	6	94
Oakland or Nez Percé.	Ponca, Pawnee, and Otoe.	Tonkawa	90,711	142	92
Osage	Osage	Great and Little Osage and Quapaw.	1,470,059	2,297	1,672
Otoe	Ponca, Pawnee, and Otoe.	Otoe and Missouri	129,113	202	266
Ottawa	Quapaw	Ottawa of Blanchard's Fork and Roche de Boeuf.	14,860	23	117
Pawnee	Ponca, Pawnee, and Otoe.	Pawnee (Paii)	283,020	442	1,045
Peoria	Quapaw	Kaskaskia, Miami, Peoria, Piankasha, and Wea.	50,301	78½	206
Ponca	Ponca, Pawnee, and Otoe.	Ponca	101,894	159	574
Pottawatomie	Sac and Fox	Absentee Shawnee (Shawano) and Pottawatomie.	575,877	900	1,260
Quapaw	Quapaw	Kwapa	56,685	88½	52
Sac and Fox	Sac and Fox	Otoe, Ottawa, Sac (Sauk) and Fox of the Missouri and of the Mississippi (including Mokohoka's band).	479,667	750	1,126
Seminole	Union	Seminole	375,000	586	3,000
Seneca	Quapaw	Seneca	51,958	81	239
Shawnee	do	Eastern Shawnee (Shawano)	13,048	21	69
Wichita	Kiowa, Comanche, and Wichita.	Comanche (Komantsu), Delaware, Ion-ie, Kaddo, Kichai, Tawakanay, Wako, and Wichita.	743,610	1,162	1,034
Wyandotte	Quapaw	Wyandotte	21,406	33½	251
					79,469
		Unoccupied Cherokee lands	2,279,618	3,562	
			105,456	165	
		Creek lands in Cheyenne and Arapaho treaty reserve.	3,637,770	5,684	
		Unoccupied Creek and Seminole lands.	683,139	1,067	
		Unoccupied Creek and Seminole lands.	1,211,272	1,892½	
		Unoccupied Chickasaw and Choctaw lands.	1,511,576	2,362	
Total			41,102,546	64,223	

It will be seen that this extensive region of country contains a population of 79,469.

The civilized nations—Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles—and all of the other more advanced tribes are in the eastern part of the Territory. Here the principal progress in agriculture, as well as in general advancement, has been made, while an extended portion of the west is occupied by the Cheyennes, Arapahoes, Wichitas, Kiowas, and Comanches, with a united population of 7,746, who have made comparatively little progress, with very unimportant improvements, and none of a permanent character.

It is very manifest that if it is the policy of Congress to exclude the further settlement of tribes in the Territory, the interests of the Indians, as well as the Government, require an important change in the condition of this great Territory at an early day.

While it is true that extensive regions of this Territory are leased by the tribes for pasturage, including all of the Cherokee outlet west of the Arkansas River, and is for the present a source of revenue to the tribes, yet the recent experience in the Cheyenne and Arapaho Reservation, and the irritation manifest in several tribes whose lands are overrun by vast herds of cattle, passing without authority from one reservation to another, taking off with them the small herds of cattle owned by Indians, indicate the peril to which these leases expose the peace of the country. Besides, in most instances these leases tend to diminish the opportunities, as well as the motives, of the tribes for engaging in agricultural employments, and will, in the opinion of the committee, greatly interfere with any efforts which shall be made to encourage the tribes in agricultural pursuits.

The lease of the Cherokee outlet is, perhaps, the only exception, and that outlet is remote from the lands actually occupied by the Cherokees; but the great herds of cattle on this outlet may seriously affect the tribes living south of it.

This method of rendering these vast pasture fields productive, while not tending to the civilization of the Indians, threatens constantly the peace of the country, and ought not to become a permanent policy if the substantial progress of these tribes in industrial employments is mainly to be considered, and such surely is the duty of the Government.

It would seem that these considerations induced the legislature of the Creek Nation during the past summer to decline leasing their unoccupied lands, while the Sac and Fox Indians, under chiefs of great sagacity, have entered into a lease of a portion of their lands on the condition that a permanent fence should be constructed which would protect the rest of their lands from herds of cattle wandering from the lands leased by a neighboring tribe.

In the heart of this Territory is situated the tract of land containing 1,887,800.47 acres, known as "Oklahoma," being a part of the land purchased by the Government at fifteen and thirty cents an acre by treaties made in 1866 with the Creeks and Seminoles, a tract of land comparing well in fertility and streams of water with the southern portion of the State of Kansas. This Oklahoma tract is surrounded on every side by lands which the Government by treaties or agreements have ceded to Indian tribes. It is manifest that the Government cannot, consistently with its agreement with the Creeks, permit this tract of land to be occupied except by Indians; and it will be seen by reference to the testimony (which appears in the appendix) taken by the committee at Muscogee, in the Creek territory, that a council held by delegates from all the civilized tribes consider this question of Oklahoma as one common to all of them. It is certain, in the opinion of the committee, that the tribes will not consent to the occupation of Oklahoma by white settlers. They seem to rely with confidence on the good faith of the Government.

While the settlement of the comparatively small tract of land known as Oklahoma seems wholly impracticable, in view of the obligations resting on the United States in their engagements with the Creeks and Seminoles, there is reason to believe that the Government without serious difficulty can, with the consent of the tribes interested, secure such a concentration of the western tribes in Oklahoma and further east as will open up for general settlement of white people a large portion of the western part of the Territory.

It would undoubtedly be a great benefit to the tribes before named who occupy the western portion of the Territory to remove farther east,

and of very great benefit to the Government, not only in opening up for general settlement an extensive region of country, but by greatly diminishing the expense of providing for the good order and progress of the Indians, and extinguishing the motive for the unlawful invasion of this territory by organized bodies of white men.

The present order of things is necessarily expensive in many respects—the transportation of supplies into regions remote from the railways, the support of a large body of men at different agencies.¹ There are three military posts in this remote region, occupied by a small number of people.

The opinion was generally expressed by those well acquainted with the Indians and the general situation that the concentration of all of these tribes in the eastwardly portion of the Territory was entirely practicable, and that it would be greatly beneficial. The opening up to settlement of this western portion of the Territory would, of course, involve the Cherokee outlet, 57 miles wide, stretching along the southern boundary of Kansas. This strip of land is held by the Cherokees on the same condition on which the United States hold Oklahoma (except in the matter of compensation)—that the United States might settle friendly Indians upon it.

It can hardly be doubted that the intelligent Cherokees will see the general benefit to themselves and their kindred of the concentration of the Indians of the Territory in a region ample for their progress, growth, and development, removing the constantly-growing irritation which the presence of a large body of unoccupied land tends to create in our landless people, and at the same securing to them the reasonable value of the land surrendered.

The committee do not say that views favorable to the policy of surrendering to white settlement any part of the Indian Territory were expressed by the chiefs at that conference, but, on the contrary, it was manifest that the leading men of the five nations are earnest in adhering to the present engagements of the Government as the only safe policy for their tribes, and are fearful of the result of any modification or change. But still it is believed that, with the good faith of the Government assured, these tribes will readily see the benefits which would result to them from their greater concentration in the eastern section of the Territory. It is proper to remark that the leading men of this Territory seem to be exceedingly well informed as to the treaties, agreements, laws, and patents under which the lands of the Territory are held by the tribes.

The American people are not only bound to maintain untarnished their faith and honor in dealing with these remnants of the once powerful tribes which in former ages ruled this vast country, and have gone down in a brave but hopeless struggle with our advancing civilization, but can afford to act with justice, magnanimity, and forbearance towards them. No clamor of greedy avarice should tempt the American people to deal unjustly with these people, now completely at their mercy, in this final adjustment of their territorial possessions and their relations to Government.

But in relation to the Indian question in general it can now be clearly seen that the period for this final adjustment of their landed possessions and the extent to which their support shall be a charge upon the national Treasury or upon their own resources has been reached. Every reservation is surrounded with an aggressive and growing white population. No further removals can take place except by the consolida-

tion of the tribes. No lands except the waste and barren lands south and east of the pastoral Navajoes can be added to their possession. The wild herds and flocks that so long furnished the race clothing and food are gone, and they must at least in some degree accept the methods and conditions of the civilization hitherto so fatal to the race, or disappear. The philanthropy of our people will in the early future be put to a severe test in deciding whether they shall on just conditions be permitted to work out their own advancement in civilization and government and survive as a part of the nation, or disappear as a people under the benevolent but utopian theories that the force of education and law will elevate them at once to the plane of the white race.

In view of the facts above presented, the committee are of the opinion that the final location of the tribes and the landed estates which shall be held by them with a view to their permanent settlement and improvement should be determined at an early period, and that in consideration of the magnitude of the subject, both as to Indian tribes and to the Government, and the solicitude that must be felt by the whole people that this adjustment should be made on principles of justice and a high regard for national honor, the committee recommend the creation of a commission of six eminent citizens, three detailed from the Army and three appointed by the President from civil life by and with the advice and consent of the Senate, who shall perform the duties and exercise the powers touching the subject mentioned in this report, specified in the draft of a bill which is herewith respectfully submitted to the House.

The members of the committee are unanimous in the opinion, after a careful consideration of the subject, that the lands, as well in the Indian Territory, as in the various reservations, which shall be ultimately found not required for the Indians or the Indian tribes, and which, with their consent, ought to be disposed of for their benefit, should not be purchased by the Government, but should be held and disposed of by the United States, in trust for the tribe interested, to actual settlers only, on an extended period of time. Such a system avoids complications, is perfectly just to the tribes, and at the same time promotes the interest of the settlers, and, it is deemed proper to add, will enable the Government to dispose of these surplus lands *gradually*, and through a prolonged series of years—a policy believed to be of the highest importance to the people of the United States.

THE YELLOWSTONE NATIONAL PARK.

The committee spent five days in the Park and took the testimony of a number of well-informed gentlemen on the subjects referred to them. This testimony will be found in the appendix. The appropriation for the present fiscal year for the superintendence and improvement of the Park is \$40,000, which is expended as follows:

For salary of the superintendent.....	\$2,000
For salaries of ten assistant superintendents, at \$900 each.....	9,000
For contingent expenses.....	6,000
For making roads, bridges, &c.....	23,000

40,000

It will be seen, however, that the appropriations for the Army enter into the expenditures of the Park in some degree. Lieut. D. C. Kingman, of the Corps of Engineers, a gentleman admirably adapted to the duties assigned to him, and who has charge of the construction of

roads and bridges in the Park, testified as follows as to the method of expenditure:

Q. (by the CHAIRMAN). What officer at the Park controls the allotment of the \$40,000 appropriated for the current fiscal year for the protection, preservation, and improvement of the Park, including the compensation of the superintendent and his assistants, and to what purposes and in what amounts is the appropriation applied?—

A. The superintendent of the Park practically makes the allotment by stating how much of the appropriation he will require for contingent expenses. The salaries of the superintendent and his assistants amount to \$11,000, and are fixed by law. The superintendent has informed me officially that he will require \$6,000 for contingent expenses for the present fiscal year. This with the salaries amounts to \$17,000, and leaves of the \$40,000 appropriated \$23,000 for the construction of suitable roads and bridges. This portion is paid out by the superintendent, and accounted for by him to the Treasury Department, upon my vouchers duly certified. In this the superintendent merely acts as a paymaster. His duty is confined to seeing that the vouchers are technically correct. He is in no sense an auditor, and has no discretion as to how this money shall be expended.

Q. What are the nature of these contingencies for which the \$6,000 is withheld?—

A. The purchase and care of horses and horse equipments for the use of himself and his assistants, since their duties require them to be mounted; the construction and repair of quarters for himself and his assistants; the construction and repair of stables, shops, and storehouses, for the protection and preservation of public property in the Park; the traveling expenses of the superintendent when on duty without the Park. I also understand the superintendents have been subsisted out of this fund.

He further testifies in regard to the persons in the Park under the employment of the Government:

Q. What is the number of Government employes, including the Geological Survey and officers of the Territory of Wyoming, and not including laborers ordinarily in the Park?—A. Myself, one or two clerks, a detachment of infantry—eight or ten men—sometimes commanded by an officer and sometimes by a sergeant (but this escort and the transportation that goes with it I am forbidden to use in the construction of roads; it is furnished to me merely as a camping party and to enable me to make explorations and inspections of the Park); the superintendent of the Park and his ten assistants; the two parties of the United States Geological Survey. These parties consist of three or four men each, excluding cooks, laborers, and packers. In addition to these the Territory of Wyoming supports two justices of the peace and two constables in the Park.

In regard to the work of constructing roads, bridges, &c., Lieutenant Kingman makes the following interesting statement:

The amount expended under my direction in the repairs of existing roads and bridges and in the construction of new ones has been about \$51,000 up to the end of July, 1885. This covers the period of two fiscal years and one month. In this time I have constructed about 14 miles of entirely new road, and have made repairs more or less extensive on about 100 miles of old road. Some of these repairs were so extensive as to amount practically to the construction of new roads. The new road has been constructed to avoid the worst places that existed in the old road, and therefore at a greater expense per mile than the average cost of roads in the Park.

At the time I took charge there were really no roads in the Park; a kind of wagon trail had been constructed to the principal points of interest, which was passable in the summer time in dry weather. The work that had been done consisted in cutting down a few trees, the stumps of which had not been removed from the roads, the construction of a number of small bridges of round poles, and in the construction of a good deal of corduroy of a light and inferior character; also making some side hill cuttings; but this work was light and appeared to have been executed by man labor, and I do not think that up to the time I took charge they had ever used plows and scrapers.

In the execution of work I have resorted to the method of day labor, as it was impracticable for two reasons to do the work by contract. The first reason is, that in order to describe in a contract, so as to make it binding, the exact amount and nature of repairs to be made, it would require surveys so extensive and thorough that they would often cost more than the repairs themselves. The other reason was that the appropriation was too small to induce men of capital to come out from the East and bid, and the men that were here were without means, and in order to carry out a contract would be obliged to run in debt for their supplies, and would consequently be at greater expense than I would be, acting for the Government directly. The result has been very satisfactory. The work has been done for very much less than the rail-

roads have been obliged to pay in this part of the country for the same kind of work. For instance, upon the West Gardiner road we removed about 14,000 cubic yards of rock in place at a cost of 35 cents a cubic yard; the price generally paid for this kind of work is from 75 cents to \$1.50 per cubic yard. In earth work the cost of moving it has been about 14½ cents a cubic yard, where the circumstances were very unfavorable. The usual price paid is 18 cents per cubic yard.

The prices paid for labor are as follows: For common labor, \$40 per month and board; for foremen of large parties, \$75 per month and board; for cooks to parties of twenty men and over, \$60 per month and board; for a pair of mules, wagon, harness, and driver, \$125 per month and board for the driver, forage not furnished to the animals; for carpenters, blacksmiths, and other skilled laborers, the prices paid have been from \$45 to \$60 per month, according to the skill of the man and the kind of labor to be performed.

The subsistence furnished is purchased in open market wherever it could be bought to the best advantage. This method has caused a lively competition among the dealers, and has enabled me to secure excellent supplies at very moderate prices. The cost this season of boarding one man one day has averaged about 54 cents, including the cost of cooking.

When I came here I found in the possession of the superintendent a few shovels, axes, tents, and other tools and appliances, which he turned over to me, and for which I gave him a receipt. The rest of the tools, including a fine steam saw-mill, and also the camp equipage, cooking utensils, plows, scrapers, &c., I have purchased in open market as they were required.

I make an annual report to the Chief of Engineers of my operations and expenditures.

D. W. Wear, superintendent of the Park, who entered upon his duties on the 1st day of July, 1885, testifying before the committee, presented the following inventory of properties received by him from his predecessor, which is some indication of how rapidly the Government becomes a property-holder under "contingencies," and how rapidly an institution of Government expands:

D. W. WEAR, being duly sworn, made the following statement in reply to questions by the committee:

I am superintendent of the Yellowstone National Park. I assumed control of the park on the 1st day of July, 1885.

I received from my predecessor the following public property:

Inventory of Government property received from R. E. Carpenter, July 1, 1885.

1 table; 1 case pigeon holes and drawers; 1 settee; 1 bed cot; 3 office chairs; 2 spittoons; 1 stove; 1 carpet; 1 inkstand; 1 hanging lamp; 2 window curtains; 1 pair shears; 1 eraser; 1 mirror; 1 copy United States Statutes; 1 secretary; 1 pair field glasses; 1 thermometer; 1 letter-press, brush, and pot; 3 blank books; 5 chairs; 1 table; 1 stove; 1 carpet; 3 window curtains; 1 lamp; 1 carpet; 1 set furniture, bedstead, washstand, table, 2 chairs, 1 mattress, 2 pair blankets, 1 bureau; 2 washbowls; 2 pitchers; 2 chambers; 1 set furniture, table, washstand, mirror, bedstead, 2 mattresses, 2 pair blankets; 1 window curtain; 1 cooking stove; 1 tea kettle; 3 sad irons; 3 frying pans; 2 dippers; 1 ladle; 1 large fork; 2 iron kettles; 1 washboard; 1 griddle; 1 toaster; 2 dishpans; 2 kettles; 2 saucepans; 2 baking pans; 1 wash-dish; 2 water pails; 1 oil can; 1 milk strainer; 3 coffee pots; 1 tea pot; 18 large plates; 16 breakfast plates; 2 platters; 2 vegetable dishes; 1 butter dish; 1 sugar bowl; 1 milk picher; 2 water pitchers; 9 sauce dishes; 1 spoon holder; 11 cups; 13 saucers; 8 goblets; 4 bowls; 10 knives; 12 forks; 1 carving knife and fork; 2 tables; 2 cupboard; 8 table spoons; 12 tea spoons; 1 clock; 1 lamp; 1 washstand; 2 buckets; 4 tin plates; 3 tin pails; 5 tin pans; 2 tin basins; 2 wash tubs; 1 clothes wringer; 5 dozen clothes pins; 1 steelyard; 1 meat saw; 1 cross-cut saw; 1 ax; 3 rifles, broken; 1 bedstead; 2 pair blankets; 1 wash tub; 1 pistol; 1 wardrobe; 3 lumber wagons; 1 spring wagon; 2 sets double harness; 11 riding saddles; 4 pack saddles; 1 wagon sheet; 4 nose bags; 3 picket ropes; 75 feet rope; 1 pitchfork; 1 plow; 1 hoe; 1 currycomb and brush; 1 cow and calf; 25 chickens; 1 plow handle; 1 scythe; 1 plow; 1 scraper; 1 rake; 8 horses; 6 mules; 6 stoves; 1 carpenter's bench; 2 planes; 1 auger; 1 square; 1 trowel; 2 sets taps and dies; 1 bit stock; 3 bits; 1 hand saw; 7 axes; 1 ax handle; 1 brace; 5 bits; 1 plane; 3 chisels; 2 augers; 3 saws; 1 saw-set; 1 drawing knife; 1 grindstone; 1 bellows; 1 anvil; 1 sledge; 1 pair tongs; 2 pair pincers; 1 rasp; 1 file; 1 wrench; 2 punches; 1 center punch; 1 heading tool; 2 chisels; 1 soldering iron; 1 ball hammer; 1 shoeing box; 2 wrenches; 7•

pair tongs; 7 picks; 1 anvil; 1 bellows; 10 shovels; 1 screw plate; 2 rasps; 12 punches; 1 sledge; 3 hammers; 5 drills.

All of above property, especially the horses and mules, were received in a worn-out and almost useless condition, and the furniture of the headquarters entirely unfit for use. Many of the horses and mules are stiff and old, and it is dangerous to either ride or work them over the mountain roads.

Mr. Wear further testified as follows in regard to the buildings and employés of the Government in the Park :

Q. What buildings are owned by the Government in the Park?—A. There is the headquarters building, a story and a half high, built of pine logs, chinked and daubed; two shed rooms, built of pine logs, chinked, daubed, and one coat of plastering; one shed kitchen, built of logs; three frame shops, one used for a blacksmith shop, one for a carpenter shop, and one for a store-room; one log stable with stalls for four horses and a shed for a wagon; one frame building a story and a half high, with five rooms, used by an assistant superintendent; two log houses that were erected by one McCarty, which have been occupied by the assistant superintendents. There is also at Norris Geyser Basin a frame house of four rooms, built for an assistant superintendent, but never occupied. There is also a one-story log building at the Fire Hole, occupied by the assistant superintendents. There is also a log house of two rooms at the Upper Geyser Basin, occupied by assistant superintendents. There is also a log house at Soda Butte, occupied by assistant superintendents.

Q. In what manner and where are your assistants employed?—A. Three of them are employed in the protection of the geysers at the Fire Hole and Upper Geyser Basin; one of them at the Yellowstone Falls, looking after tourists and to prevent the spread of fires and destruction of game; one is stationed at Soda Butte for the same purpose; three at the Mammoth Hot Springs, two for the protection of the formation and one employed on clerical duties, and one employed at the Norris Geyser Basin to prevent spread of fires and to protect game. One of them recently appointed has not yet reported for duty. The two assistants employed here, Messrs. Erret and Terry, are stationed on the formation of the Mammoth Hot Springs to prevent its destruction by visitors, who are there from early in the morning until late at night.

Q. What injury could the tourist do to the Mammoth Hot Springs, or either of them, or the formations connected with them, except the two extinct geysers?—A. They could break off the formations, destroy its appearance, and they could change the whole course of the flow of the water.

Q. Would the change of the flow of the water in anywise injuriously affect the large body of land covered with the limestone deposit or the deposits heretofore made?—A. When the water is changed so it will distribute itself over the old and broken formations it refreshes it and gives it a more inviting appearance, and when it is left dry for any length of time it becomes dark and brittle and less attractive.

The opinion generally prevailed in the Park that there were two herds of buffalo within its limits, in all less than 200; some elk and deer. It will be seen from the following statement of the superintendent that with a superintendent and ten assistants, and quite a military force, and a detachment of the Government Geological Survey, even the buffaloes are not very safe:

Q. What information have you, if any, in regard to the destruction of game in the Park during the last twelve months?—A. I know nothing of my own personal knowledge, but I have been informed that both elk and buffalo, and beaver and deer have been killed in the Park during the past twelve months, and that within the past month a buffalo was killed near the Upper Geyser Basin. I have caused to be arrested and prosecuted to conviction George Reader and John Furgerson for shooting elk and trapping beaver in the Park. They were arrested on the 7th day of August, by one of my men, Edward Wilson. They were tried before Justice Metcalf, and Reader was given the full benefit of the law, *i. e.*, \$100 fine and six months' imprisonment. John Furgerson was fined \$75 and costs. A large buffalo was killed on the 11th of July, 1885, about 15 miles west of the Fire Hill Basin. One S. A. Aplin, one of the assistant topographers under J. H. Rensaw, of the Geological Survey, in the Park, in company with Mr. Salander, are supposed to have shot and killed the buffalo bull. In fact, I pushed my investigation so close that said S. A. Aplin went before a justice of the peace and entered a plea of guilty to violating the game laws and was fined \$50 and costs. I have forwarded to the Secretary of the Interior the affidavits of W. B. Salander, giving in detail the account of the killing of this buffalo, also information as to how the laws are violated by other parties in the Park, who should observe the law and aid in its enforcement. I have collected all the facts I could and forwarded them to the Secretary of the Interior. There are in the Park between 150 and

200 buffalo; if they were not hunted they would soon become comparatively gentle—as much so as their wild nature would permit. From all the evidence I can gather there have been killed in the Park in the past six months from 12 to 15 buffalo, and elk in large numbers.

Touching the boundaries of the Park, for reasons hereinafter named, the committee deems the subject of special interest, and yet find that the statement of the subject by the well-informed gentlemen who testified before them is the best statement they are able to make, as the subject requires a large acquaintance with an extended region of country.

Lieut. D. C. KINGMAN, being duly sworn, in response to questions by the committee, made the following statement:

Q. (by the CHAIRMAN). Please state your official relation with the National Yellowstone Park, your acquaintance with the Park and its boundaries, and your opinion as to whether any change should be made in the boundary of the Park, and especially its northern boundary.—A. My military rank is first lieutenant, Corps of Engineers, United States Army; my station is at the headquarters of the Department of the Platte, and my duty is that of chief engineer on the staff of Brigadier-General Howard.

In the summer of 1883 I was designated by the Secretary of War to carry out the provisions of an act of Congress of March 3, 1883, in reference to the Yellowstone Park. That act provided that an officer of the Engineer Corps of the Army should have charge of the construction of roads and bridges in the Park, and I have been engaged upon that duty, in addition to the other duties that I have described, ever since.

I have ridden extensively over the Park, particularly with reference to determining the most suitable places for the construction of roads to reach the recognized points of interest. I know the location of the northern boundary and a portion of the western boundary, but I have never been to the southern or eastern boundary of the Park.

I think no change should be made either in the western or northern boundary of the Park. I think that an extension of the east boundary some 15 to 20 miles to the east, and of the south boundary an equal distance to the south, would proportionally increase the value of the Park as a timber reservation and a game reserve, but I do not think that it would add very much to it as a pleasure resort.

I think that it would be very undesirable to move the northern boundary of the Park toward the south.

Two changes have been suggested: one to make the boundary conform to the northern boundary of Wyoming, and the other to move it still farther south and make it conform to the Yellowstone River, the East Fork of the Yellowstone, and Soda Butte Creek.

I will consider first the injury that will result from the greater change; that is, to the Yellowstone River. This change would take from the Park 150,000 acres, in round numbers. The greater part of this area is on the northern bank of the Yellowstone River, and forms part of its watershed. It is generally heavily timbered, and from its exposure it is admirably adapted to catch and hold the snow; it allows the snow to melt gradually during the summer, and so maintains a uniform flow in the streams and springs tributary to the Yellowstone, and thus tends to secure a uniform discharge in the river itself. If this tract of land was taken from the Park it would soon be stripped of its timber, for the river would assist very much in logging. The snow would then be unprotected by the timber, would melt quickly in the spring, would cause a sudden freshet, and a corresponding period of very low water.

A uniform and abundant supply of water in the Yellowstone River is of the greatest importance to the farmers all along the Yellowstone Valley, from the Park down, for they must resort to irrigation in order to secure a crop. The valley of the Yellowstone is wide and continuous, and the slope of the river is such as to make irrigation easy to apply to the whole valley. The valley is fertile and capable of supporting a large agricultural population with unfauling irrigation.

The lower portion of the Yellowstone, I think for about 150 miles from its mouth, is navigable water, and the Government is annually expending money to improve and facilitate its navigation. The improvements, in order to accomplish good results, require a uniform supply of water.

The Yellowstone River is one of the largest tributaries of the Missouri, and whatever affects the water supply of the Yellowstone will affect in the same way that of the Missouri. The Yellowstone is one of the first tributaries to break up in the spring. It discharges a vast quantity of ice into the Missouri. If it breaks up with a freshet instead of gradually, as it now does, it is likely to cause destruction to property and loss of life along the Missouri Valley clear to its mouth.

Another reason is that the Yellowstone River in the Park is a very clear and beautiful stream. It is filled with trout, and is therefore an object of the greatest interest

to all visitors to the Park who are fond of fishing. If both banks of the river are in the Park and under the direct control of the superintendent of the Park, these fish can be protected, and they will be an inexhaustible source of pleasure and amusement to the visitors; but if the north bank of the river is removed from the control of the superintendent by this change of boundary, then it will be impossible to prevent people who fish for the market from using the net, the spear, and dynamite for their capture. This would soon exhaust the stream.

The country about Slough Creek, a tributary from the north of the Yellowstone, is a fine game country, perhaps the best in the Park. It is one of the few places where buffalo are found, and elk and bear are very abundant there. All of these would, of course, be destroyed in a few years if this proposed change of boundary is made.

Crevice Creek, a tributary of the Yellowstone from the north, carries gold in the gravel of its bed. There is also said to be gold-bearing quartz on or near this stream. The same is, I presume, true of all the other tributaries from the north. I do not think that this rock is especially rich in gold, and I do not know that it would pay to mine; but if it did, there would be quartz mills erected on all of these streams, and it is a small mill that cannot crush up 50 tons of rock a day, and they all discharge it as a thin mud into the stream. This would inflict great injury upon the Yellowstone River, which would receive it all ultimately, and it might entirely change the character of the river. In addition to the quartz mills, they would probably erect works for hydraulic mining. These are known to be utterly destructive to rivers and streams, and in California they have been obliged to restrain them by laws and to repair at large expense the injuries that they have done. In addition to all this they would probably put up saw-mills to saw up the timber and would discharge cords of sawdust every day into the stream. The fine sawdust seems to be almost a poison to fish. Some of the finest trout streams in Maine and in Canada have been destroyed by this alone.

Another reason is this: At Mammoth Hot Springs, 4 miles from the north boundary of the Park, is situated the large hotel, the headquarters of the superintendent and the quarters of some of his assistants, the post-office, and other buildings erected by certain leaseholders there. At the inlet of the Park there is situated a small town called Gardiner. This town exists on what it receives from visitors to the Park. It is not a particularly bad town of its kind, but like most frontier towns it contains a good many saloons, gambling houses, and other disreputable resorts. It is evident from the manner in which the town is supported that it will be as near the Park as it possibly can. If the boundary of the Park should be moved 2 miles nearer to the hotel this town would certainly follow, and this would be the result: The laborers, teamsters, guides, packers, and hunters, as soon as they were paid off, would, as they do now, resort to the town to spend their money in dissipation. As soon as they would become intoxicated they would want to come back to the hotel. As the distance is now 4 miles, it is generally a physical impossibility. This would not be so if the distance was reduced to a mile or two by the proposed change. They would then be able to return, noisy and quarrelsome, and would disturb the guests at the hotel, and give to the superintendent and his assistants an infinite amount of trouble.

Finally, I think it is due to the public that they should have a safe and easy entrance into the Park from the north, an entrance that should be independent of railroads and toll roads. Such an entrance is through the Gardiner Cañon, which is the only good entrance from the north. The Government has constructed, or has nearly completed, at a cost of between \$6,000 and \$7,000, a good wagon road from the town of Gardiner, the present boundary to Mammoth Springs. That portion of the road, about 2 miles, which lies in the Gardiner Cañon was expensive and very difficult to construct; in many places it was necessary to construct a wall out into the river to secure a roadway. There is always a danger that such a road will be obstructed by a land slide, or by a spring breaking out in the hillside. As long as the road is under the charge of the Park authorities it can be watched, and any injury of this kind promptly repaired. This would not be the case if it were turned over to Gallatin County, Montana, a county which hasn't a foot of good road in it that wasn't good naturally, and which hasn't, I am told, a single bridge in it that is not a toll bridge or else one that was erected by private subscription. These are the principal injuries to the Park which would result from the change of boundary to the Yellowstone River.

If the boundary should be changed so as to make it conform to the north boundary of Wyoming throughout, then those reasons relating to the pollution of the river, of course, would not apply, and those relating to the destruction of timber would apply only in a lesser degree, but the others would be of equal force, whichever change was made.

In regard to the west boundary of the Park, I cannot now foresee any special injury that would result from a slight change, but I think that as the west boundary has been fixed and established by law for nearly fourteen years, and has been known and

recognized as the Park boundary for that period, that it would be best to keep it as it is, unless some special good would result from the change.

I don't think that any of the 150,000 acres of ground which now lies in the Park north of the Wyoming boundary and the Yellowstone River is of any value whatever for the purposes of agriculture or grazing. Its rocky, rugged, and broken character unfits it for the one, and the cold winters and exceedingly deep snows for the other.

What I have said in relation to the country near the northern boundary of the Park would apply also to the narrow strip which lies in Idaho and Montana on the west.

So far as I know, the country to the east and south of the Park which it has been proposed to add to the Park is also of the same general character. I think that the addition to the Park of this territory to the south and east would not necessarily add anything to the cost of its maintenance, though it might perhaps require the employment of a few more assistant superintendents or Park policemen to preserve the game and protect the timber from fires.

Prof. Arnold Hague, a geologist in the employment of the Government, who has been since July, 1883, employed in the geological exploration of the Park, and well informed as to its topography, was examined at length by the committee, and his testimony so fully presents the state of the Park, its boundaries, forests, and rivers, with suggestions as to change of boundaries, that it seems proper to call special attention to that portion of it. Professor Hague testified as follows:

The general topography of the country within the Park is a high volcanic plateau, with an altitude of 7,500 to 8,000 feet above the sea, with an occasional peak rising from 9,000 to 10,000 feet above sea-level. This plateau is surrounded on the south, east, and west by still higher mountains, reaching to 11,000 and 12,000 feet. In general it is a heavily timbered region, with here and there open parks, broad valleys, and basins of hot springs and geysers. It forms a part of the great continental divide, and the numerous large lakes upon the plateau are the sources of the Mississippi and the Columbia Rivers.

The Yellowstone Lake, at an altitude of 7,800 feet, has a surface area of about 125 square miles, and may be called the headwaters of the Yellowstone River, one of the main branches of the Missouri.

Shoshone Lake, about 8 miles southwest of the Yellowstone Lake, is the source of Snake River, one of the main branches of the Columbia. These lakes are fed by mountain streams coming from the high peaks south and east.

The maintenance of these lakes is one of the most important objects involved in the preservation of the Park. To preserve these reservoirs, it is absolutely necessary to maintain the forests. Snow falls early in September, and all precipitation is in the form of snow until June. The forests act as reservoirs, holding the water and gradually feeding the lakes and springs. Remove the forests, and the underlying soil would be rapidly removed by torrents, and in a few years the country would be bare. In the early spring we should have freshets and floods, and later in the season many of the main drainage channels would cease to run. Moreover, in a climate as dry as that prevailing in this part of the country, the greater part of the moisture would be taken up by the dry wind and precipitated elsewhere.

In the forest region the snow usually lies until the middle of June, but upon the timberless country it is carried off much earlier. The soil underlying the forest may be said to act the part of a sponge in retaining the waters, allowing them to percolate slowly into the lakes and springs. In the absence of forests the snows melt rapidly, the streams are enlarged, and the greater part of the water quickly carried away. The maintenance of this forest, from an economic standpoint, is, in my judgment, the most important reason for maintaining the Park. For the settlers in the Lower Yellowstone Valley it is indispensable.

The topography of the Park throughout its present limits is essentially the same—a high volcanic table-land, wholly unfit for agriculture. In the neighborhood of the Mammoth Hot Springs the volcanic lavas abruptly fall away, exposing the underlying limestones and sandstones for about 7 miles before reaching the northern boundary of the Park.

Q. Have you had occasion to examine that portion of the Park lying on the southern line of Montana, and also that portion of the Park lying on the east line of Montana and Idaho and within those Territories; and, if so, what is your opinion as to whether those portions of Montana and Idaho constitute naturally and properly portions of the Park?—A. I have examined the country somewhat carefully, with the desire to determine how the boundaries of the Park should be finally defined. The present northern boundary of the Park is an east and west line running through the junction of the Gardner and Yellowstone Rivers. Nothing is said in the law whether the boundary is the north or south bank of the main current of the Gardner River.

This defect in the law has already caused considerable trouble with settlers. Within the past month I have had a map plotted, showing the relations of the town of Gardner to the rivers, for the use of the Secretary of the Interior.

My judgment is it would be better to make the forty-fifth parallel of latitude the northern boundary of the Park. This would coincide with the boundary line between the Territories of Montana and Wyoming. That portion of the Yellowstone Valley which is capable of settlement, farming, and ranching lies wholly within the Territory of Montana, with the exception of a narrow strip about 2 miles in width lying within the Park. The town of Gardner is situated in Montana, in a level sagebrush valley, and the people desire to occupy this valley. Two miles south of Gardner the hills rise abruptly and afford no facilities for settlers. A change of boundary would also throw the Park wholly within the present Territory of Wyoming. So far as I can learn, the people of Montana make no objection to this change of boundary. It so happens that what would be called the physical boundaries of the Park in distinction from the legal boundaries coincide with the forty-fifth parallel of latitude. There is, in my opinion, another strong reason for cutting off this narrow strip. Within this strip, in the Territory of Montana, are a number of undeveloped coal banks. This coal has never been opened, simply because it is within the jurisdiction of the Park. An examination of the surface convinces me there is a very large amount of lignite in the hills. It is very certain that throughout 300 or 400 feet of rock the croppings show several well-defined coal seams. One of these seams has already been opened by running a tunnel into the hill on the vein for a distance of 60 feet. The coal used in the Park Improvement Company's hotel is taken from this coal mine by the permission of, I think, the Superintendent of the Park, with the approval of the Secretary of the Interior. This coal may never prove of fine quality, but I think it would be suitable for domestic purposes in this part of the country. It is certain that if this strip was taken from the Park coal properties would be immediately taken up. It seems to me that all mineral and coal lands lying near the border should, so far as possible, be excluded from the Park in determining the final boundaries of the reservation. Good coal is so little known in Montana, and timber so scarce over large areas, that these lignites might prove of considerable value if properly developed.

In cutting off this strip no objects of special interest would be lost which it is desirable to preserve. So far as the limits of the Park are concerned, it is well to bear in mind that the present boundaries were defined in 1872, when they knew almost nothing of the country, and but little of the true position of the region which they desired to preserve. I think the boundaries should be laid down now once for all, and in so doing leave out, so far as possible, all territory which could be reasonably asked for by settlers. So far as the western boundary is concerned, I would make it coincide with the one hundred and eleventh meridian, throwing the Park wholly into Wyoming. This would leave a narrow strip of Wyoming to the westward of the Park limits. By cutting off this strip a small portion of Idaho would be given back to that Territory. No mineral lands, so far as I have been able to discover, lie within this strip, but as it lies almost wholly beyond the volcanic plateau, it is possible that valuable deposits might be found.

Q. What is the character of the village of Gardner and what is the occasion of a village at that place, and has it any relations to the Park?—A. Gardner lies just without the Park boundary. It is a small settlement, at the head of the broad valley of the Yellowstone, where the river leaves the mountains. From Gardner northward the country is more or less settled by ranchmen, who trade at Gardner. It is also in part supported by miners from Bear Gulch, 4 miles distant. Its chief trade comes largely from the Park tourists and employés. Stores being prohibited in the Park, a town just beyond the limits proves a great convenience. It also has some trade with Cook City, a mining camp 60 miles away. It is for the present a village of rough board shanties and log cabins.

Q. The removal of the line farther south would result in a village of the same character nearer to the Mammoth Hot Springs, would it not?—A. It would probably result in Gardner extending its lines beyond the present boundaries, but not a new village. Within a mile and a half south of Gardner the mountain ridge is reached.

Q. Is it probable, from the formation of the country, coal and minerals may be found still farther south of the lines you have suggested and within the limits of the Park?—A. Over the greater part of the area of the Park I should say the chances of finding coal and minerals were improbable. As to coal, the same beds which are found within this narrow strip in Montana may be found to extend southward into Wyoming, but the coal lies conformable with the strata, and these strata run up the hill, so that if the coal were present it would be found high up on the steep face of the mountain. At Cinnabar, 2 miles north of the Park line, a coal bank has already been opened of essentially the same character with the coal within the limits of the Park. I think the quality, so far as shown by development, will prove to be the same.

Q. How far, if at all, does a scheme for constructing a railroad to a mining point east of the Park called Cook enter into the question made as to a change in the north-

ern boundary of the Park?—A. The people who desire a railroad to Cook City wish to make the Yellowstone River the boundary of the Park, in order to follow up the north bank. This would make the north boundary of the Park considerably south of the forty-fifth parallel, and would leave a wedge-shaped area of Wyoming north of the Park. The effect of this would be to throw open an extensive region of timbered country and a large area drained by the east fork of the Yellowstone, which, in my opinion, would be detrimental to the interests of the Park and the Yellowstone River. A railroad, if really necessary, could be constructed to reach Cook City from Billings, on the Northern Pacific Railroad, without invading the Park.

Q. Is there any reason, in your judgment, why the Park should be extended east or south; and, if so, please state it, giving the facts on which you predicate the opinion, and whether or no any extension of boundary east or south would result in any additional expense to the Government for the care and preservation of the Park?—A. The southern boundary of the Park, as defined by the law of 1872, is a line running east and west, passing 18 miles south of the southern point of Yellowstone Lake. It happens that the southeastern end of the lake is low, marshy ground, the position of the shore line varying considerably between high and low water, and not easily determinable. As this difference in shore line might at some future time involve questions as to ownership of timber lands, the boundary should, in my judgment, be more accurately determined. This is, however, of slight importance compared with the need of extending the area of the Park to the southward. In my judgment, the forty-fourth parallel of latitude would form the proper southern limit to the Park. This would add a strip of country about 8 miles in width to the present area of the Park. This additional territory is a rough mountainous country, almost entirely formed of volcanic rocks, wholly unfit for agriculture, but covered for the most part with a good growth of timber. Many streams forming the headwaters of Snake River have their sources in these mountains, and the reasons already given for the preservation of the timber elsewhere over the Park hold equally good for this region. Moreover, if the forty-fifth parallel is finally determined upon for the northern boundary, the forty-fourth parallel would give a fitting southern limit, making the Park in length exactly 1° of latitude. This proposed southern addition is the resort of large game; an important reason for placing it within the national reservation.

To the east of the Yellowstone Lake rises a broad mountain range, known as the Sierra Shoshone Range, exceptionally rough, characterized by bold scenery, and many snow-capped peaks between 10,000 and 11,000 feet above sea level. It is wholly unfit for agricultural purposes, but valuable for its large area of dense forests.

These mountains present a winter climate eight months of the year. They receive a heavy snowfall throughout the winter, melting away gradually in summer.

The Sierra Shoshone Range is the source of numerous large streams draining into the Yellowstone. In my judgment the interests of the Yellowstone Park would best be subserved by making the eastern boundary coincide with the meridian of $109^{\circ} 30'$. It would extend the domain of the national reservation about 30 miles to the eastward of the present limit. It would embrace all the creeks and rivers draining westward to the Yellowstone Lake and River, including the East Fork of the Yellowstone as well as the headwaters of nearly all the rivers draining eastward, among which are such large streams as Clark's Fork, Stinking Water, and Grey Bull, tributaries of the Big Horn, which in turn empties into the Yellowstone.

All arguments for preserving the timber upon the Park plateau apply with still stronger force to this timbered region of the Sierra Shoshone.

This proposed addition would add largely to the protected game area, and make the Park in reality as well as in name a game reservation.

As to the additional expense to the Government in protecting this newly-acquired area, it may be said that at least for many years it would require but little attention, the only absolutely necessary additional expense being an occasional inspection to see if violations of the law were being committed, such as trespassing upon the timber or the shooting of game. This work would of course be done by the assistant superintendents and Park police.

The necessary bridle-paths would be comparatively inexpensive. The country at present is but little frequented except by hunters shooting game.

Mr. Wear, the superintendent, testifies as follows on the question removing the northern boundary southward so as to conform to the northern boundary of Wyoming Territory:

Q. What is your judgment, from the observation you have been able to make, as to the policy of changing the northern boundary of the Park by removing it southward to correspond with the northern boundary of Wyoming, or still farther south along the east branch of the Yellowstone River, and what in your judgment would be the effect of either of these changes on the Park?—A. I would regard either of the proposed changes as very unwise. I fully concur in the views of Lieutenant Kingman as detailed to your committee this morning.

It was found that the Secretary of the Treasury had established the following rates of charge to be made by the transportation companies for carrying visitors through the Park :

Stage-route fares (single-trip rates), Yellowstone National Park Improvement Company.

Final terminal station of railroad at Cinnabar to Mammoth Hot Springs.....	\$1 00
Mammoth Hot Springs to Norris Geyser Basin	4 00
Mammoth Hot Springs to Lower Geyser Basin.....	7 50
Mammoth Hot Springs to Upper Geyser Basin.....	9 00
Mammoth Hot Springs to Lake Outlet	16 00
Mammoth Hot Springs to Great Falls.....	19 00
Norris Geyser to Upper Geyser Basin.....	5 00
Norris Geyser to Lake Outlet.....	12 00
Norris Geyser to Great Falls.....	15 00
Lower Geysers to Upper Geysers.....	1 50
Lower Geysers to Lake Outlet.....	8 50
Lower Geysers to Great Falls.....	11 50
Upper Geysers to Lake Outlet	7 00
Upper Geysers to Great Falls.....	10 00
Lake Outlet to Great Falls	3 00
Round-trip rate from Mammoth Hot Springs to cover all of above points.....	25 00

The rate from the temporary stations of railroad to Mammoth Hot Springs to be a pro rata per mile of the round-trip rate.

Approved July 17, 1883.

H. M. TELLER,
Secretary of the Interior.

But the committee found that little if any attention was paid to the schedule. Their first experience in entering the Park illustrated this. By the schedule it will be seen that the stage fare from "final terminal station of railroad at Cinnabar to Mammoth Hot Springs" is \$1 (here the hotel is located), but the transportation company promptly charged each passenger for this transportation \$2.

G. W. Wakefield, a gentleman engaged in this transportation, testified as follows :

Q. Do you or do you not understand that the rules prescribed by the Secretary of the Interior, establishing a schedule of charges that may be made to the traveling public visiting the Park, apply to all persons engaged in business within the Park which affected the public travel?—A. I do so understand. We have a schedule of prices that may be charged.

Q. Does not your firm charge travelers coming into the Park by way of the railroad a higher price than is prescribed by the schedule of the Secretary of the Interior?—A. Yes, sir; we do. I think at the time that schedule was made the charge fixed was from Gardiner to the Mammoth Hot Springs Hotel. Gardiner is this side of Cinnabar, about 3¼ miles.

Q. After examining the schedule before you, do you not find the following to be the language: "Stage-route fares—single-trip rates—final terminal station at Cinnabar to Mammoth Hot Springs, \$1?" Is not that the language of the schedule? And are you not charging \$2 for the transportation of passengers between the points named?—A. Yes, sir.

* * * * *
Q. Are other persons who are engaged in transporting passengers from Cinnabar to the Mammoth Hot Springs charging more than the schedule price of \$1?—A. Yes, sir; they are charging the same as we are, and from \$3 to \$4 for the round trip.

Q. Have the superintendents of the Park been aware that a larger price was being charged for transporting passengers from Cinnabar to the Mammoth Hot Springs than the schedule price?—A. I couldn't say whether they were or not. I should suppose so, however.

The magnificent mountain scenery of this Park, as well as the wonderful display of the forces of nature in foaming fountains, boiling lakes, marvelous and awe-inspiring geysers, great mountain sheets of water, and the great falls of the Yellowstone, seem to have fully justi-

fied the policy of setting apart this marvelous region as a national Park.

Hotels are established or being established in the vicinity of each of the most interesting objects, and the persons to whom special privileges have been given for this purpose have a special object in protecting them from wanton injury by inconsiderate travelers and curious tourists, even if such protection was necessary. None of these natural curiosities, however, are of a nature which exposes them to material injury; and if they were so exposed to deterioration and injury, a much larger force than has ever been contemplated would be necessary to protect them, as they are not only numerous, but scattered over a vast extent of country.

Nor is the police force, superintendent, and assistant, eleven in all, of special value for this purpose. A favorite purpose has been the protection of the wild animals—buffalo, elk, deer, bear, &c.—of the Park, animals which are so rapidly disappearing from all parts of the Great West. But in so extended a mountain region it is scarcely possible, even with every reasonable precaution, that those animals can be protected from the cupidity of the hunter and the wanton and more than savage barbarism that has exterminated the herds of buffalo that a few years ago pastured in countless numbers on the great prairies. It will be seen from the testimony in the Appendix how improbable it is that any of these animals will for any considerable period remain, even in imagination, an interesting feature of this Park.

But on the subject of "utility," mentioned in the provision of law under which this committee was appointed, connected with the real interests of the Park for the enjoyment of all the people of the United States, the preservation of the forests, which clothe with verdure the valleys, rugged declivities, and mountain peaks of the whole region, are of special moment.

These magnificent forests, while adding beauty to the rugged grandeur of these mountain ranges, are of the highest value to extended regions of country. In the Park are found the sources of the great rivers west of the Mississippi, the Yellowstone and Snake Rivers; the one, traversing an immense region of fertile land, swells the waters of the Missouri, while the other is a main branch of the Columbia.

It is made very clear by the practical and scientific views presented of this subject in the testimony already presented that the regular flow of water in these rivers is greatly dependent on these forests. These mountain regions are of no value for agriculture, while their wealth of forests is of the highest economic value, besides the beneficent influence they probably exert over the rainfall, temperature, and climate of a vast region of country.

The irrigation of the magnificent valleys of the Yellowstone is believed greatly to depend on the gradual and regular flow of water in that beautiful river, greatly dependent on these protecting forests. It is believed that the rapid flow of water from these mountain regions, from barren range of peaks and declivities, would produce widespread disaster in valleys even remote from the mountains.

It is, therefore, in the judgment of the committee, of the highest moment that these forests should be protected from destruction either by fire or the ax. To this extent, having in view at once the beauty of the Park as a delightful resort for the people and the value of the great streams of water that issue from the mountains, as well as the benign influence of the forests on climate and health, this Park should receive the special care of the Government.

The committee further submit, for reasons above named, that the region of country, to the width of thirty miles on the east side of the Park and eight miles on the south, a mountainous region of the same general character with the Park, barren ranges covered with forest, should be reserved forever from sale, and the forests protected from destruction.

Beyond the dedication of this "tract of land" as a "public park or pleasure ground for the benefit and enjoyment of the people," and placing the same under the control of the Secretary of the Interior and appropriating of late years \$40,000 a year for the improvement of its roads, and providing a police force for its protection, Congress up to this time has done nothing in relation to the Park, and yet, except in extortionate charges of those permitted to build hotels and carry on business in the Park for the public convenience, there is no cause for complaint. The roads now reach every object of special interest.

The Park should, as far as possible, be spared the vandalism of improvement. Its great and only charms are in the display of the wonderful forces of nature, the ever-varying beauty of the rugged landscape, and the sublimity of the scenery. Art cannot embellish these.

The sum of money heretofore of late years annually appropriated of \$40,000 is more than ample to continue the construction of roads, the salaries of the police force, and contingencies, but the appropriations to each purpose should be specific. In the opinion of the committee the only important duty of a police force—superintendent and assistants—in the Park is to protect the forests from fire and the ax.

LEGISLATION TOUCHING THE PARK BY THE TERRITORY OF WYOMING.

The real government of this Park, and the only indication of government visible (except the presence of houses erected by the United States), is that established by the Territory of Wyoming. All that part of the Park in Wyoming, which embraces all the Park except the strip two miles wide on the north which belongs to Montana, and the strip on the west of less than a mile wide belonging to Montana and Idaho, is organized into a precinct of the county of Uinta. The laws of Wyoming are extended over this precinct, and two justices of the peace and two constables are elected for a period of two years, who exercise civil and criminal jurisdiction throughout the precinct.

A statute enacted on the 4th of March, 1884, by that Territory, is elaborate in its provisions for the protection of the wild animals and birds in the Park from destruction, for the protection of fish in the lakes and rivers from being taken except by hook and line, and especially the protection of the forests from fire.

The latter is the great peril to which the Park is exposed. The great body of thoughtless and careless tourists penetrating and camping in every section of so extensive a region, constantly exposes the forests to fire. The statute is necessarily severe in its penalties, especially against leaving fire at camps in the forests or on the prairies. Under such a system, operating at points remote from a settled community, injustice will sometimes occur; but some such system seems indispensable to protect the Park. A vast region of dead and blackened pine forest, a picture of dreary desolation, the result of an abandoned camp-fire a few years ago, indicates the peril.

While there is a question of the validity of this legislation without the sanction of Congress, it will perhaps be found wise to recognize its validity. The governor and other officers and people of Wyoming take

special pride in this Park, and when Wyoming shall become a State, the policy of placing the Park under the control of that State, to hold in trust for the purposes of its dedication, will certainly arrest attention. Under the local government of the State the administration of the affairs of the Park would be found the most economical and efficient and most in harmony with our system of government.

A small strip of the Park on the north and west being in Montana and Idaho, involving three local jurisdictions, unless the Park be entirely severed from any Territory, which is hardly practicable, is a matter requiring remedy.

The committee, in addition to the recommendation before made touching the organization of a commission with specified powers, recommend—

(1) That the moneys hereafter appropriated for the education of Indian children be applied to the establishment and support of industrial boarding schools on the respective reservations, except that provision be made for sending the more promising children of both sexes, after passing the course of instruction in the boarding school of the reservation, to some institution offering a higher education. Due regard for the interest of the children, the advancement of the tribe, and reasonable economy require this: that in all cases where Christian denominations have established or are willing to establish industrial boarding schools on a reservation the same shall receive the encouragement of the Government to the extent that educational facilities shall be required.

(2) That day schools or other methods of education established by missions or other agencies of the Christian churches on reservations should receive the cordial approval of the Government.

(3) That the number of agencies be diminished by placing a large number of reservations under the supervision of each agent, and that clerks be dispensed with at agencies where neither annuity supplies or rations are issued, and that Indians shall always be employed in work connected in any way with the agency, including herders when required.

(4) That property accumulated at agencies not adapted to the use of the Indians or needed by them be sold.

(5) That at reservations where the lands shall be held in severally the agencies shall be discontinued, but the reservation visited at stated intervals by one of the inspectors or special agents, and special reports required.

(6) That the education of the Indian children at the industrial boarding schools shall especially embrace instruction and practice in industrial employments, especially agriculture and the care of stock, and that the instruction in agriculture shall have special application to the cultivation of land of the character and quality on which they are to be ultimately employed.

(7) That in furnishing supplies to the Indians their real and substantial wants and necessities shall only be considered.

(8) *As to the Yellowstone Park.*—That the boundary line dividing Montana and Wyoming on the north of Wyoming be changed so that the strip of land on the north end of the Park now in Montana shall be made a part of Wyoming, and that the western line of the Park be the western line of Wyoming as now established, and that the strip of land 8 miles wide immediately south of the Park and the strip of land immediately on the east side of the Park to the width of 30 miles be reserved from sale and a stringent law enacted against the destruction of the forests thereon.

EXPENSES OF COMMITTEE.

The committee have filed with the Treasurer of the United States an itemized statement of its expenditures, including sums paid to stenographers, and for all other purposes, amounting in all to \$4,289.85.

During a greater portion of the investigation Mr. John P. Leedom, Sergeant-at-Arms of the House, and Mr. J. C. Courts, clerk of the Committee on Appropriations, accompanied the committee, and it was found necessary a part of the time to employ the services of a stenographer.

A BILL to provide for the appointment of a commission to inspect and report on the condition of Indians, Indian affairs, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States be, and he is hereby, authorized to appoint a commission, to consist of six persons, three of whom shall be detailed from the officers of the Army, not below the rank of ———, who shall report to the Secretary of the Interior for duty, the other members to be appointed from civil life or detailed from officers in the service of the Department of the Interior. It shall be the duty of said commissioners, under the direction of the Secretary of the Interior, to inspect from time to time, as he may require, the condition of the Indians of the various tribes and bands on the different reservations under the care, control, or jurisdiction of the United States.

SEC. 1. That it shall be their duty in making such inspection to ascertain and report in detail as to the exact condition and needs of the Indians, what steps are necessary to be taken on behalf of the Government to improve their situation in the direction of their self-support and complete civilization; what, if any, of the reservations may be reduced in area, and what portion thereof, not needed for Indian occupation, may be held by the Government in trust for the Indians having title thereto by law or treaty, and disposed of for their benefit; what, if any Indians may, with their consent, be removed to other reservations with a view of their concentration, and the sale, on their behalf and for their benefit, of their abandoned reservation; what, if any, lands reserved by executive orders for Indian occupation, are no longer needed for such purpose and may be restored to the public domain; what Indian lands now held in common should be allotted in severalty, the quantity to be allotted to heads of families, unmarried adults, orphans or others, and what, if any, Indians are not provided with or located upon reservations or lands which may be patented to them; what is the exact number of Indians belonging to each tribe or band, the extent to which they are civilized and engaged in industrial pursuits, and what occupation is best suited to their circumstances and surroundings; whether they should be furnished with implements of agriculture or stock, and of what kind; in what cases and to what extent the support of the Government should be withdrawn; in what manner the annuities or other funds appropriated or payable by the United States to the Indians under existing treaties and laws, should be expended to insure the greatest and most permanent benefit to them; wherein and in what manner the present plans of procuring and distributing Indian supplies should be changed; the conduct and fitness of the several Indian agents and agency employes; the number, kind and qualification of employes required for the proper conduct of the service at each agency and on each reservation; where schools should be established or discontinued; the relative efficiency of the Indian reservation schools as compared with those Indian training schools not on reservations; the best plans and methods for accomplishing the educational and industrial training of the Indian youth and to make such training effective for their self-support; in what manner and to what extent the Indians upon the reservations can be placed under the protection of our laws and subjected to their penalties, and which, if any, Indians should be invested with the rights of citizenship; the extent to which the Indian reservations are occupied or intruded upon by unauthorized persons, and the best methods for correcting this evil, and to prevent the introduction upon Indian reservations, or the sale to Indians, of intoxicating liquors, and of arms and ammunition to such tribes or bands whose facilities for procuring such things should be further restricted.

SEC. 2. That it shall be their duty to arrange with the various tribes and bands in the manner and upon the terms most favorable and just alike to the Indians and to the United States, and to procure the consent of the Indians thereto, in accordance with the treaty, law, or customs governing the tribes or bands in such matters, for

the cession or relinquishment of any portion of their reservations; for their removal to other reservations, and consolidation with other Indians thereon; for any changes in the manner of expending their annuities, and generally, other matters calculated to promote their advancement and civilization. All such arrangements as may be thus made and agreed upon to be reported to the Secretary of the Interior, who may in his discretion approve them in whole or in part: *Provided*, That no such arrangement thus made which involves the change of any existing treaty or law shall be binding or operative until ratified by Congress.

SEC. 3. That the Secretary of the Interior may direct any two or more of the Commissioners to take charge of, superintend, and put in operation the plans not inconsistent with existing laws or treaties, which he may decide upon for the improvement of the condition of any of the tribes or bands of Indians. Where resurvey of the lines or remarking of the corners of old surveys may be found necessary in order to locate the Indians upon allotments of land in severalty upon any of the reservations, the work may, when practicable, be done under the direction of competent officers of the Army to be detailed for that purpose.

SEC. 4. That the Commissioners appointed from civil life under the provisions of the first section of this act, shall be paid at the rate of ——— dollars per diem while actually and necessarily employed in the service; and that each member of the Commission detailed or appointed shall be paid his actual and necessary traveling expenses, including transportation; and for the purposes of this act the following sums, or so much thereof as may be necessary, be, and the same are hereby, appropriated out of moneys in the Treasury not otherwise appropriated, to be expended under the direction, and subject to the approval of the Secretary of the Interior:

For the payment of the traveling expenses, including transportation of the members of the Commission;

For payment of the per diem for services of the civil members of the Commission, ——— dollars;

For expenses of re-surveying any portions of the reservations, for ascertaining the exact number of Indians of the different tribes and bands, as hereinbefore required, for such clerical services as may be absolutely required, for stationery, rent of offices when necessary and away from Indian reservations, and for other necessary expenses, \$25,000.

SEC. 5. That this act shall take effect from and after the date of its passage.

WILLIAM S. HOLMAN.
S. W. PEEL.

Having been prevented by the illness and death of a near relative from accompanying the committee on its tour of personal inspection and investigation, I am compelled to read the evidence taken and the report for information upon the material and most interesting questions involved herein.

I sign the majority report with this explanation, reserving the right to submit any amendments or modifications I may deem proper.

W. H. HATCH.

We agree with the committee as to the manner in which the Indian schools should be conducted and generally as to the statements of fact and conclusions arrived at by the committee.

We disagree as to some of the recommendations of the committee by inference and otherwise, especially as to the policy that should be pursued as to the various tribes of Indians in the Indian Territory and upon other large reservations, and will briefly outline and submit our views and the reasons therefor, and will indicate what seems to us to be the proper policy to be pursued by the United States towards the Indians.

If the

TRIBAL RELATION

of the Indians is to be continued receiving the protection and encouragement of the Government, and the Indians are to preserve their

identity and slowly work out their civilization through the coming years, then it is absolutely necessary that they should be placed on reservations as compact as practicable and compelled to remain thereon; for they can, under those conditions, be more easily protected and economically assisted to food and otherwise by the Government than if their reservations are widely separated and distant from each other.

If, however, the effort is to be made to civilize the Indian without regard to preserving his race identity, and the reservation system is to be continued for the present, then instead of consolidating the Indians in the Indian Territory, Dakota, Montana, or elsewhere, it seems clear the better course to pursue is to make a great many small reservations in different parts of the country with only a small number of Indians upon each reservation and the reservations only large enough to furnish land sufficient, if utilized, to generously support the Indians thereon; the Government to assist them temporarily in industrial pursuits, and to such education as they will utilize; the remainder of their lands should be sold in small tracts, to actual settlers, and the proceeds held in trust for their benefit.

The Indians have made the most rapid progress upon small reservations and the tribal relation is more easily weakened under such circumstances, as can be seen by the condition of the Flatheads upon the Jocko Reservation, the Cœur d'Alenes, Umatillas, Yakimas, Pyallups, Sisseton Sioux, and many others upon their respective reservations.

THE INDIAN TERRITORY AND SIOUX RESERVATION.

We submit as to the Indians upon the great Sioux Reservation, about 28,000 in number, and in the Indian Territory, 79,000 in number, there should be a radical change in the policy of the Government towards them, and this, too, for their civilization and well-being as well as for the welfare of the citizens of the United States. In our opinion, the longer such change in our policy is postponed the more difficult it will be to deal justly with the Indian, and the worse will be his condition in the immediate future, and permanently thereafter.

The area of the Indian Territory is 41,102,546 acres, a tract larger than the States of New York, New Jersey, Connecticut, and Rhode Island combined; its climate is mild and soil rich, well adapted to agriculture, and its mineral wealth very considerable; it is surrounded upon the south, north, and east by well-settled States, with a railroad passing through it from north to south, and another railroad in operation from its eastern boundary to the Arkansas River at Red Fork, and soon to be completed to its western boundary and beyond; other railroads are contemplated, and no doubt will be constructed at an early day, from Kansas to Texas.

This Territory, even imperfectly developed, would contain and support 3,000,000 people; its population, as shown by the census, is 79,469, and this includes the so-called civilized tribes. The population is not increasing, and, outside of the five civilized tribes, is substantially supported in idleness from the Treasury of the United States, and that, too, as a gratuity and not as a treaty obligation. In addition, a large part of the Army is constantly employed in compelling the Indians to remain on their reservations and to keep the peace. The game no longer yields even a partial support to the tribes. The product of their labor in agriculture or otherwise is not equal in value to a small fraction of the expenditure made to instruct them in industrial pursuits. Large sums are expended to educate and give them that knowledge which they do not and cannot utilize, and which they do not desire or submit to receive except under threats

to deprive them of rations, such treatment with an ownership of lands in common would pauperize and demoralize an equal number of civilized white people, and its effect upon the savage Indian can easily be imagined by all who understand that obedience to that law imposed upon the race by Jehovah when he declared that "In the sweat of thy face thou shalt eat bread all the days of thy life" is essential to the civilization and progress of all races and peoples.

The committee, among other places in the Indian Territory, visited Cantonment, Fort Reno, and the Darlington Agency on the Cheyenne and Arapahoe Reservation, holding an interview with Chief Stone Calf and other Indians at Cantonment, and with the Cheyennes and Arapahoes at Darlington Agency.

While the condition of the Indians upon

THE CHEYENNE AND ARAPAHOE RESERVATION

is perhaps less satisfactory than that of other tribes, yet, everything considered, there is no great difference between their condition and that of other Indians in the Territory other than the five civilized tribes.

This reservation is west of and adjacent to Oklahoma; its area is 4,297,771 acres; the Indians thereon number 3,600 men, women, and children. It would support, if imperfectly developed, 300,000 people. Situate upon it is Fort Reno, the Darlington Agency, and four boarding-schools for Indian children, maintained by the Government, and with all the aid given the Indians by the many employes of the Government, farmers, and others, there was only 1,000 acres of land in cultivation in the aggregate last year.

Two large military posts, one at "Reno" and one at "Supply," are maintained to keep these Indians from going upon the war-path. The trouble with them last summer is yet fresh in the mind of the country. They had leased the major part of the reservation for grazing purposes to cattlemen, who were compelled by the Government to move off the reservation. The grass remains unconsumed, except by fire.

In addition to this, the recollection of the cruelty of these Indians upon the war path and their restless nature compelled the Government to concentrate in and about the reservation a larger number of troops, at great expense, than have been assembled to bear upon any point since the close of the late war. For years prior to this we had been subsisting these Indians, and still are subsisting and clothing them, at an expenditure greater than the subsistence of an equal number of white people would require.

With the cattlemen removed, and a sufficient number of troops assembled to overcome the Indians, they refrained going upon the war path; to do so they realized would be fruitless.

The Government then, in addition to all this, enlisted 300 of these Indians as scouts, at the pay of a private soldier and in addition fifty cents a day for the use of a pony respectively, and that is their condition at this time, and for no other purpose than to keep these restless spirits quiet.

Two hundred and eighty-eight thousand acres of land would give to every man, woman, and child 80 acres of this magnificent reservation, which is far more than the Indians can utilize, even if they were as far advanced in civilization and industry as the citizens of the United States. If this amount was allotted to them in severalty or reservation, it would leave over 4,000,000 acres of this reservation that should be utilized for homes by citizens of the United States.

We also call attention to the fact that if 80 acres of land was allotted to each one of the population of the Indian Territory—79,469 souls, which includes the civilized tribes—it would aggregate 6,357,520 acres, far more than they can or will utilize for generations. There would still remain of this highly favored territory 34,745,026 acres for homes to actual settlers—an empire in extent—now wholly unutilized, an obstruction to the progress of civilization, which cannot and should not be permanently retained as an unsettled wilderness.

It is claimed, however, that this territory over a generation ago was set aside by solemn treaty with the Indians as a home for them in perpetuity; that they have been driven by the white race in its progress from one place to another, until now there is no other place for these Indians to go; that a wall should be maintained about this territory forever which the white settler never should cross.

It is true that at one time the Indian did roam over the whole continent, but the progress and occupancy of the continent by the white race has been the progress of the fittest. He would be a bold man—given the power—who would will the continent into its condition of three centuries ago.

We grant that heretofore in many instances our so-called treaties have been annulled or modified upon insufficient consideration without due regard to the welfare of the Indian. Our agreements, however, with the Indians are not in substance treaties. A treaty implies two independent nations or peoples to its conclusion.

The Indians in no sense constitute a nation, and while from time to time our agreements with them have been given the form of treaties, yet substantially we have made the agreements for both parties, and in the future our agreements with them will be as we, not they, will them to be, and the only protection the whole Indian population have is that protection which is given them by the public conscience and sense of right of the people of the United States. They are, in fact, our wards, and we should, and we submit will, pursue that course towards them that will be for their best interest. Whatever forms may be observed, we from necessity will have to make the bargain upon both sides.

We call attention to the

TREATIES OF 1866,

by which the United States obtained and paid for from the Creeks and Seminoles a large tract of the Indian Territory for the settlement of *friendly Indians and Freedmen*, and upon a part of which is settled the Cheyennes and Arapahoes, and which embraces that part of the Territory known as Oklahoma, the details of all which are fully set out in various Executive documents.

The greater part of this Territory not being required for the specific purpose mentioned in the treaty, it has been held that we cannot, without a further modification of the agreement with the Creeks and Seminoles, throw it open to settlement as a part of the public domain.

This is also the situation as to that part of the Cherokee outlet, 6,000,000 of acres obtained from the Cherokees, and adjacent to the State of Kansas on the south, 57 miles wide and extending from the 96th meridian to the western boundary of the Territory by act of 1883. The last payment made by the Government thereon was \$300,000 in 1883, and pursuant to the following provisions of law:

That the sum of \$300,000 is hereby appropriated, to be paid into the treasury of the Cherokee Nation, out of the funds due under appraisalment for Cherokee lands

west of the Arkansas River, which sum shall be expended as the acts of the Cherokee legislature direct, this amount to be immediately available: *Provided*, That the Cherokee Nation, through its proper authorities, shall execute conveyances, satisfactory to the Secretary of the Interior, to the United States in trust only for the benefit of the Pawnees, Poncas, Nez Percés, Otoes and Missourias, and Osages now occupying said tract, as they respectively occupy the same before the payment of said sum of money.

This land is now, in fact, occupied for grazing purposes by white men under an alleged lease from the Cherokees, the alleged lessees being, in fact, trespassers, as without authority of Congress no Indians have the right or power to lease lands, as held by the Attorney-General. There is also a million of acres in round numbers, other than the Cherokee outlet in the Territory, held by white men under void leases.

The failure to expel the few white men who are in possession of 7,000,000 acres of the Territory, we submit, affords just ground of complaint to the large number of our citizens who desire to occupy small tracts in Oklahoma for homes, and who have just as much right and a far greater equity to do so than have the few cattlemen to occupy much larger tracts for grazing; and that the obligation resting upon the Executive to remove such lessees and other unauthorized persons as trespassers upon lands in the Indian Territory, and the propriety of such action, results from express treaty provisions and the action of the Executive in removing trespassers—cattlemen—from the Cheyenne and Arapahoe Reservation and settlers from the Oklahoma section.

The Indian Territory is now a place of refuge for white men who fly from civilization on account of crimes committed against society. They cannot be extradited under our laws, and, together with some of the employés of the cattle companies and their associates, demoralize the Indians, who are ready followers in evil paths; in fact such association would demoralize white men. It is this class of white men, who go upon the reservations in defiance of law, that always have and will continue to injure the Indians in every respect by their contact with them, while the law-abiding citizens who desire homes upon the unoccupied lands, and would found and sustain a civilization, are shut out and remain out, for the reason they respect and obey the law. This class of settlers coming in contact with the Indian would, by precept and example, advance him in the ways of civilization.

We submit that

THE PROPER POLICY

to pursue, not only in the Indian Territory, but generally—especially in the large reservations in Dakota and Montana, where the lands are agricultural—is to cut up the reservation system at the roots; abolish the tribal relation; allot to each Indian adult a tract of land in severalty; let it be his, and let it descend to his children; compel him to settle upon it; make it inalienable for a generation, or longer if necessary; sell the remainder of the lands in the different reservations to actual settlers in not exceeding 160-acre tracts; let the proceeds of such sales constitute a trust fund for the Indians, the interest upon which to be used to bear the public burdens that the Indians should bear, and in giving them such temporary assistance to implements and instruction in agriculture as they might require.

After 80 acres should be allotted to each inhabitant in the Indian Territory there would still remain 34,745,026 acres of land, which, at \$1 per acre, would make a trust fund of that many millions of dollars.

Let the white settler and the Indian intersettle, we would have ten, twenty, thirty white settlers to one Indian, the white man would build

and maintain the school, in which both the white and Indian children would be taught, rendering unnecessary further expenditure on the part of the Government for Indian education; he would build churches, establish courts, construct roads and bridges, open farms, operate factories, and give employment to the Indians; law and order would go hand in hand with Christianity and civilization, and the Indian, at last, would have the only practical chance to work out his salvation that is possible in our opinion to give him.

The adult Indian might not make good progress, but the rising generation, we are satisfied, would make progress. In any event, we cannot make his condition worse than it now is.

The maintenance of the tribal relation, the education of the Indian off the reservation and on the reservation, so far as bettering his condition is concerned, have all been failures; it is time to take a new departure.

This policy would necessarily include the conferring of the protection and burdens of at least qualified citizenship upon the Indian.

Some of the members of the five civilized tribes would make good citizens at once, and the others would rapidly grow in capacity for intelligent citizenship.

If it is believed that the adult savage clothed with citizenship and the franchise would endanger the body politic, the franchise might be withheld from him, but conferred upon the coming generation as they arrive at the proper age. Their numbers are so inconsiderable as compared with the white population so rapidly increasing, that the exercise of the franchise could do but little harm, and would be a protection to them as individuals; but at least qualified citizenship should be conferred at once.

We do not expect that the policy outlined will meet with universal favor. Many good people no doubt will oppose it, because it is a departure from the old way. To such we point to the century of failure in connection with the reservation system.

We expect the policy outlined will meet the opposition of all who have leased or desire to lease large tracts of grazing lands from the Indians, but more especially from those white men who expect to make a profit by preying upon the savage Indian on the reservation, and whose occupation would be gone if the reservations were abolished and the tribal relation broken up, as well as from that army of Federal officials and contractors who fatten upon the public Treasury in connection with the Indian service.

We again submit that now is the time to enter upon the policy we have indicated. Every year's delay is fraught with peril to the Indian. Within the next century our population will go leaping year by year from 60,000,000 to 250,000,000 people.

If we neglect to enter upon this policy, disposing of the Indians' surplus lands for his benefit, and securing to him a home by an indefeasible title in the soil, and giving him a chance to profit by our example and association, and to be incorporated into the body politic of our civilization, he will by mere force of numbers be driven from reservation to smaller reservation, passing from a savage condition to that of pauperism, and finally will be exterminated.

The facts, in our judgment, do not support the statement that instances have occurred "where not only the employés, but also an inspector have lost their official positions by questioning the integrity of the agents management of the affairs of his office, and that, too, without investigation as to them."

Nor are we able to concur in the declamation that "a good agent, who displays an interest in the Indians, generally in a great degree secures their respect and confidence." Among some of the tribes there is an insubordinate and turbulent element always antagonizing all civilizing agencies, often with such violence as to intimidate such as are disposed to be orderly and progressive.

A "good agent" will maintain proper discipline, enforce needful rules and regulations for the advancement of the Indians in industrial pursuits and in education; but his efforts in that behalf are almost certain to incur the displeasure and hostility of those restless and lawless savages who too often find aid and comfort in official concessions to them, and in the misguided sympathy of many well-meaning men, greatly to the prejudice of Indian civilization.

While agreeing generally in the conclusions of the committee as to the

YELLOWSTONE PARK,

we do not agree that sufficient roads have been constructed in the Park. On the contrary, new roads should be constructed to many places of interest in the Park, and much of the road built at an early day, and not under the direction of an engineer officer of the Army, needs to be relocated and reconstructed; and while we agree that the most important duty of the "superintendent and assistants in the Park is to protect the forests from fire and the ax," yet we are of opinion that it is important to protect the objects of interest from injury, especially at the hands of the relic hunter and the professional collector of specimens, and the game from injury or destruction.

J. G. CANNON.
THOS. RYAN.

TESTIMONY

TAKEN BY THE

SELECT COMMITTEE OF THE HOUSE OF REPRESENTATIVES

TO MAKE CERTAIN INQUIRIES

TOUCHING EXPENDITURES OF APPROPRIATIONS FOR THE
INDIAN SERVICE AND THE YELLOWSTONE
PARK, AND OTHER OBJECTS,

UNDER

ACT OF MARCH 3, 1885.

COMMITTEE:

HON. WM. S. HOLMAN, OF INDIANA.
HON. W. H. HATCH, OF MISSOURI.
HON. S. W. PEEL, OF ARKANSAS.
HON. J. G. CANNON, OF ILLINOIS.
HON. THOMAS RYAN, OF KANSAS.

JAS. C. COURTS,
Clerk.

JNO. P. LEEDOM,
Sergeant-at-Arms.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.

1885.

TESTIMONY.

ROSEBUD AGENCY, DAKOTA TERRITORY.

JAMES G. WRIGHT.

JULY 17, 1885.

In reply to questions by the chairman, JAMES G. WRIGHT made the following statement:

I have been the agent at the Rosebud Agency in the Sioux Reservation approaching three years.

NUMBER OF INDIANS.

Including the number recently taken up from the Cheyenne River Agency and recent transfers from other agencies there are now on my rolls 8,300 Indians drawing rations.

SCHOOLS.

There was one small mission school under the Protestant Episcopal Church with an average attendance of fifteen at the agency when I came here. There were no Government schools. There are now six Government schools, with teachers' residences at outside camps within the agency, and one agency school-house with two school-rooms.

There is one principal teacher at each of the schools and assistants at three of them. The teachers are all white, except one principal, who is a mixed blood, and one assistant, who is a full blood. The full-blood teacher was educated at the Carlisle school and the mixed-blood teacher was educated at the Saint Paul mission school at Yankton Agency, Dak.

The average attendance of the school session has been thirty or over at each school. The attendance at the several schools has been good.

The principal teachers are paid \$600 each, one assistant \$300, and two assistants \$240 each, per annum. I am now authorized to pay four assistants \$300 each per annum. The principal teachers are all males except two. The assistants are two females and one male.

Two of the teachers at the schools with their families, the assistant of one being his wife; two of the teachers at one of the schools are brother and sister. Another teacher is a single man with his mother expected as housekeeper.

The residences of the teachers are buildings about 16 by 36 feet, divided into three rooms.

The school-house and residence at each location did not cost, excluding transportation from the railroad to the location, exceeding \$300.

There has been during the past year but one denominational school within the agency that was under the auspices of the Protestant Episcopal Church, but prior to that time there had been 3, under the auspices of the Protestant Episcopal, and 1 under the Catholic Church, but as Government schools were established the denominational schools except the one mentioned were closed.

Question. Did you locate any of the Government schools at the places where denominational schools had been established?

Answer. Yes, sir; 1, at the agency and 3, at outside camps.

Question. Did you receive any instructions from the Indian Office suggesting the location of the Government schools, at places or camps where denominational schools existed?

Answer. I never received any instruction from the Indian Office as to opening or locating any schools; I located them according to my own judgment.

The first movement in that direction was the following letter addressed by me to the Commissioner of Indian Affairs:

ROSEBUD AGENCY, August 31, 1882.

SIR: I have the honor to submit to the honorable Commissioner of Indian Affairs the following needs of this agency as suggested to me after due investigation during this my first month of service.

First day schools.

I regret to find no school at this agency. I cannot agree in the opinion advanced by my predecessor in his report nor in his representation to me that "there is no disputing the fact that day schools on a reservation are (and will be) a failure, and the only plan which will meet with success is the establishment of boarding schools."

While I concur that boarding schools will doubtless be a very productive means, perhaps the best, of promoting education among this people, I cannot but realize that with these fully established but a small percentage of the youth can be accommodated at them. I can see no reason that day schools at the agency or in Indian villages should be a failure, and notwithstanding this opinion, so strongly advanced by my predecessor, I am desirous of making the effort before I am willing to acknowledge that fact. If assisted by the Department, it shall not be a failure for the want of any effort of mine to make it a success.

* * * * *
Very respectfully, your obedient servant,

JAS. G. WRIGHT,
U. S. Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

The Catholic Church had one school building that it erected. The Protestant Episcopal Church built two and rented two. These former school-houses are now used for mission residences by the respective churches.

The Protestant Episcopal Church is erecting two buildings, one for a boarding-school, and one for a day school. The Catholic Church is proposing to erect one building for school purposes.

Question. To what extent have you co-operated with the different denominations in opening up school facilities in the field of your agency? Have you encouraged or discouraged denominational efforts in educational matters?

Answer. I have at all times felt, and I believe have at all times expressed the feeling freely and openly, the strong desire for any assistance that any denomination could render to me or that I could do for them.

Question. Was the Indian Office informed that you were erecting school-houses and establishing schools at the same localities or camps where denominations had established schools?

Answer. I don't now remember that I ever informed the Indian Office that I was establishing schools at mission stations or where mission schools were being held. I think, however, that I did in one or more instances.

I established these Government schools because I regarded the mission schools as not coming up to the standard required by the Government.

Question. Please state whether you have been informed that the Catholic Church propose to establish a school some 8 miles west of this agency and within the limits of your agency at a camp where Cloud Bull is a leading Indian, and where the band of Indians are largely Catholic.

Answer. I have not been so informed officially.

Last spring I wanted to build the last of four school buildings that I had authority to construct. I desired to locate it where I could get my material on the ground with as little delay and risk by crossing creeks as possible. I was told of this camp, but had not visited it. I rode out to see it and met some of the Indians there. I told them my object in coming. They told me they expected the Black Robe was going to build a school in that vicinity, and that they desired to have their school; that they belonged to the Black Robe. My answer was that that was all right. That if the Black Robe was going to build a school there, I did not want to build where the people did not want it. All I desired was to build for their good. That if the Black Robe would build for them, it would give me the opportunity to put mine somewhere else.

I told them I intended to make the school camps the center for distribution for use agricultural and other implements, of which I didn't have sufficient quantity to issue to each individual Indian. On my going to this camp I didn't know it was a denominational one of the Catholics or of any other church. I then for the first time learned it was a Catholic camp. On returning home I sent for Father Bushman and requested him to meet me the next morning, which he did. I told him where I had been and what had taken place. I asked him if they intended to build a school there or if he objected to my putting one there. His reply was that they did contemplate

building at some distance from that point; that he did not object to my building there, and he was willing and ready to render me any assistance in his power, and should I build at that place there should be no conflict. I told him I would go out that morning with the builder and look at another point I had in view. That if the point I was going to see suited me as well or better I would locate there, otherwise I would send the carpenter back with instructions to go to this camp in question with the material and locate, and asked Father Bushman if he would accompany the carpenter with the material to the camp and explain to the Indians what understanding had been had between him and myself. He consented to do so. I sent my carpenter back with the instruction to go to the camp as stated and proceeded on to another school camp some 30 miles distant, from where I did not return to the agency until the next evening. On my return to the agency I learned that they had gone out as I had instructed with the material to the camp accompanied by Father Bushman, and on arrival there the Indians refused to allow them to locate the building or leave the material. In after conversation with Father Bushman he told me that the objection raised by the Indians to my locating the school at that camp was that they had been informed through the interpreter that I would not give to them their proportion of such things as was furnished to me for issue to the Indians. In my subsequent conversation with Father Bushman I explained to him my idea of issue of agricultural articles, &c., for the use of the Indians where I had not sufficient in quantity to issue to all. I think he asked me whether if he put the school there I would do the same with such articles as if it were a Government school camp. I told him I certainly would. Mr. Cleveland subsequently asked me the same question with regard to one of his mission camps. I gave him the same reply.

In this same conversation with Father Bushman I further told him that then, understanding it was a Catholic camp, I was willing; with his consent and approval I would build a Government school there; that I would furnish it the same as all other Government schools; that he might nominate the teacher from his own people, and if a qualified, suitable person, I would submit his name as one of my teachers, and recommend his approval by the Department.

Since that time and after locating the school at another camp, these same Indians, numbering as many as from five to ten from this camp, have been to me on three separate occasions, and expressed regret at their refusal to permit me to locate the school there, and requested that I would consent to build there.

Question. When in your conversation with the Indians you have mentioned, in which you spoke of school camps as the centers at which you would distribute implements for the use of the Indians, did you mean Government school camps, and did you then presume that it was so understood by the Indians?

Answer. I will answer by saying that I do not doubt but that they understood me in that way, but such was not my intention, as my subsequent conversation with Mr. Cleveland and Father Bushman and my action subsequently will fully prove.

STOCK CATTLE.

Question. Have you under your charge stock cattle furnished your agency? If so, how many were so furnished, when, and for what purpose?

Answer. Two years ago, the 30th of June, 392 cows and bulls, including 14 bulls, were delivered to me at this agency, but I cannot say for what purpose further than that I was instructed by the Department to hold them. The first winter a large number died from exposure. The present number on hand, including bulls and the increase, is 421. The losses during the first winter after receipt reduced the original number to 277. They were brought from Illinois and Iowa.

Question. Where are they held, and what force is employed in taking care of them, and what other expense, if any?

Answer. They are held at a camp on White River, 50 miles from Rose Bud Agency. There are two herders and a camp cook in charge of them, and hay has been cut for winter feeding. The force of two men employed in their care are paid \$45 and \$40, with a camp cook at \$30, respectively, per month. Their subsistence is sent to the camp from the agency. I cannot state accurately the cost of these supplies. The expense of the hay for the cattle feed has cost, for the two years, \$4,000; and if the cattle are carried through the coming winter I have estimated for hay to cost \$2,000. I think these cattle, old and young, are now worth about \$30 per head. They originally cost \$35 per head. The persons employed are one white man and two Indians.

OTHER LIVE STOCK.

Question. What other live stock have you in use at your agency?

Answer. We have two stallions, one jack, eight mules, and nine horses. The mules are used in the Government service in various ways; one team is employed in hauling water, one team is used by the farmer in visiting camp, two teams by the agent in visiting the schools and for general purposes, one horse is used for riding to the issues.

LAND UNDER CULTIVATION.

Question. How much land is being cultivated by the Indians this year, and how many farmers are employed, and at what salary?

Answer. About 2,000 acres are cultivated by the Indians, and three farmers are employed at \$900 per annum each and quarters.

WATER SUPPLY.

There is employed a team and two men constantly in supplying the agency with water.

AGENCY EMPLOYÉS.

I herewith furnish a statement of the persons in the service of the Government at this agency:

White employés.

1 clerk	\$1,200 00
1 physician	1,200 00
1 farmer	900 00
1 blacksmith	900 00
1 carpenter	900 00
1 wagon-maker	900 00
1 storekeeper	800 00
1 miller	600 00
1 laborer	480 00
	<hr/>
	8,600 00

Indian employés.

1 watchman	\$600 00
5 laborers, at \$360 each	1,800 00
4 laborers, at \$240 each	960 00
4 herders, at \$480 each	1,920 00
5 apprentices, at \$60 each	300 00
	<hr/>
1 interpreter	5,580 00
3 police officers, \$10 each per month	400 00
35 police privates, \$8 each per month	360 00
	<hr/>
	3,360 00
	<hr/>
	9,520 00
	<hr/>
	8,600 00
	<hr/>
Regular and police	18,120 00
Irregular	6,442 00
	<hr/>
	24,562 00

Temporary service.

1 butcher	\$480 00
1 butcher assistant	120 00
Herders (estimated)	5,842 04
	<hr/>
	6,442 04

Two additional farmers, at \$75 per month.

SCHOLASTIC POPULATION.

Question. What is the number of children of proper school age within your agency, and about what number have attended school within the past year?

Answer. There are about 1,800 of proper school age; about 260 attended school during the past year.

ADDITIONAL SCHOOLS.

I would like to have four additional day-school buildings erected. There is a necessity for them, and if built they would be filled at once. I personally visit the several schools during their sessions at intervals.

UNITED STATES INDIAN SERVICE,
Rosebud Agency, July 21, 1885.

DEAR JUDGE: I would respectfully ask to be permitted to add to my statement made to your committee when at this agency, which I am inclined to think was not as full and clear as it should be on the subject of my locating Government schools at camps where missionary schools were then or had been established, and would ask its insertion where it would properly belong in connection with that subject in my statement.

Very respectfully,

JAS. G. WRIGHT,
U. S. Indian Agent.

Hon. WILLIAM S. HOLMAN,
Chairman Congressional Committee Visiting Indian Agencies, Dakota.

I have located three Government schools where missionary schools of the Protestant Episcopal Church had been or were then in existence, but in no instance without consultation with Bishop Hare, the missionary bishop of the Territory, and Rev. Mr. Cleveland, the resident missionary in charge of these missionary schools, receiving not only their consent and approval, but their request that I would locate at these camps, as also with the co-operation of Rev. Mr. Cleveland in locating my schools at those places. Both the bishop and Mr. Cleveland request me to locate Government schools at two camps now occupied by them as missionary stations, at one of which they have a school, and are preparing to build at the other.

The Indians at the camp claimed to be Catholic had, prior to my visit to seek a location for a Government school, requested Rev. Mr. Cleveland to locate a mission there. He had promised to aid them in getting a Government school located at their camp, and accompanied me on my visit there for that purpose, when he and I heard for the first time it claimed as a Catholic camp. When I consulted Rev. Father Bushman as to locating a Government school there he said he would aid me in so doing to the extent of his ability. Afterwards, notwithstanding my offer to build and furnish the school, allowing him to name or appoint the teacher for approval of the Indian Office, I to pay him same as other Government teachers or employés, he requested that I would not locate a school at that camp. I am now of opinion that I erred in complying with his request instead of that of the Indians, who subsequently asked me to locate and build the Government school at their camp.

JAS. G. WRIGHT.

The statements made here by Mr. Wright having all (except his conversations with Rev. Father Bushman) come under my personal observation, I cheerfully testify that they are correct so far as I know of them.

WM. J. CLEVELAND.

REV. WILLIAM J. CLEVELAND.

JULY 17, 1885.

In reply to question by the committee, Rev. W. J. CLEVELAND made the following statement:

I am a clergyman of the Protestant Episcopal Church. I came among the Sioux Indians at the Lower Brulé Agency in October, 1872. I was engaged in mission and school work among the Indians there, at the Crow Creek Agency, and at Yankton Agency until June, 1875, at which time I came among these people, at what was then called the Spotted Tail Agency, at Camp Sheridan, Nebraska. I continued with them up to the present time, at the Rosebud Agency, as missionary and superintendent of mission schools, with the exception of one year, when I was in charge of Saint Paul's Mission boarding school, at the Yankton Agency.

MISSION SCHOOLS.

There are four mission boarding schools of the Protestant Episcopal Church for the Sioux Indians, namely: Hope school, at Springfield, Dak., with an attendance of 35, and rebuilt with a capacity of 50, boys and girls both attending; Saint Mary's school, temporarily held at Springfield, Dak., with an attendance of 35, girls only, now being rebuilt at the Rosebud Agency, with a capacity of 50, boys and girls both; Saint Paul's school, at the Yankton Agency, for boys only, with an attendance of 42; Saint John's school, at Cheyenne River Agency, with an attendance of about 35, boys and girls both.

The children who attend these schools receive the rations and clothing which they are entitled to under treaty. Aside from this the entire expense is from funds of the missionary board of the Protestant Episcopal Church, and scholarships provided by friends of the mission work in other parts of the country.

These schools are regularly in session from the 1st of September to about the last of June in each year. During the months which intervene those children whose parents desire it are permitted to go to their homes. The majority of the children take advantage of this privilege, the parents generally bearing the expense of going and coming.

The parents of the children, both father and mother, call to see them during the sessions, and at the closing exercises of the school year the parents are invited, and frequently attend. This, of course, only occurs where the parents are located within a reasonable distance, say 20 miles, of the schools.

The schools are all, more or less, industrial in their character, and the progress of the children, especially in the English language, has been satisfactory. During the past two years there has been an especial interest awakened in the English language.

The girls are taught general housekeeping, including cooking and sewing; the boys are employed, so far as practicable, in doing the outside work, such as sawing and carrying wood, attending to the barn and stock, cultivating the garden or farm, and to some extent in the use of carpenter's and other tools.

At the Saint Paul's school the farm and grounds include about 25 acres, about 20 acres of which are cultivated. Gardens are attached to each of the other schools named. A competent person gives instruction in farming at Saint Paul's school.

In these boarding schools no compensation is paid to the children for work done while they remain pupils.

DAY SCHOOLS.

The Protestant Episcopal Church has maintained several day schools at each of the agencies of the Sioux Indians where it has missions, except at Pine Ridge. They are supported from the mission funds entirely. Quite a number of the teachers are native Indians, educated chiefly at the Mission schools, except one, who was educated at the Carlisle school, Pennsylvania. In nearly all respects they compare favorably with the white teachers, but are inclined to be lacking in discipline and order; by this I mean regularity and system. Generally speaking, the attendance at the day schools will average about two-thirds the number enrolled.

With regard to the day schools in the camps, and the boarding schools at or near agencies, my opinion is that they each serve a very important and to a large extent quite different purposes and that in order to the kind of education which these people require both are necessary. The day school in the camp, although the school-room work proper is not of very great value when considered by itself alone, yet the presence of the school and the orderly proceeding of its regular work with the requirements of regularity and cleanliness in the pupils with the influence of the teachers constitute a center in their midst, from which civilization, refinement, ideas of thrift and industry, and an hundred other elevating rays of moral and intellectual light go out upon the whole people. It thus tends to enlighten the parents and all adult members of the tribe upon the general subject of what civilization and education are, subjects upon which they are almost wholly in the dark, and grossly ignorant as to their desirableness either for themselves or their children. The camp day school thus becomes preparatory for higher grades of schools, and its chief importance should be calculated from these points rather than the actual work of academic instruction which the children receive during school hours.

The boarding schools at or near the agency, where they are accessible to the parents of the pupils, and the pupils can be allowed reasonable opportunities to visit their homes, or can be readily returned to them in case of dangerous illness, are, so far as my experience goes, always welcomed by these people, and can accomplish a much more thorough and substantial work for the permanent elevation of the pupils. In them, as well, the school-room drill should be not considered of greater importance than the training of all the pupils in habits of neatness, order, industry, and higher moral strength. So far as practicable, industrial arts and agriculture should be made prominent features in the curriculum of the school.

SCHOOLS ON AND SCHOOLS OFF RESERVATIONS.

As to the comparative merits of boarding schools at or near agencies where the children are educated in the presence of their own people, and surrounded by the influences, customs, and ideas, out of which the effort is being made to elevate them, and those schools in which children are taken for long distances from their homes, and surrounded wholly, for a period of years, by the atmosphere of a high civilization, and

the influences which come to them from it alone, to the entire exclusion of all thought, and almost of accurate remembrance of the life which their own people are living at home, and to which they themselves must return when their school days are over, my opinion is, that the preference should be strongly in favor of the agency school. As supplementary to the work done by agency schools, and as a means for giving opportunities for higher culture and more thorough training to graduates of agency schools who prove themselves capable and desirous of it, I think the schools in the midst of civilization will accomplish a most useful work; but without the preliminary work done by the camp day school, and the agency boarding school, will accomplish very little in permanent results, and tend rather to discourage the few who are educated at them than to elevate the whole people by the influence which such pupils will be able to exert when they return to their homes. Pupils educated in the midst of their own people, and in the face of the old life which we endeavor to induce them to abandon, are subject to no shock or disappointment in going out from the schools to the camps and to take up again their life in their respective homes, and are, on that account, much stronger to maintain the standard they have acquired under the influence of their teachers. On the other hand, those who are educated at schools in centers of civilization are comparatively weak when suddenly returned among their own people, and, so far as I have been enabled to observe, have but little moral courage to maintain the standard acquired, and, exercising but little influence among the masses, tend rather to fall back themselves into the old ways utterly dispirited. It is but natural that it should be so, and unless strong and active civilizing influences are kept constantly bearing upon the people in their homes and nuclei of civilization formed to which these pupils can return and draw strength, the work put upon them in those schools will, for the most part, fade out and be lost as water poured upon the sand.

MARKET FOR INDIAN PRODUCTS.

In reply to a question from Mr. RYAN, Mr. CLEVELAND stated:

I cannot conceive of any stronger stimulus to industry which can be brought to bear upon these people at the present time than the carrying into effect of article 5 of the treaty of 1868, in which the Government agrees to assist them in finding a market for, or in purchasing from them itself, their extra produce. If the Indians saw that bushels of potatoes, corn, &c., meant ready cash when delivered at the agency, or at some purchasing depot provided, they would soon cease to cultivate the ground on the present insignificant scale, simply with the idea of pleasing the authorities and barely satisfying the letter of their treaty obligations, and instead of being simply consumers would, I am satisfied, soon convert themselves into large producers.

During the past few years I have observed that the desire to earn money has increased very rapidly among them, and that wherever there is work, such as freighting, furnishing cord-wood and hay, herding, or other things with which they are familiar and think they can do, a large portion of them are quite eager to avail themselves of any opportunity which offers. A very important consideration in this connection is that they receive cash for all work done. This disposition to earn money is a growing one among them.

ROSEBUD, DAK., July 20, 1885.

The Hon. WILLIAM F. HOLMAN, AND COMMITTEE:

GENTLEMEN: In one part of the Hon. James G. Wright's testimony, taken by you at this agency, he stated that I was present, having accompanied him when he went first to try and locate a school-house in the camp which has since been claimed as strictly Roman Catholic ground. I was not questioned by you on this point, but in explanation of my being present at the time and place referred to I would respectfully submit the following statement of facts, and ask, if you deem it proper, that it be incorporated in your record of the interview:

Some time before going to the camp aforesaid with the agent I had, on several occasions, and once on visiting the camp myself, been solicited by different parties living there to establish a mission among them. My reply to them was that the Episcopal Church could not afford to build so many missions; that we already had six missions in operation in Rosebud Reserve, and were pledged to open two others (since opened); that they were entitled at that camp to a Government school by their treaty; and that, if they desired it, I would help them all I could to secure that.

Hence my suggesting to the agent that camp as worthy of a school, and my going with him, by his invitation, to seek a location for one. I was not aware, up to the time of going there with Mr. Wright, that the Roman Catholics intended to build or

claimed to be in the majority there, and, even now, I think the claim without substantial foundation.

When we reached the camp we found only a small party of young men present, who, at first, refused to talk on the subject, saying that the headmen were all absent, and that they were not authorized to speak for the people. They said, further, that the Black Robes had promised to build there, at or near the site selected by Mr. Wright, and this led to the conversation which is correctly given in Mr. Wright's testimony, and, so far as I can recall, was so interpreted to the Indians then present.

Very respectfully yours,

W. J. CLEVELAND.

[Inclosed with foregoing letter.]

THE NIOBRARA MISSION.

ST. PAUL'S SCHOOL, YANKTON AGENCY, DAK,
August 1, 1882.

The Niobrara mission now maintains the following boarding schools and mission stations:

- Church of our Most Merciful Savior, Santee Agency, Nebr.
- Church of the Holy Faith, Wabashaw, Santee Reserve.
- Church of the Blessed Redcemer, East Bazille Creek, Santee Reserve.
- Church of the Holy Fellowship, Yankton Agency.
- Church of the Holy Name, Choteau Creek.
- Church of St. Philip the Deacon, White Swan.
- Church of St. John the Baptist, Lower Camp, Crow Creek Reserve.
- Church of St. Thomas, Crow Creek Agency.
- Church of our Savior, Lower Brulé Agency.
- Christ's church, Upper Camp, Crow Creek Reserve.
- St. Alban's station, Standing Cloud's Camp.
- St. Luke's station, Little Pheasant's Camp.
- St. Stephen's church, Moreau River, Cheyenne Reserve.
- St. Paul's chapel, Mackenzie's Point, Cheyenne Reserve.
- St. John's chapel, Cheyenne Agency.
- Church of Jesus, Rosebud Agency. Eight additional stations now.
- Church of the Holy Cross, Pine Ridge Agency.
- St. Andrew's station, Pine Ridge Reserve.
- _____ station, Medicine Root Creek, Pine Ridge Reserve.
- St. Mary's church, Flandreau.
- St. Mary's church, Sisseton Agency.
- Church of the Ascension, Springfield, Dak.
- St. John's church, Deadwood, Dak.

Boarding schools.

- St. Paul's, Yankton Agency, forty young men and boys.
- St. Mary's, Santee Agency, thirty-nine girls.
- St. John's, Cheyenne Agency, thirty girls.
- Hope School, Springfield, twenty-four boys and girls.
- Rev. Mr. Fowler's family school, Santee, six boys.

This work demands yearly a large expenditure of money. It receives no appropriation from Government funds, and is supported entirely by the free-will offerings of God's people. Generous as these are, they are not sufficient. Frequent calls come for the extension of the mission, and frequent applications are made for the admission of children to its schools, which have to be refused for the want of funds.

It is believed that these facts have only to be made known and all those who now partake of its benefits (whether the services of its ministers or the care of their children in its schools) will be ready to contribute toward the support of the work which has for years commended itself to their hearts.

It is believed also that there are many persons who are glad of the presence of the mission, though they are not so placed that they receive any direct personal benefit from it, and that they would cheerfully give to it according to their ability did they know what this circular is intended to communicate, viz, that the mission is dependent upon the gifts of the benevolent and is much in need of funds.

WILLIAM H. HARE,
Missionary Bishop.

REV. I. A. BUSHMAN.

JULY 17, 1885.

In reply to questions by the committee, Rev. I. A. Bushman made the following statement:

I am a Catholic clergyman and have been among the Sioux Indians at Rosebud two years and over. I have been among the Iowa Sacs and Foxes in Southern Nebraska and Kansas for nearly four years prior to coming to Rosebud.

CATHOLIC MISSION SCHOOLS.

The Catholic Church has five schools among the Sioux Indians, on the reservation, besides which there is a boarding school, industrial in character, for the Sioux at Yankton, Dak. This school is for boys alone, its capacity is 75, attendance 62. There is also a school for girls alone at Avoca, Minn., for the Sioux, the capacity of which is 75, the attendance 54. There is another school for boys at Feehanville, Ill., near Chicago, for the Sioux. Of the five schools on the reservation four are boarding schools, properly so called, two at Standing Rock, the one for boys the other for girls. There is at Standing Rock also what may be termed a half boarding school, at which the pupils in attendance are given their dinners and provided with clothing, both as regards quantity and quality according to their average attendance. At Devil's Lake, Dak., there are also I believe, two boarding schools, the one for boys the other for girls. The number of attendants at the boarding school for boys at Standing Rock is, I think, 60; the attendance of the girls boarding school at Standing Rock was during the last year 51. The attendance of the school at Devil's Lake, Dak., was somewhat interrupted and irregular on account of the migratory tendency of many of the mixed bloods and Indians northward.

The school children at Standing Rock and Devil's Lake receive their regular allowance of rations and clothing from the agencies, otherwise that which is necessary is provided by Bishop Marty, of Yankton, Dak. The boarding schools off of the reservation for the Sioux receive no rations or clothing from the agencies or Government. The Government allows one hundred dollars per capita for each child in attendance. This is all the assistance received from the Government in behalf of those schools. In regard to the allowance of the Government towards the Catholic industrial boarding schools off the reservations, it certainly is inadequate to meet the current expenses. Besides the current expenses of running the schools we have thus far been obliged to pay for the transportation of those children to the schools for which they are destined. This is an exception, as far as I am informed, made against no other denomination.

As regards the industries taught at these boarding schools, the following may be said: At the industrial school for boys at Standing Rock, husbandry in all of its branches, blacksmithing, tinsmithing, saddlery and carpenter work are considered those of greatest importance, and hence the only ones insisted upon. The boarding school for girls at Standing Rock is also one in which the arts of cooking and house-keeping are thoroughly taught. The same may be said of the following industrial schools in our charge at Devil's Lake, Feehanville, Ill., Avoca, Minn., and Yankton, Dak., but in the last-named, owing to the want of space of buildings, the boys are for the present principally taught husbandry, gardening, and carpenter work. Persons of competent skill are employed to teach these industries.

INDIAN EDUCATION.

As regards the education and civilization of the Indian children now growing up, the following may in my opinion be briefly said: It is chiefly essential that the child and its parents must appreciate and realize some advantage of education before the child will be willing and content to remain at a school far distant from its home and make anything like desired progress. Neither will the parents be content that their children should remain absent from home for any length of time, unless they have witnessed the advantages while their children were taught at the daily schools of the different agencies. This daily absence from home in consequence of their attendance at school prepares the way for both child and parent when the time shall have come for them to reap the advantages of a boarding school. The sudden transition or change which a child must undergo in leaving its home for a boarding school abroad is too great, and the consequence is little progress, little satisfaction, or contentment and a continual desire to see parents or friends. The same may be applied to parents suddenly sending their children away to a distant boarding school.

SCHOOLS REMOTE FROM RESERVATION.

In reply to question by Mr. RYAN, Father Bushman stated:

As regards the abandonment of the boarding schools in the centers of civilization I would say that in my opinion it is wholly inadvisable, because the advantages of

intercourse among the whites, the advantages of their daily surroundings are superior to the best possible at a boarding school on the reservation. The degrading influence of camp life, the degrading influences of the vices in those camps would no longer be spread before them when away from home.

It would certainly appear most reasonable to expect that the children or pupils making the greatest advancement and reaping in every regard the fullest profits of these boarding schools abroad would be the children or pupils who had attended the agency schools for some time previous to their departure, for it would be in consequence of their previous preparatory training that they would appreciate and readily avail themselves of the superior advantages of a boarding school situated in the center of civilization.

In reply to questions by the chairman, Father Bushman stated:

My experience in regard to those Indians who have had children attend a boarding school in the centers of civilization for a period of from 3 to 5 years, after which period those children returned home to their parents and were at once surrounded with the old time camp life, has invariably been, the parent takes a natural and great pride in his son's return as a civilized being, able to read and to write and to converse in the English language. I have often seen the son who, having returned from a boarding school, trying to teach his father, brothers and sisters the alphabet. This boy or girl, as the case may be, is considered the pride of the family, and in most instances is held up as an example by the parents to the other children.

In consequence of those children attending the boarding schools in the centers of civilization, they there certainly attain a fairly high degree of civilization and refinement, but it is, nevertheless, a sad fact that in consequence of the small number educated at those schools, the good effect, the raising influences of civilization and refinement are lost, because there is not and has not been in the past anything like a general diffusion of knowledge among the Indians at the reservations.

Were the treaty of "65" complied with and schools more generally provided at home, there would be far less danger of those returning from school returning back to the barbarous ways of camp life.

Happily during the past year some schools providing room for the attendance of 250 pupils were placed in successful operation, but as there are nearly 2,000 children of school age at this agency, at least five or six more should be added. "Give us schools at home," is the continued request of the Indian. Grant this request and the boarding schools in the States will accomplish a tenfold good. Refuse the request and all the money, patience, and skill of the principals and teachers of the boarding schools will come to naught upon the child's return.

DR. F. GRINNELL.

JULY 17, 1885.

In reply to questions by the chairman, Dr. F. Grinnell, being duly sworn, made the following statement:

I am a physician, and have been engaged at my profession since 1873. I have been employed as a Government physician at Indian agencies for nine years. Was stationed at Pine Ridge Agency from June 6, 1881, until July 1, 1883. Since the latter date I have been stationed at the Rosebud Agency.

Question. Were you acquainted with Dr. McGillycuddy during the period of your service as physician at Pine Ridge, and was he the agent at that point during the whole of that period?

Answer. Yes, sir.

Question. You will please state any fact or facts that came under your observation while you were physician at Pine Ridge bearing on the want of integrity in the management of the affairs of that agency, and I wish you to speak specially, in answering the foregoing question, as to any fact that came under your observation showing any irregularity or want of integrity in weighing the supplies furnished to that agency.

Answer. I will answer, in reply to that question, that I was invited to be present by the Government inspector in testing the accuracy of the cattle scales at that agency, and upon which the Government bought the cattle. The method adopted was using sacks of flour which had been weighed on other scales, and also tested on the scales used in weighing other supplies of the Government at that agency. The tests thus made showed that the weights on the Government cattle scales indicated an excess of about six per cent.

Question. You may state whether or not the attention of Dr. McGillycuddy was called to this fact, and whether he made any explanation in regard to it.

Answer. His attention was called to it, and he stated he was not aware any discrepancy in the weights existed.

Question. Were the persons employed to weigh the stock employed by Dr. McGillicuddy?

Answer. Yes, sir.

Question. Do you know whether any correction was made in the scales after this discovery was made?

Answer. They were corrected at the time by the inspector.

Question. How long did you remain at that agency after that event occurred?

Answer. About 10 months.

Question. How far was the cattle scales from the residence of Dr. McGillicuddy?

Answer. About 3 miles.

Question. Were any persons dismissed from the employment of the agency on account of the error discovered in the scales?

Answer. Not that I am aware of.

Question. From your relations with the agency, were you likely to know of such dismissal had it occurred?

Answer. I think I should have heard of it.

Question. Did you know of many persons being sent away from the agency by the agent during the time that you were there?

Answer. Yes, sir; I knew of a great many.

Question. What was the occasion of these dismissals as far as the cause came under your observation?

Answer. A number of persons at the agency had signed a petition to the Commissioner of Indian Affairs to send an inspector to inspect the agency, and soon after the inspection was made by the inspector sent, Mr. Pollock, nearly all of the persons who had signed the petition were dismissed from the agency. The following are the names of the persons who signed the petition and the most of whom were dismissed, namely: Jas. Oldham, chief of police; J. G. Edgar, clerk for F. G. Cowgill; Burt. Gleason; A. W. Jones; Ben. Claymore; T. H. Carlow; Julia A. Draper, missionary; T. G. Cowgill, trader; T. R. Flick, clerk; Adam Smith; John Gresh; Mrs. T. G. Cowgill; Geo. Corson; L. W. Brewer; W. C. Austin; L. Fisher.

The following is a copy of the petition referred to and signers thereto:

PINE RIDGE AGENCY, DAK., August 21, 1882.

Hon. HIRAM PRICE,

Commissioner of Indian Affairs, Washington, D. C.:

SIR: We the undersigned, employes and residents of this agency, have the honor respectfully to ask that you will receive and listen to the following communication, giving it such consideration as in your judgment it may merit. We are living here with our wives and families, and in case of an outbreak of Indians at this agency, they as well as ourselves would certainly be killed. Therefore, in justice to ourselves, and in order to provide for our future safety, we think it right that you should hear our view of the trouble at this agency, and not have to rely entirely upon the report of the Indian agent, who, in our opinion, is greatly to blame for the present disturbance, as it results entirely from a personal quarrel between him and Red Cloud, former head chief of the Ogalalla Sioux, and still recognized as such by the Indians. Agent McGillicuddy not only refuses to recognize him as a chief, but also refuses to treat him as a man, and, as we understand, a long time since took his rations away or materially shortened them, so that he is totally dependent upon the assistance he receives from his Indian friends for food to keep him from starving. In addition thereto, any Indian claiming to be a friend of Red Cloud is treated in the same way, which is the real cause of the present trouble. We understand that the report has gone abroad that Red Cloud has a hundred warriors who desire to go upon the war-path. Such is not the case, and we do not desire that any such false impression should get abroad in regard to this agency. Red Cloud does not desire war, and, in our opinion, has been forced into his present position by the agent. As we understand the case, Red Cloud wrote a letter to the Department a few days since, in which he asked that an inspector be sent here within sixty days. If not at the end of that time, he and his men would take the agent off the reservation, peaceably if he could, forcibly if he must. The time does not expire for some fifty days. We are not at all afraid that Red Cloud will make any trouble during that time, but we are afraid that the vindictive temper of the Indian agent will bring it upon us, and we think we have good reason to so believe, from the fact that on the 19th of the present month Agent McGillicuddy resolved on so desperate a move that he considered it necessary to close the trading stores and discontinue all work at the agency, and have all his employes appear at his office, where they were armed and held in readiness for anticipated trouble. In addition thereto he had his whole police force armed and present, and even went so far as to have the resident minister armed and present for his protection. He notified his chief clerk to close his house and prepare for trouble. Yet having taken all these precautions for his own safety, he did not consider it necessary and did not notify any of the families here that they were in danger. Therefore we have lost all confidence in

this agent. As many of us as can will remove our families within the next three days, but many cannot, and will have to remain. Now, for our own safety, and to prevent an Indian war, we unite in asking that your Department send an inspector here at once, and that you also instruct him on his arrival here not to depend entirely upon the statement of the agent, but to call a meeting of the signers of this letter and hear what they have to say.

(Signed by)—

T. G. Cowgill, trader; Julia A. Draper, missionary; J. G. Edgar, clerk for T. G. Cowgill; James Oldham, chief of police; Fordyce Grinnell, agency physician; A. W. Jones; Ben Claymore; W. A. Austin; Burt. Gleason; George Corson; L. Fisher; T. R. Flick, clerk; Lewis W. Brewer; T. H. Carlow; Adam Smith; John Gresh; Mrs. T. G. Cowgill.

Question. Do you know whether any of those persons have since been permitted to return?

Answer. I do not know of any.

Question. Were any of the persons so dismissed employed at or about the agency?

Answer. Some of them were.

Question. What do you know, if anything, about an order being issued before or after that inspection prohibiting the employés at the agency from entertaining or extending their hospitality to any person or Indian within the agency?

Answer. An order had been issued a little prior to this investigation, prohibiting the employés from entertaining Red Cloud at their tables.

Question. Was Red Cloud an Indian of that agency?

Answer. He was.

Question. How far did he reside from the agency?

Answer. About three-quarters of a mile.

Question. Do you know whether any of the employés did extend hospitalities to Red Cloud, and, if so, was it disapproved by the agent?

Answer. After the order was issued I do not know that he was so entertained.

Question. Was he so entertained before?

Answer. He was by myself, and I think to some extent by other employés.

Question. Please state whether or not, at the time the order was issued which you have mentioned, Red Cloud was drawing his rations in common with the other Indians?

Answer. I think he was not at and prior to that time.

Question. How large a portion of the signers of that petition for an inspection of the agency were employés of the agency?

Answer. I think not more than three or four were employed by the agent; the others were a missionary at the agency, the trader and employés of traders, and white men who had Indian families.

Question. Please state why, after the inspection you have referred to, you asked to be transferred as a physician from that agency, and to whom you made the application?

Answer. I asked for the transfer because of the unpleasantness between Dr. McGillycuddy and myself, growing out of the fact of my having signed the petition and having entertained Red Cloud at my table, and other matters arising out of the investigation of the affairs referred to. My application for transfer was made to the Commissioner of Indian Affairs.

Question. Please state whether or not the agent, Dr. McGillycuddy, was requested by Inspector Pollock to attend the examination of the scales mentioned, and whether he was present when the examination was made?

Answer. He was invited and was present when the examination was made.

Question (by Mr. RYAN). Prior to the time the petition referred to was executed, there had been a long controversy between McGillycuddy and Red Cloud, had there not?

Answer. Yes, sir.

Question. State whether that feeling was pretty bitter.

Answer. I think not, except between Red Cloud and McGillycuddy.

Question. Had the white people about the agency taken sides pretty generally?

Answer. I think not.

Question. Do you know whether the parties who signed the petition, at the time they executed it and prior thereto, had any feeling, one way or the other, in regard to that controversy?

Answer. I think at the time of signing it they felt that Red Cloud was not being treated humanely.

Question. The paper that you executed contained very serious charges against McGillycuddy, did it not?

Answer. It contained a statement of things existing at the time. It contained serious charges.

Question. You subscribed to those charges and forwarded them to the Department for investigation ?

Answer. Yes, sir.

Question. Were your relations with Mr. McGillycuddy pleasant up to that time ?

Answer. They were.

Question. How long had you been friendly with him ?

Answer. About a year.

Question. Did you protest against his treatment of Red Cloud prior to signing this paper ?

Answer. Yes, sir.

Question. Did you tell him you intended to prefer charges against him and send them to the Department for investigation ?

Answer. I did not.

Question. Did you inform him of the charges as soon as they were made ?

Answer. I did not myself, but I think a copy was left at his office the next morning.

Question. When did it first come to your knowledge that there was any inaccuracy about the scales ?

Answer. Not until I was invited to be present to test the scales.

Question. Were these scales accessible to everybody so that they could be tampered with ?

Answer. I think not, except by those having charge.

Question. Do you know whether such scales from ordinary use are liable to become inaccurate ?

Answer. I think they may become so ; I am not familiar with the subject.

Question. Are all the cattle purchased by the Government for that agency weighed on these scales ?

Answer. I think they are.

Question. Under whose supervision ?

Answer. I suppose under the agent's ; I don't know personally.

Question. State whether on such occasions an officer of the Army is present to inspect and weigh them.

Answer. It is my impression there is.

Question. Please state whether any of the other signers of the petition had had any trouble with McGillycuddy.

Answer. I have no personal knowledge of any such trouble. The only knowledge I have is from hearsay, and that was in the case of one of the traders.

PINE RIDGE AGENCY, DAKOTA.

ROBERT O. PUGH.

JULY 22, 1885.

ROBERT O. PUGH, being duly sworn, testified as follows :

I am at the present time principal of the boarding school at Pine Ridge Agency ; commenced as teacher among the Indian children three years ago last April, at Porcupine Creek, 24 miles from here, in this agency, under the jurisdiction of the doctor. I have been principal of this school since the 1st of January, 1885 ; it is down in my report as superintendent and principal ; this school was opened at that time ; its capacity is eighty ; there are seven white teachers, and a boy from Carlisle is here as assistant when necessary ; there are two male and four female teachers and this young man from Carlisle school ; there are five female teachers ; cannot say whether the boy from Carlisle is carried as a teacher or not ; he is a tailor by trade ; there were eighty pupils when I came here, and I had one hundred the 1st of July when I let them out for vacation ; I think that eighty was the capacity of the school, but they were badly crowded ; but, through the permission of the doctor, they being anxious to come, I let them in ; cannot say when the school was organized, was not here at that time ; have fifty girls and fifty boys, or had at the close of school ; they were entirely from this agency ; the length of the vacation is from the 1st of July to the 1st of September ; during vacations the children usually return to their homes for recreation ; I let sixty children out the 1st of July, and retained forty here with the consent of their parents ; nearly all the parents of the children have visited the pupils since I have been here ; the course of study of the boys is to take care of the stock—we have milch cows and swine and all kinds of general farm work—and are taught to read and write, arithmetic, the first four rules, and drawing ; the girls are taught to sew, laundry work, and all kinds of household duties, making and mending their clothes under the instruction of teachers, to wash their own clothing ; think as a

general rule the children are very well contented; the children are retained during the vacation to take care of the vegetables and other things and what stock they have here, the boys in particular, and the girls are to cook and wash for them and take care of the house; I believe that it is beneficial for the children to have a vacation in the summer, but it would not do to leave the crop and house without somebody to take care of them; we have twenty boys and twenty girls for the purpose of keeping the house in order at the present time, to cook and wash for the boys; the garden, I would think, was 25 acres under cultivation; they raise corn, oats, potatoes, beans, cabbage, melons, and pumpkins; the boys perform all the work under the instruction of a teacher; the teacher is graded in my report as the industrial teacher; he is not supposed to teach in the school; he is a white man; I do not believe Indian teachers would be very successful in the school, because I do not believe the children would mind them; I have not seen the experiment tried in other schools; I had one in here for a while as kind of assistant from Carlisle, and I thought she was a total failure; I believe it would be beneficial to employ them as far as practicable; I could not correctly at the present time remember the persons that I have been acquainted with that returned from schools like Carlisle, but I would say eight or nine; it is my belief that the larger number of them could not be made competent teachers of.

Question (by Mr. HOLMAN). What is your experience as to whether persons graduating at schools in the centers of civilization continued to occupy a plane of elevation corresponding to their advancement, or whether they relapsed into the habits of their tribes when they went back?

Answer. I would think in one respect that the Government ought to provide better for them when they do return; if not provided for, I think there is danger of their relapsing. All those who have returned from other schools have been employed by the Government to my knowledge as laborers, assistant blacksmiths, and wheelwrights, and one was here as a kind of a teacher.

Question. Those whom you have known who came from remote points where their education was obtained were all employed in some occupation by the Government?

Answer. Yes, sir.

Question. From your experience as a teacher, do you think it wisdom that a child should be taken from its home and without education sent to these remote points for education?

Answer. I would think that any kind of education was better than none.

Question. Would it be better that they be educated in the day school or boarding schools in the reservation before being sent to remote points to complete their education?

Answer. Yes, that is my belief. There are six day schools in this reservation to my knowledge. I could not say the number of teachers. I could not tell of but one, Mr. Sullivan, that is an Indian teacher in school, and his wife is also employed as a teacher. I have some boys here that are as able to manage a horse as any man I ever saw. The doctor has given some pay to some of these boys. Three of them receive \$5 apiece at the end of each quarter.

Question (by Mr. CANNON). How long have you lived on the Sioux Reservation?

Answer. I moved here three years ago last April, and have been here substantially since that time. I have lived in the vicinity of the Sioux for the last twelve years, but not on the reservation. I was teaching day school upon the reservation. If I had staid there until the first of last April I would be there over three years. I have some knowledge of the language. I can make myself understood, and understand their language. The school is supported by the Government. I make requisitions of Dr. McGillycuddy at the end of each week for subsistence.

Question (by Mr. RYAN). Do you know whether there is any use for any more day schools on this reservation at this agency?

Answer. I would think it would be very beneficial for a few more. I would judge that there was a demand for four or five in addition to what we have now.

Question. You stated some time ago that you had some doubt about the capacity of Indians to teach Indian pupils.

Answer. Yes, sir.

Question. I do not recollect that you stated why.

Answer. Because there are very few of them that use any discipline at all, and I think that is very necessary.

Question. Mr. Sullivan is a full-blood Indian?

Answer. I could not say whether his wife was an Indian or not; I understood that she was a half-breed. Mr. Sullivan is a full-blood Indian. I do not know anything about them as teachers.

Question (by Mr. CANNON). The boarding-school building has been enlarged during vacation has it not?

Answer. The building has; things have not been provided for the school yet.

Question. When furnished what will be its capacity?

Answer. Two hundred and twenty-five or two hundred and fifty, I would judge.

Question (by Mr. RYAN). Is there any demand for additional capacity for this industrial school?

Answer. Yes, I believe that some additional buildings can be used at this place yet.

Question. In other words are there Indian children that desire to come here and cannot be admitted because there is no accommodation for them?

Answer. At the present time there is. Additional ground to our present school farm would be most beneficial.

Question. You want additional accommodations and additional farming accommodations in the school?

Answer. Yes, sir.

Question. Did you have any cattle connected with the school that belongs to the industrial school?

Answer. We have five head of cows and four calves.

Question. These are for the support of the institution?

Answer. Yes, sir; we also had seven head of hogs, but I found one dead to-day; and no other animals.

Question (by Mr. HOLMAN). What is the arrangement by which the children are returned to their parents during vacation?

Answer. I send word to their parents; I never turn a child out unless their parents are ready to receive them here. They do not come after their children promptly. I let out about fifty each day for the 1st, 2d, and 3d of July. I let out in batches of different numbers. I send word to their parents.

Question. You have some exercises at the close of the term?

Answer. We do not have anything extra. We have no presents to offer the children and nothing provided for them. The salary of the principal is \$840 a year, and the assistant teacher \$500, and the second assistant \$500; the industrial teacher \$500, seamstress \$100, laundress \$400, and cook \$150. Could not say what salary the young man from Carlisle receives.

JOHN ROBINSON.

JOHN ROBINSON, being duly sworn, testified as follows:

I am missionary at Pine Ridge Agency, in charge of all the work on this reservation under the Rev. Mr. Cleveland, of Rosebud, in the Pine Ridge Agency; have been engaged in this work at this agency eight years very nearly; prior to that period I was engaged at Yankton three years and Crow Creek Agency nearly one year. I have had no schools during the past year; my duties are missionary, and not teacher.

Question. Are you able to state whether at any time the Episcopal Church has been engaged in conducting schools in this agency?

Answer. In the early days of 1877 and 1878 a portion of a building was built and we used a portion of it for a school room in 1878 and 1879; a portion of this large building; which was then very much larger than this. It was built by the Government for a day school for all the Indians. I was engaged as teacher.

Question. Was the Episcopal Church engaged in any other school enterprise except the one mentioned?

Answer. Yes, Bishop Hare had two teachers in those years, one in Little Wound's camp and one in Red Dog's camp; they were turned over to the agent's care, I think, in 1880. I am not prepared to say the number of pupils that attended some schools were very full; one was taught in a tepee and the other in a small log house; it was very hard to get full numbers; I never tried to get the average; I have seen the reports; I think that the doctor has the old reports yet.

Question. You say you turned this over to the Government in 1880, this school?

Answer. I believe that was the time.

Question. Have they been less or more efficient since that time?

Answer. I am quite willing to say that they have been more efficient on account of the better buildings and better appliances in every way for the school rooms.

Question. Have you formed the acquaintance of pupils who have graduated at remote points from the reservation, Indian pupils?

Answer. Yes; I have a very wide acquaintance both with those at the school and those who have come home and at different agencies, also particularly from Carlisle. There are three or four persons here who spent five years at Carlisle; the agent tried to give them employment, and when they would get tired and go to their homes and come back again if he had funds he would employ them. They are now employed by the Government working about the agency in different capacities, except one girl; and the nature of their employment, one is an interpreter and supposed to work at his

trade over on Medicine Root Creek as blacksmith, in fixing wagons, plows, &c., for the Indians, and one is here as assistant teacher, and another is working about the corral at the present time at different work until the agent can have something else for him to do.

Question. Do you not regard these graduates of Carlisle as competent to teach in the boarding school?

Answer. One was tried here and failed sadly, I am sorry to say; one young woman.

Question. Any others that you know of?

Answer. Yes; Robert, and he soon wearied of his work in the school and forgot that he was an employé and thought that the boss should do his work.

Question. Had either of these pupils had the benefit of any intellectual training before they went to Carlisle?

Answer. Yes, four; I think I can safely say no, they have had nothing whatever.

Question. What is your opinion, from your experience in regard to the education of Indian children, as to whether a preliminary education in day schools is desirable before going to boarding school, either in the reservation or at some remote point?

Answer. I think that the day schools are desirable.

Question. Do you know how many of the children in this boarding school had a preliminary education at the day schools?

Answer. No; but I should judge that two-thirds of them have had.

Question. From your experience in regard to Indian children who have graduated at remote institutions of learning, what is your opinion as to their ability to maintain the plane reached by their education after returning home if they go back to their tribes and employments?

Answer. That is a hard question to answer, for our reservation is different from all others; our reservation is a nucleus for these boys to cling to.

Question. The conclusion is that in view of the advantages of these boys in the surroundings at home that they would retain the ascendancy that they obtained at school?

Answer. Yes, sir.

Question. To what extent are they influential in controlling the conduct of the older or younger Indians after returning to their tribes?

Answer. We have so few of them yet that I do not know as they have changed affairs as yet.

Question. Do you know how many children altogether are away from this agency attending remote schools?

Answer. I think about one hundred and thirty.

Question. Mostly at Carlisle?

Answer. Carlisle and Philadelphia.

Question. Do parents seem generally to desire to send their children to remote schools or prefer to send them to local schools?

Answer. Parents like to have their children with them; they object to remote schools, because when the children are sick they cannot come home is the complaint against Carlisle; they think that the children are kept too long ailing and come home too low; they told me so in the camp yesterday; at Carlisle they do not like to send them home if they can avoid it; I have to bear the brunt of all that have gone.

Question. What class of children go to school, children with father and mother or whose parents are living?

Answer. Children who have father and mother go as well as the others; occasionally we find men who have kept their own children at home and sent orphans, claiming them as their own; we have two or three men claiming one boy at that school.

Question. In the two fields that you had entered upon in the establishing of day schools did you abandon those schools on account of the Government taking charge of them or did you desire to abandon them?

Answer. The bishop's contract with the Government run out and we had not the teachers to put in the field, so we voluntarily abandoned them; there was no compulsion about it; we have always wished to support the schools and encourage the children so that the schools would keep up; we took as much pride in keeping up the average of the Government schools as we did our own.

Question. Has any other denomination any schools in this agency?

Answer. No, sir.

Question. And never have had?

Answer. No, sir; I think in the camps I have labored as hard for the children to come to school regularly as any one.

Question. Are the children prevented from going to school by the insufficiency of clothing?

Answer. I have seen children in the school with their hips bare, only leggings on in the fall of the year; that was in the day school; I may say, too, in some of these families which were naked, that they might have several suits of clothes, boys clothes that were too big for them; there are so many suits cut all the same size that it is

impossible for the agent or any one else to recollect it so that they have suits to fit them.

Question. What was the cause of the female teacher from Carlisle employed in the boarding school in this agency failing?

Answer. I have only hearsay evidence about it, that she was impudent to the white teachers and taught the children insubordination.

Question. How long was this effort made to cure this defect in her character?

Answer. Until she ran away with a half breed-boy, and she was not married.

Question (by Mr. RYAN). Is she living on this reservation?

Answer. Yes, sir. She ran away with him over into Nebraska and lived with him there over a month; he was not an educated half-breed; I think he can read and write in his own language.

Question (by Mr. HOLMAN). In what institution of learning was that kind of education obtained, the education last mentioned, reading and writing in Indian?

Answer. That was picked up among themselves; there has been no effort to teach the Indian language in the schools.

Question. To what extent has the education of reading and writing in the Indian language been secured in this agency or in this reservation, so far as you know?

Answer. On the reservation among the people I will venture to say that one-fourth of them can read and write in their own tongue; there may be more or less; it is very difficult for me to tell, because they have it way down the creek where we have no school.

Question. Have they regular schools in which reading and writing in the Dakota language is taught?

Answer. No; a boy will take a fancy to teach one or two, and they will teach about in that way.

Question. What books have they?

Answer. We have a geography that I think the Government published several years ago, and then the books of the church, the Bible, prayer book, hymn books, and several other books; one of Rev. Dr. Newton, and a monthly paper every month, in their language, which has considerable circulation among them, and they enjoy it very much.

Question (by Mr. CANNON). You spoke of the Dakota language, do you speak that language?

Answer. Yes, pretty well.

Question. State if you have paid a good deal of attention to the day schools and to the manner in which they were conducted.

Answer. I have.

Question. Will you state whether or not they have been efficient or otherwise?

Answer. I think they have been very efficient.

Question. What do you say as to the propriety of establishing day schools?

Answer. I recollect one point in particular where a school is needed; that is at Young-man-afraid-of-his-horses' camp. There is another camp between two schools where there are a great many children. I do not know whether there are quite enough for a school or not, but a great many children in a distance of 2 or 3 miles from a central point.

Question. State how the attendance of the children is secured to these schools, both the boarding and day schools.

Answer. To the day schools there has been a little compulsion at times. Where the child did not come to school, when the father would come and ask for a bedstead or something of that kind, the man would say "I do not know where you live; your children do not come to school."

Question. How is this compulsion exercised? Through the agent?

Answer. Yes, sir; by the withholding of something of that description—some article that they want. There have also been more stringent measures where they have refused to come to school, in the cutting off of supplies, coffee, sugar, &c.

Question (by Mr. RYAN). How many Indian teachers are there within this agency?

Answer. There is one full-blood Indian and one who claims to be part Indian.

Question. They teach day-school?

Answer. Yes, sir.

Question. State, if you know, whether they are competent and successful teachers.

Answer. The full-blood Indian is rather delicate, and we found that outside work suited him better than school work; he has the force to keep pretty good order in his school.

Question. You have reference to Mr. Selvin?

Answer. Yes, sir.

Question. Do you regard the failure of the Indian lady which you speak about as a fair test of the capacity and competency of the Indians to teach Indian pupils?

Answer. No, sir.

Question. If I understood you right she was not a very reputable person before she went to school.

Answer. Yes; that was when she was but a small girl.

Question. When she was but a small girl she was disreputable?

Answer. Yes, sir; teachers—half-breeds or Indians—among their own people suffer. Their own people say you are an Indian, you must help us; but let them come as Mr. Selvin, from another tribe, and it is all right; or, if this young woman who failed in the school had been put into one of the other camps, she might have got on better.

Question (by Mr. CANNON). Do the day or boarding schools pretty generally have the co-operation of the adult Indians?

Answer. Yes; they have in all the camps.

Question. Universally, or are there exceptions?

Answer. There may be exceptions in every camp. In every camp you will find adults that are somewhat opposed to schools, but the most of the people, I think, in all the camps assist the schools.

Question. Do you find that the old men are as anxious for schools as the younger men, or is there any difference?

Answer. I do not find very much difference; the complaint at Medicine Root was that the school house was too small for the large number to attend, and a new day school house has been built there (just finished), that being the seventh day school.

Question (by Mr. RYAN). State whether or not the day schools you have established within this agency are not overcrowded.

Answer. For sitting room, for desks, they are overcrowded, because their average is very high. I know of one camp where the sitting room was not over 30 or 40 where there was over 60.

Question (by Mr. HOLMAN). What branches are taught in the day school in this agency?

Answer. The English language and the four rules in arithmetic; the English language is a mountain for them; their studies embrace reading, writing, and arithmetic.

Question. Do the Indians become proficient as writers, ordinarily?

Answer. Some write a very nice hand as copyists; their imitative powers are fine; the teacher has to be very careful in forming letters, if he leaves a very slight break in it they will follow it and enlarge it every time they come to it.

ROBERT O. PUGH.

ROBERT O. PUGH recalled, examined by Mr. HOLMAN:

Question. Do the children residing in the immediate vicinity of the boarding school come here upon the same footing as those brought from a distance?

Answer. On the same terms.

Question (by Mr. RYAN). Do these camps in the vicinity of this agency send children to this boarding school?

Answer. No, not all of them.

Question. What camps are in the immediate vicinity of this boarding school?

Answer. Red Cloud's camp and Red Shirt's camp.

Question. How many are in Red Shirt's camp?

Answer. In the industrial school I do not know that there is one here to my knowledge; there is one boy, I do not know whether he belongs to his camp or not, Wolf Ears; he lives down on White River somewheres.

Question. Are you acquainted with the day-school scholars here?

Answer. No, sir.

Question. You do not know anything about the attendance there?

Answer. No, sir.

Question. How many are in your institution from Red Cloud's camp?

Answer. Not one of his relatives.

Question. Are there any other camps in your immediate vicinity—the vicinity of this agency—within a mile or two, than those you have named?

Answer. Those I named, and those other camps of Wolf Creek I do not know; they are settled right along for 6 miles, from the agency up the creek; not much of a camp; they are settled down.

Question. In the immediate vicinity of the agency there are no children in attendance at the industrial school?

Answer. Yes; there are five that I know of.

Question. Had they attended a course of study in the day school?

Answer. I could not say whether they had or not.

Question. They were in the school when you came here?

Answer. Yes, sir.

Question. What is your opinion as to the policy of permitting scholars to go to school who reside in the immediate vicinity of the boarding school and also in the immediate vicinity of the day school until they have undergone a proper course of study in the day school?

Answer. I am not ready to answer that question. I never thought about the question before.

Question. The boarding school is in the nature of a high school, is it not?

Answer. I understand it that way. I have taken children here regardless of whether they had attended school or not.

Question. If two or three children apply for admission and you cannot admit them both, would you not give the preference to the one that had attained the elements of an education in the day school?

Answer. Yes, sir.

Question. Have you not acted on that principle heretofore in receiving scholars?

Answer. No, I have taken them in regardless of whether they had attended school or not, until I got all that I could crowd in, and then I refused admittance for any because I could not possibly accommodate them; I have put three in a bed when it was only intended for one.

V. T. MCGILLYCUDDY.

Dr. V. T. MCGILLYCUDDY, being duly sworn, examined in chief by Mr. HOLMAN, testified as follows:

I am United States Indian agent of Pine Ridge Agency, Dakota; have held that position it will be seven years next March.

Question. Were there any day schools in this agency except the two under charge of the Protestant Episcopal Church prior to establishing of the Government schools?

Answer. No, sir.

Question. Have any of the other denominations at any time sought to establish schools in this agency?

Answer. Not exactly schools. In 1879 the Roman Catholic Church located a missionary here; whether it was the intention to establish missionary work or establish schools in connection with it; he was removed from the reservation shortly afterwards and never attempted to establish a school.

Question. Was it understood that he had located at this agency for that purpose?

Answer. That I did not ascertain; he came for general missionary work; but it is presumed that he intended to establish a school.

Question. About what time was he removed?

Answer. In May or June, 1879.

Question. State the number of day schools in operation now that have been in operation in the past year in your agency.

Answer. During the past year there have been five day schools in continual operation, and one more unoccupied by reason of the Indians moving their village and leaving the day school too far from their houses; that made six. We have since built another one, making seven day schools ready for occupancy when the schools open in September.

Question. What disposition was made of the school house which was abandoned by removal?

Answer. That was moved 7 miles down Medicine Root Creek and completed on the 30th of June last.

Question. The rebuilding of that made six?

Answer. Yes, sir; and the next branch of Medicine Root makes seven.

Question. How many teachers were employed during the past year?

Answer. Five day-school teachers annually, at salaries and one without; three of the six teachers were getting \$50 per month each, and the other ones \$40 a month; one of these schools prior to the 30th of June, the teacher on Porcupine Creek, has been under no salary; she is the wife of the special farmer, and in his appointment it was understood that she would conduct the school without any salary.

Question. How many of these teachers named were male, and how many female?

Answer. For the last six months of the term four of them were male and one female.

Question. How many were whites and how many Indians?

Answer. One full-blood Indian, and one one-eighth breed, and the other three white; payment is made by the month in each instance; their appointment was made at so much a year in each instance, \$600 a year, or \$450 a year; that is \$40 and \$50 a month.

Question. During what portion of the year are the schools in active operation?

Answer. Ten months.

Question. Are the school houses all supplied with residences for the teachers?

Answer. Yes, sir; they are of the same model as at this agency and the one at White Bird's camp.

Question. What has been the cost of the school houses and residences for teachers and building within the last twelve months?

Answer. I would say about \$700, in this way. They are log buildings with shingle roofs.

Question. Has there been any definite proposition at any time for any religious denomination to erect and establish schools since you have been agent of this agency?

Answer. About a year ago the Roman Catholic Church sent a missionary here who informed me that it was his intention to soon locate a building, and wanted to make some arrangements with me in regard to turning in saw-logs and getting lumber for the building, but since then we have heard nothing of the work. There was a restriction up to two or three years ago; only one denomination could officiate at the agency, but since then I believe that the agency has been thrown open to all denominations, Episcopalians, Congregationalists, Roman Catholics, &c. I understood from Bishop Marty and other Catholic priests that sooner or later they would establish a school and missionary here.

Question. Can you state the average attendance at this school during the last year, or average attendance at the day school during the past years?

Answer. The average attendance at the day school during the past years has been about 50 each, which rather crowds the schools. We have held forenoon and afternoon sessions; we would have the boys in the forenoon and girls in the afternoon. The schools are only intended for 30 children.

Question. Has the Indian Office established any general regulation in regard to the children at the boarding schools remaining at the boarding schools during vacation of the school, or is there any general rule upon the subject?

Answer. I do not remember that there is, sir.

Question. In adopting the policy of retaining these at the boarding school at this agency—forty of the children—was that in conformity with the views of the Indian Bureau?

Answer. No more so than at all schools for requiring that stock and farming operations shall be carried on, and that this labor shall be carried on by the children. There are no servants employed, and for that reason I thought it incumbent upon us to keep them here. It is a matter that I do not think was brought out that these 40 children should remain here for a month; it is intended to give all the children practically a vacation of a month or more. No servants or laborers are allowed in the school; none of the teachers are servants. The pupils are supposed to do all the work, and when the month is up they will be relieved and others will take their places.

Question. Are you able to furnish at this time a statement of the numbers of the persons employed in the various occupations at your agency with salaries?

Answer. I was informed that you desired such a statement, and I have instructed the clerk to have it ready by to-morrow. I made a request some ten days ago for authority to erect a school in that vicinity, and that would make eight schools.

Question. State whether or not you regard the present location of the Indians of your agency as favorably established, or are they not subject to very material changes and modifications?

Answer. My opinion is that the Indians living around the agency, near the Nebraska line, will sooner or later be forced to move to the northeast; the agency is a mile and a quarter south of the one hundred and third meridian; the agency, instead of being located in the center, is way off in one corner.

Question. Until the matter is more definitely settled as to the future matter of the Sioux, as to the territory they are to occupy in the early future, is there not an uncertainty as to the policy of erecting school houses of a permanent character in locations where the amount of tillable land is very small?

Answer. The question is undecided regarding the tillable land; the future will decide whether the land in the creeks and the principal benches is tillable or not; the land in Northern Nebraska that a few years ago we did not consider tillable is perfectly tillable; a few years ago Clarence King's survey decided that the western limit of the arable lands was the one hundred and first meridian, but now they are farming far west of that.

Question. There are large bodies of land farther west than the limits of Dakota and the western limit of the Sioux Reservation that are manifestly superior to the average lands within the limits of this agency?

Answer. I hardly think so; I think we have as fine land on the Pine Ridge portion of the Sioux Reservation as you will find in the unoccupied lands of the west; the valleys of the streams are very narrow. The first, second, and third benches of the creeks, I think, in time will prove to be farming land for wheat, barley, and some

small grain ; but as to a corn country it will never be, on account of the dry air, cool nights, and shortness of the seasons.

Question. Has agriculture been found successful within the agency to any extent ; has it been found practicable to any extent except in the cultivation of vegetables and potatoes ?

Answer. Small patches of wheat and oats here and there have turned out pretty well ; there has been no thorough attempt made to raise small grain, but last year this agency was supplied with flour from the Black Hills. A region of country which was thought a few years ago impossible to raise grain supplied this agency with flour. I cannot see much difference between that country and our own land.

Question. To what extent is corn found to be adapted to this agency ?

Answer. It is uncertain ; some seasons it has been found that we were able to raise corn, other years we have not ; the plan is to get in the crops early enough to get a good start before the drought comes on but not to be nipped by the early frosts. We have a piece of oats down by the bridge that looks very well indeed ; there are five or six acres of them.

Question. Some years ago there was turned over to your agency some stock cattle from Iowa and Illinois. What has been finally done with those cattle ?

Answer. A large portion of these cows and heifers died the first winter, as all Eastern and Southern stock will almost certainly do ; the animals that stood the first winter are increasing.

Question. What was the original number ?

Answer. Four hundred.

Question. Do you remember about the time that they were brought to the agency ?

Answer. I think in the month of June, 1883.

Question. What was the extent of the loss the first year ?

Answer. I think we lost two-thirds of them.

Question. Are you able to state the precise number at present ?

Answer. We now have, I think, one hundred head when we shall finally gather them up on the range.

Question. In what manner have you provided for the herding of these cattle ?

Answer. They are taken care of by the agency herders that take care of the beef herds.

Question. Where is this herd located ?

Answer. On White River, near the mouth of White Creek, about 25 miles from here ; what is reserved as the agency range.

Question. What instruction did you receive from the Indian Office in regard to these cattle ?

Answer. That these animals were neither to be killed or issued, but were to be retained by the agent as an agency herd.

Question. None of them have been killed or issued ?

Answer. No, sir ; some of them may have been killed by the Indians ; that, of course, I cannot tell, but the present number I would roughly estimate at one hundred.

Question. What expense has attended the supervision of those cattle beyond the force employed in herding that stock and your stock intended for issue as rations ?

Answer. No expense.

Question. Have you tried the experiment of feeding them hay during the winter ?

Answer. No ; it is not practicable to feed stock hay in the winter where you have a large number ; for three to four hundred head it takes a large amount of hay, and if you once commence to feed hay you have to keep it up forever after that ; as long as there is a hay-stack in the neighborhood they will not leave it. The introduction of that stock into this country has never proved a success, but at the same time there was about thirty-five hundred head of the same class of stock put on Beaver Creek, about 35 miles from here, and I question whether the company that put in the stock can gather up 30 per cent. of it.

Question. Do you know what was the cost of these animals to the Government at the time of their delivery at the agency ?

Answer. I do not recollect.

Question. What would be the value per head of the present one hundred head ?

Answer. They would be worth from \$35 to \$40 per head.

Question. Many of them would be calves ?

Answer. There are some calves ; probably not counting calves we would have about one hundred.

Question. Did you know at the time or do you know now what other agency stock was delivered at that time ?

Answer. Stock was delivered at Rosebud at the same time, but no others that I know of now.

Question. The only instructions in regard to that stock was that they should neither be killed or issued as rations or disposed of ?

Answer. That is the only instruction.

Question. Was that the only instruction that you have received up to this time?

Answer. Yes, sir; I think I made application over a year ago to issue these animals in my discretion to deserving Indians, and I received such authority, but not finding any deserving Indians particularly needing them I have not issued them.

Question. But the authority was given?

Answer. It was authority in my discretion.

Question. Do you remember about the time that you received that authority?

Answer. No; I do not within several months.

Question. But no action has been taken upon the subject up to this time?

Answer. No; but I can tell you one thing; when the stock was received here Red Cloud and some more of the Indians affiliating with him came to the office and notified me that they did not want that stock and would not receive it; that they did not have any use for cows and did not care to raise them.

Question. Do most of the Indians on your agency raise stock more or less?

Answer. A large percentage of them own stock.

Question. Do they make good herdsmen, or do they devote much attention to their stock?

Answer. As a rule, they do not devote much attention to their stock, except in the care of their horses; but in the care of domestic stock, such as cows, they do not show much attention to them; we have exceptions, of course; some of them are very well fixed, some owning as high as one hundred head of stock; many of the Indians have killed their stock, when there was no necessity for it, and eaten them.

Question. Some two or three years ago there was a man in your employ named Oldhem, I do not know his given name, who was at the time or had been your chief of police, who, it was said, was arrested and kept in confinement for some time at your agency. If such was the fact, did you make any record of the transaction at the time?

Answer. The report was made to the Indian Office at the time.

Question. Do you keep any record in your office?

Answer. There is a letter-press copy in my office to the Indian Office upon the subject.

Question. You made no record except that made by the correspondence?

Answer. There may have been a record made in the daily diary; no doubt it was recorded in the daily diary of the agency and may be in the police records.

Question. If there was any record of the arrest and imprisonment, or if that fact appears in part by record and in part by correspondence, can you furnish the correspondence to-morrow with that record?

Answer. Certainly; any records there are I can furnish.

Question. We would be very glad for you to furnish us all the information that your office may have of the facts in regard to it. Was Oldhem afterward discharged from custody without further proceeding; and, if so, after what period of time of arrest?

Answer. Mr. Oldhem was relieved of his position of chief of police and placed in arrest by me under telegraphic orders. I went to Omaha, and after a certain number of days I returned to the agency accompanied by Inspector Pollock, and after I arrived at the agency, after Mr. Pollock had investigated the matter, Mr. Oldhem was discharged, and paid off, and removed from the reservation. He was not in confinement, however, and never had been; he was under the surveillance of the police, but not in confinement.

Question. Was the proceeding by which he was discharged and paid off and dismissed from the agency by the inspector or by the order from the Indian Office?

Answer. By my own action; Inspector Pollock informed me that I might remove him from the reservation.

Question. He did not interfere in any way with your action in the matter?

Answer. No, sir.

Question. What is the number of your present police force?

Answer. Forty-three.

Question. In addition to their salaries, what perquisites or compensation is received by your policemen?

Answer. Two suits of uniform a year and that is about all. They receive their meals in police mess when on duty at the agency.

Question. What number are ordinarily on duty at the agency?

Answer. One sergeant and four privates is the regular agent's detail, and changes every week.

Question. If a member of the police force has a family or has not, he draws his regular rations, and, in addition to that, during the time that he is on duty at the agency he is entitled to board in the common mess provided for the force?

Answer. Not exactly entitled, but custom has made it that. He has no actual right under the police regulations, but we made that provision for him. The policeman

has the privilege of buying extra rations from the commissary, on the ground that he is an employé—buy them and pay the contract price for them—and that amount of pay is stopped when they are paid off, and charged as proceeds for subsistence.

Question. In rendering your accounts to the Department, will the fact appear that the police, in addition to their salaries and uniforms, also receive in addition the perquisites you have named?

Answer. No; it does not appear, only on the general report, that they have a mess established; that they get their meals when on duty; but it does not appear on my regular cash account.

Question. In what manner are these rations prepared for the police force?

Answer. By a cook in the police mess, employed by the agency and carried on the roll as a laborer.

Question. Are any other persons entitled to participate in the same general mess of the police force?

Answer. Any Indian laborers we may be working at the agency.

Question. What number of such have you ordinarily in your employ?

Answer. They vary very much—half a dozen or so.

Question. How large a number of herders of stock are employed; stock which is to be distributed as rations and remnant of the stock that was to be retained?

Answer. That varies very much according to the season. When we take in, in the month of October, about six thousand head of beef cattle to cover the issues until the first of June following, it requires one chief herder and ten assistants to properly care for the cattle in the winter; after the first of June there is probably a chief herder and half a dozen herders to attend upon gathering up estrays from the winter herd and then the number lessens down to the chief herder and two or three until October again.

Question. What compensation is paid to the chief herder and his subordinates?

Answer. The chief herder receives \$900 a year, \$75 a month, and the assistant ordinary herders receive \$40 a month; they furnish their own horses.

Question. Are they furnished rations?

Answer. Yes, sir; they are all half-breeds; half-breeds under the law are the same as the full bloods, except the chief herder, who is a white man. We had a half-breed chief herder up to a few months ago, but they are not reliable in general charge of property. You have to have a white man in charge of property like a herd.

Question. How many farmers have you employed at this time?

Answer. We have three additional farmers, appointed by the Indian Office directly, paid out of a special fund, and one agency farmer paid out of the regular agency fund; he was appointed by the agent.

Question. What is the basis of the distinction you make between these funds?

Answer. These additional farmers are appointed and paid by a special act of Congress, appropriating so much money to be used in the employment of additional service, at a salary of not to exceed \$75 per month. It is a special appropriation, and these men are appointed by the Commissioner and sent out here, and paid by the agent, but out of a special-farmer fund. This system has only been in operation these last few years. It was provided for the session of Congress in the winter of 1883 and 1884. The salary of the agency farmer is not to exceed \$60 a month. The man at present gets \$50.

Question. These commissions issued to these special farmers allowed under the special provision for additional farmers—does their appointment or commission indicate the whole sum, \$75 per month, as their salary, or employment at a sum not exceeding \$75 per month?

Answer. It is a sum not exceeding \$75 per month; that is something that I have nothing to do with. They are appointed and sent to me. The appointment indicates what the salary is to be. Each of the three persons employed under that law receive the full amount, \$75.

Question. Speaking of the remark of Red Cloud in regard to the lot of cattle received at the agency which has been mentioned, is he himself a stockholder or owner of cattle or not?

Answer. I understand that he has a number of head of cattle, but he does not care for them himself; I understand that he has them in a herd of squaw men on White River.

Question. Do you know what number of head?

Answer. No, sir; they are not in his possession, and I have nothing to do with them.

Question. Of the number of men farming who have inclosed lands cultivated in your agency what portion of them are half-breeds or white men?

Answer. A very small portion of them are half-breeds and white men; we have a very few white men on the reservation now.

Question. Who cultivated the largest fields on the stream passing by the agency

called Clay Creek; who are the farmers farming the most extensively along the line of that stream?

Answer. There is one white man below here by the name of Jones; I presume that he is the largest farmer; these Indians can hardly be said to be farmers to any great extent; they merely have a little garden; there are very few of these Indians that have what you would call a farm; but out on the edge of the line on the large streams some of them have several acres, but on White Clay Creek very few of them have farms.

Question. How are these four farmers employed? What do they do?

Answer. The reservation is naturally divided by the water shed into four districts by these creeks running parallel to each other northwest into the White River; first at the agency which is located in the forks of White River and Wolf Creek, that makes one district; from the point of the reservation to a point where White Clay Creek enters into White River is probably a distance of 25 miles, and that with Wolf Creek is called White Clay district; one farmer has charge of that. Fifteen miles east from here comes Wounded Knee Creek, that runs very much the same, northwest, parallel to the White Clay Creek into White River; that has about 25 miles of bottom in it, where the Indians are scattered out, and that is under the charge of another farmer. Twenty-five miles northeast of here is Porcupine, and that has about 8 miles of garden patches or little farms on it in charge of another farmer; from 40 to 50 miles northeast from here comes Medicine Root Creek, which runs parallel to these other streams, having three branches to it with about 20 to 25 miles of garden patches on that, and that is in charge of the agency man proper, getting \$50 a month. The additional farmers—their duty is to travel up and down the creeks frequently, giving the Indians such instructions as he may be able to as to taking care of their gardens, building and repairing their houses, and giving orders or a certificate on which he gets all the necessary articles when he builds a house; they act really as subagents, as having general supervision over the Indians; at least these are the instructions.

Question. What would be the average size of these patches of cultivated gardens by the Indians of your agency?

Answer. From half an acre up to 6 or 7 acres.

Question. What would be the average?

Answer. I suppose about 2 acres.

Question. How will the farms or truck patches along on White Clay Creek compare with the other portions of your agency?

Answer. The ones on White Clay Creek are without question the poorest on the reservation; the farther you get away the better the gardens are; the Indians are scattered out more evenly. When I took charge of the agency the Indians were scattered around within a mile of the agency. By degrees we got them to scatter out and build houses. They would only scatter out short distances at first and build in villages, but by degrees the more industrious ones have spread out from these villages and moved farther on, and you will find the more industrious ones farther off.

Question. What would be, in your judgment, the average size of the farms in actual cultivation on White Clay Creek for the present year?

Answer. I do not think they will average all through from half an acre to an acre; there are some good-sized ones.

Question. Are farms cultivated by white men who married into Indian families—are they generally the largest places?

Answer. Yes, sir; but there are very few of them on the reservation. I do not suppose there is over half a dozen.

Question. Some Mexicans?

Answer. Yes; they have married Indian women. We have about one thousand houses occupied by the Indians, built by their own labors; the Government furnished the windows and doors.

Question. How much produce, if any, was sold by the Indians at this agency during last year?

Answer. I would hardly feel able to say; it was very small; they did not raise enough to have anything to sell; they did not raise any more than they can consume themselves. Some raise melons, but very few raise more than they can consume themselves.

Question. They add what they raise to the rations that they get from week to week?

Answer. Yes, sir.

Question. What portion of the people on your agency are living simply on their rations distributed by your agency?

Answer. I would say 40 or 50 per cent.

Question. The other 50 per cent. would do something by reason of raising a patch?

Answer. Yes; a little, but not much. The Indian's capacity for eating is only gauged by the amount he has to eat. There is no limit to the amount an Indian can eat or to the small amount that he can get along with. A white man will eat a regular amount, no matter how wealthy he may be or how much money he may have to

buy with, but the Indian is not governed that way, but by the amount that he can get to eat. There is no difficulty in an Indian eating 3 or 4 pounds of beef at a meal. I never saw an Indian that had enough to eat. All the savage people are strongly animal in their tastes. They simply gorge themselves when they have an opportunity. It is usual for them to do it.

Question. Please examine the statement now submitted to you, made by Dr. Grinnell before this committee at Rosebud Agency on the 19th of the present month, and submit any statement you may think proper in regard to the statement therein made.

Here the taking of testimony was postponed until to-morrow morning at 9 o'clock.

JULY 23, 1885.

The taking of testimony was resumed pursuant to adjournment. Examination of Dr. V. T. McGillycuddy continued.

In answer to a foregoing question a list of the employés and their salaries is presented by the witness.

Employés, with salaries, at Pine Ridge Agency, Dak.

Description.	Names.	Positions.	Compensation.
			<i>Year.</i>
White.....	J. Ashley Thompson.....	Physician.....	\$1,200 00
	Daniel Brown.....	Clerk.....	1,200 00
	Frank Stewart.....	Issue clerk.....	900 00
	J. C. Clark.....	Carpenter.....	900 00
	A. W. Dailey.....	Wheelwright.....	900 00
	J. E. Utterback.....	Blacksmith.....	900 00
	R. O. Hoyt.....	Engineer.....	900 00
	H. A. Dawson.....	Master of transportation.....	900 00
	F. W. King.....	Farmer.....	600 00
	J. M. Higgs.....	Sawyer.....	720 00
	J. F. Ickes.....	Telegraph agent.....	600 00
	W. A. Coffield.....	Additional farmer.....	900 00
	S. S. Connell.....	do.....	900 00
	W. C. Smoot.....	do.....	900 00
Indian.....	William Garnett.....	Sioux interpreter.....	600 00
	Pumpkinseed.....	Watchman.....	600 00
	William Vlandry.....	Assistant chief herder.....	600 00
			<i>Month.</i>
	Flying Eagle.....	Herder.....	40 00
	Antonio Herman.....	do.....	40 00
	Redondo.....	do.....	40 00
	Joseph Vlandry.....	do.....	40 00
	Alex. Adams.....	do.....	40 00
	Thomas Mills.....	do.....	40 00
	Bald Head.....	Laborer.....	35 00
	David Gillmeaux.....	do.....	30 00
	Robert Clarkson.....	do.....	22 50
	John Graham.....	do.....	22 50
	Antonio Provost.....	do.....	22 50
	Old Shield.....	do.....	15 00
	Joe Swelled Face.....	do.....	15 00
	Clarence Three Stars.....	do.....	15 00
	Robert A. Horse.....	do.....	15 00
	Two Two.....	do.....	15 00
	Newton Big Road.....	do.....	10 00
	Thomas Two Lance.....	do.....	5 00
	The Boy.....	do.....	5 00
		<i>Police.</i>	
	Three officers, each.....		10 00
	Forty privates and sergeants, each.....		8 00
		<i>School, boarding.</i>	
			<i>Year.</i>
White.....	R. O. Pugh.....	Superintendent and principal.....	900 00
	Harriet Jekyll.....	Second assistant teacher.....	500 00
	Wendell Keith.....	Industrial teacher.....	500 00
	Mary Shaly.....	Housekeeper and cook.....	450 00
	Rose N. Williams.....	Seamstress.....	400 00
	M. M. Rucker.....	Laundress.....	400 00
		<i>Day-school teachers.</i>	
One-eighth-breed...	Angusta Robertson.....	Teacher.....	600 00
White.....	T. J. Smith.....	do.....	600 00
Indian.....	William Selwyn.....	do.....	600 00
White.....	E. M. Keith.....	do.....	600 00

Question (by Mr. HOLMAN). In what manner are such enterprises as your saw mill conducted; how is that carried on; by the employment of persons by the month or year?

Answer. You will observe that we have an engineer on the roll. The agency butcher acts in the double capacity of butcher and sawyer; that is all the white men employed in the mill; all the other employes are Indians. The engines are shut down during July and August, but the 1st of September the mill will be opened up again and it may necessitate the employment of two or three half-breed Indians, but no white men are employed except the engineer and sawyer or butcher.

Question. What other mechanical employments under the agency are conducted besides the saw mill?

Answer. The repairing of wagons; we have over five hundred wagons on the reservation; the blacksmith repairs wagons, and shoes horses, fixes plows, &c.; the agency carpenter generally repairs on the agency making coffins, tables, and such repairs as are necessary; we have no tinsmith at present; but now that we are putting up industrial shops it will be necessary to provide instructors in the trades, shoemaking, harness making, tailoring, tinsmith work, wheelwright, &c.

Question. How many wagons and vehicles of all kinds, if you are able to approximate it, have been distributed by the Government in your agency?

Answer. Of freight wagons there are four hundred and fifty that have been distributed by the Government; and of light spring wagons there have been fifteen; carriages or buggies one, that to Red Cloud. In addition to those the Indians own probably from seventy-five to one hundred other vehicles that they have purchased out of money that they have earned freighting. As a general thing they keep their wagons in good order now that they have to pay for repairs on their wagons. When I took charge of the agency the Indians did not pay for repairs, and we found it utterly impossible to keep up the repairs when they went freighting, and we established a system of charges for repairs, and then they were more careful, and now the breakage is very little to what it used to be, and one hundred wagons shipped in 1878 and 1879 are still in use and in good shape, and the harnesses also, the original harnesses issued in 1878 and 1879.

Question. Have you employed Indians in the various employments of the agency as far as was practicable?

Answer. As far as practicable, and we are only limited by the amount of funds. I could put on one hundred laborers almost any day. This whole system of about 2,000 feet of water main has been put in by Indian labor. The labor as a rule is performed by full-blood Indians. We built 140 miles of telegraph. The Indians are desirous of laboring, and it is only limited by the amount we have to spend. The white men are only employed as heads of the department.

Question. What number and kind of live stock have you in connection with the agency?

Answer. We have work oxen and these cows, and of course the beef cattle vary in number; we have nothing but work oxen and cows and these few head of swine at the school.

Question. How many yoke of oxen?

Answer. One hundred and sixty yoke of oxen; they are distributed and in use by the Indians, except fifty head that are kept for use by the agency ox train in hauling hay, and teamsters are regularly employed at so much a month when the teams are in use; we have also mules and horses.

Question. How many horses and how many mules?

Answer. Five span of mules, and I think about four span of horses; they are not all kept at the agency; a part of them are in the hands of farmers in the different districts, and a part is here.

Question. Oxen that are not distributed among the Indians, in what manner are they employed mostly?

Answer. An Indian comes and borrows the oxen and turns them loose and they are picked up and turned into the herd; sometimes we have quite a good many oxen running with the cows. On White River at the present time we have quite a good many. An Indian gets a yoke of oxen; as soon as he gets through using them he turns them out.

Question. Do they use these oxen to a greater or less extent in plowing up their lands?

Answer. The oxen bought last year were from farmers in Iowa, and were used for plowing, and they do very well, but before that they were freight oxen—you can't use them.

Question. In this list of employes that you have furnished, do you embrace the Indians employed in connection with the ox teams?

Answer. They are not embraced now, because the ox teams are not in use; that represents the number of men working at the present time; were we to start up the ox teams next week it would necessitate the employment of six teamsters, and they

would be employed just while the teams were in use; these teamsters receive \$30 per month. When they are traveling with the train they cannot get their rations at home and we issue rations to them.

Mr. HOLMAN made the following statement: In view of the fact that you wish some time to look over matters involved in the two questions propounded to you, we have concluded that as to your statements you can take such time as you desire to answer the two questions now pending and one also that we will add to them; you can take your own time for that. The additional question is as follows:

It is stated that on the 21st day of August, 1882, a petition signed by T. G. Cowgill and others, then residing or being at Pine Ridge Agency, or in that vicinity, asking the Secretary of the Interior to direct an Indian inspector to inquire into the matters of your administration of the office of agent at Pine Ridge Agency, and that a copy of that petition was left at your office immediately after it was forwarded to the Secretary of the Interior; please state whether or not you did not afterwards recommend and procure the dismissal of the greater number of the persons whose names were signed to that petition from the Pine Ridge Agency, and that they were at your instance removed from the agency. If all of them were not removed, please state the names of the persons who were not removed whose names were signed to that petition, from Pine Ridge Agency, and how long their removal occurred after the signing of the petition came to your knowledge; and if any of them voluntarily left the agency after the signing of the petition, state whether or not you did not previously recommend that they be excluded from the agency; if any cause for such removal existed except the signing of the petition referred to you can state such cause.

Question (by Mr. CANNON). The question in reference to schools, how is your boarding school supported for subsistence?

Answer. It is issued entirely out of the regular agency supply, except a few extra articles such as dried fruit, vinegar, molasses, lard, and spice, but all articles that we have in the general stock of regular rations is drawn from the commissary on requisition.

Question. Does that count as delivery of rations under the treaty?

Answer. Yes; it is all estimated for under the general treaty for subsistence, without regard to the scholars.

Question. If they were not in the school would they have the same rations?

Answer. Yes, sir; we do not make a special issue, except in the case of spices and something like that.

Question. Is there any difficulty in securing the estimate of the pupils to the day or boarding school?

Answer. There has not been, except in a few of the villages, noticeably the ones at the agency?

Question. How do you compel the attendance, if you do compel the attendance?

Answer. The treaty of 1868 provides that wherever thirty children can be gathered together the Government agrees to erect a day school and provide a teacher, and it shall be the duty of the agent to induce or compel the attendance of the children at the school.

Question. The practice has been under that provision of treaty to withhold rations?

Answer. Not exactly; but under the subagreement of 1876, the Black Hills treaty, which modifies the Sioux treaty of 1868, regulates schools in this way: It says that in accordance with the treaty of 1868 these schools shall be erected; and where these schools are provided, only such persons as attend these schools can draw rations, the sick and infirm excepted.

Question. There are how many Indians under your charge?

Answer. I think about 7,600; it is in that vicinity.

Question. To what tribe or tribes do they belong?

Answer. About 7,000 of them belong to the Sioux and about 500 to the northern tribe of the Cheyennes; they do not speak the same language, nor anything else; they are entirely distinct Indians.

Question. How long have you had them under your charge?

Answer. There was a portion of the northern Cheyennes numbering some 400 transferred to this agency under Little Chief and Black Wolf from the Cheyennes and Arapahoes in the fall of 1881, and in the fall of 1882 there was about 300 of the balance of the Cheyennes in the Indian Territory that were transferred under Chief Wild Hog; he was the principal chief of that number; that would make about 700 Indians, and of that number we have only about 500 remaining; 200 left this agency without permission and went to join the northern Cheyennes in Montana.

Question. The Cheyennes that you speak of under Wild Hog, are those the Indians that broke out of the Indian Territory and came across Kansas and Nebraska?

Answer. Yes; they are known as the Dull Knife Cheyennes; they are the portion that at the outbreak at Fort Robinson were taken back to the Territory.

Question. Whereabouts on the reservation are those Cheyennes?

Answer. About 250 of them, under the leadership of Wild Hog and Little Chief, are camping near the Nebraska line, under the leadership of Standing Elk; they are scattered from 3 to 5 miles below the agency building houses and settling down; but 250, under Wild Hog and Little Chief, are moving around from day to day.

Question. What progress in civilization are they making?

Answer. No progress—that portion under Little Chief and Wild Hog; none of them have wagons or live in houses or dress in civil costume or till the soil; they are no more advanced in civilization than they were ten years ago; under Standing Elk several are building houses and tilling the ground and doing pretty well for Cheyennes; they only have done that this year.

Question. Are those Cheyennes under Wild Hog that you speak of contented and peaceable, or restless?

Answer. They are restless and discontented; some of them are going backwards and forwards to Tongue River; we cannot keep track of them; we have no control over them whatever.

Question. I wish you would explain to me what the methods of local government are that the Indians have in this reservation at the present time?

Answer. There are two parties on this reservation, which recognize different forms of control; there is about a quarter of the Indians that recognize Red Cloud as chief, head chief as in olden times, independent of the Government. The other three quarters recognize the authority of the Government police and are represented by what is known as the agency board of councilmen, which has about one hundred members, comprised of the representative Indians from the different villages and settlements outside of Red Cloud's party. They have by regular ballot elected a president of the board, who is Chief Young-man-afraid-of-his-horses, and vice-president, secretaries, &c. This board tries to regulate affairs at the agency by deciding questions of damages between Indians in reference to stock or destruction of property and points of all kinds in that way. Yesterday there was a case in the meeting where one Indian's cattle got into another Indian's garden and destroyed it. The Indian that owned the cattle was willing to pay \$5 if the council said so. The Indians investigated and found that the Indian that owned the garden had not a strong fence, and they decided that inasmuch as the Indian had not a strong fence that the other one should not pay him \$5. If an Indian throws his Indian wife away, as is customary in these dances, they have him arrested and fined, and they work in and recognize them in authority and carry out punishment in these local cases.

Question. How long since that board of councilmen was organized?

Answer. That was organized about a year ago.

Question. Does that stand in lieu of the authority of the chief?

Answer. Yes. It is made up of whatever members of those local bands. We have fifteen or twenty chiefs of these small bands. There are a great many of them in this board of councilmen who take their places as members of the board, and naturally a man that has been a chief has more standing in the board than an ordinary Indian. An Indian cannot be a chief unless there is something superior about him.

Question. Do they settle these questions by consultation and voting?

Answer. Yes, sir.

Question. Are all the Indians under your charge controlled by the council except the element that recognizes Red Cloud as head chief?

Answer. Yes; about a quarter of them?

Question. The council does not seek to take jurisdiction of these Indians?

Answer. No; that is a question that they have addressed to me; they have requested of me to know whether they will be recognized as in authority, and in case they meet with opposition whether these laws will be enforced on those that do not recognize the board. As to whether this board has authority is still an open question.

Question. Has Red Cloud's quarter of Indians been given an opportunity to participate?

Answer. They have been invited to participate in the meetings of the board and to send delegates when the board was organized; at that time they sent an invitation to Red Cloud to join the board and be a candidate for the position of president; he answered the board that he was head chief and would recognize no other, or any such thing at all; that he was head chief anyway and did not propose to run.

Question. Please state your opinion, from your knowledge of the Indians under your charge, whether in the event of trouble they will so divide that the agent could exercise control over any considerable number of them as against any chief, or whether there are any men within the tribe under your charge who would have power enough to consolidate the Indians as against the Government or otherwise.

Answer. There is no man at the present time among the Indians that could consolidate these Indians in any general outbreak unless it may be a cause of national grievance, in case of a failure of rations, or an attempt to disarm them forcibly or remove them from the reservation; in that case I think they would combine together, but in local affairs they regard the authority of the police; I do not know of any

Indian that can get up combination enough so but that the progressive Indians can straighten them out.

Question. State whether or not it has been your policy to weaken the power of the chiefs since you have been agent.

Answer. It has been my policy and instructions that it was the duty of the agent in every way possible to do away with the authority of the chiefs, and I have endeavored in every way possible to break up the authority of the chiefs where that authority tended to work against civilization; wherever I found the chiefs encouraging the Indians in house building, &c., I sustain that chief as much as possible, but still I let them understand that no chief would be acknowledged as having control when he comes against the Government; a chief who has absolute power over his people has almost the absolute ownership of them.

Question. State whether or not there is any one within the limits of your agency who claims that power.

Answer. Red Cloud claims the head chiefship of this agency, and aspires to the head chiefship of the Sioux Nation. To go back a little ways, I would say that after the Custer affair, in 1876, when a large percentage from Red Cloud and Spotted Tail Agencies were helping Sitting Bull, the Secretary of the Interior decided that civil authority could no longer control the Indians, and General Crook was put in charge of the agency. As Red Cloud kept assisting Sitting Bull, sending his young men and rations and ammunition up there, General Crook decided that he could no longer hold the position of chief of the Ogalallas. Spotted Tail was, I think, friendly toward the whites. General Crook, on account of Red Cloud's continued hostility, deposed him as chief of the Ogalallas and appointed Spotted Tail as chief of the Red Cloud and Spotted Tail band at the old Red Cloud Agency in September or October, 1876. As proof that these Indians helped Sitting Bull and were friendly toward him, I would state that Red Cloud's son came back to the agency wounded after the Custer fight; we have hundreds of Indians on the reservation to-day that were in the Custer fight, and dozens of them that received wounds in that fight; there is no question but that those Indians were in sympathy with Sitting Bull; at that time I was surgeon of the Second and Third Cavalry; in the fall after the Custer affair we came into the Black Hills on our way to the agency; I had made a survey of the country the year before. General Merriek, in command of the cavalry, wanted to know if I could go down the Cheyenne River and return; I went down to the edge of the South Cheyenne, and we found that every one of those creeks were cut up with trails three or four days old, where hundreds of Indians were on their way from Sitting Bull's to Red Cloud's. We followed them up some distance; were unable to catch them. Red Cloud was deposed after that a short time on account of that thing, and Red Cloud was restored by my predecessor first, and Spotted Tail then took his position as chief of Spotted Tail Agency. When Spotted Tail was killed, three or four years ago, Red Cloud claimed that inasmuch as Spotted Tail was dead he was chief of both agencies, and properly of the Sioux, and to-day he claims to be chief of this agency.

Question. Do you recognize him as chief of this agency?

Answer. No, sir; I recognize him as chief of his immediate band of about 300 people; we acknowledge no head chief at all.

Question (by Mr. HOLMAN). The Sioux of this agency were located where they now are in 1870?

Answer. No, sir, in 1876; the Indians of this agency were within 2½ miles of Fort Robinson, and in the fall of 1877 we removed them off from the Yellow Medicine Creek, and Spotted Tail Indians moved near the mouth of Ponco Creek.

Question. During 1876 and during the whole of the troubles to which you have referred you were with the Army as surgeon?

Answer. Yes, sir.

Question. And were not with these Indians?

Answer. I was not with those Indians until the fall of 1876; when we returned in the fall of 1876 it was in October; the Big Horn expedition broke up within 2 miles of these people, and I was detailed as assistant surgeon at Fort Robinson.

Question. You were not personally aware of the movements of Red Cloud during all that trouble; you knew nothing about the matter personally?

Answer. Coming in that fall I acted as guide.

Question. That was after the trouble had subsided?

Answer. Yes, sir.

Question. During the existence of the trouble you had no relation with these Indians?

Answer. In the forepart of September, 1876, we took a village of about 30 reds about 80 miles north of the Black Hills. They were camped, and we took a number of prisoners who were members of Red Cloud's band.

Question. State whether or not during that trouble you were with these Indians at their agency.

Answer. Not while I was in the field.

Question. You knew nothing personally as to the movements of Red Cloud or the Indians connected with him except to the extent that you saw them outside of the agency?

Answer. Yes, that is all I saw—the trails, and knew they were Indian trails.

Question. They were outside of the agency?

Answer. Yes, sir.

Question. Where did you understand Red Cloud himself was during that trouble?

Answer. I understood he was camping on Red Line Creek, half way between Red Cloud and Spotted Tail; the main portion of his people were in camp at his agency proper.

Question. You understand that Red Cloud and at least some of his people remained there during the whole of this trouble?

Answer. Yes, sir.

Question. You do not pretend to convey the idea that Red Cloud was participating in that personally?

Answer. No, sir; he was deprived of his arms and ponies about that time, in September, 1876.

Question. That was shortly after that difficulty that resulted in the overthrow of Custer's force?

Answer. Yes; he had his fight in June, and in September his ponies were taken under command of General Crook, and McKenzie was at Fort Robinson.

Question. Was not a commission appointed to inquire into all of these facts and Red Cloud's connection with these movements?

Answer. There was a commission out here in the fall of 1876.

Question. Do you remember any persons who were members of that commission?

Answer. I do not know; there was a commission in the fall of 1875.

Question. Did not that committee inquire into the relation of Red Cloud to that disturbance?

Answer. I understood they did.

Question. Did not that commission report to the Government that Red Cloud had been all the time friendly to the Government, and all that was done by his body of Indians, of which he was chief, was done against his strenuous effort to prevent it?

Answer. I believe they did. That is the reason that I said that Red Cloud's son was wounded.

Question. You were never connected with any commission of the Government to investigate the facts?

Answer. No, but people living in this country know nearly as much. Red Cloud is an Indian and I would be very sorry to say that I have any feeling against him, but as head chief of the Sionx I do not desire to see him.

Question. Your personal relations are not friendly?

Answer. Personally I would try and feel above such a thing. After the Custer command, the 26th of June, was wiped out, eight days before the news of that fight came into this region the Indians at the agency knew it. In regard to the schools at some of the villages, these day schools have been in operation for five years—this boarding school for a year and a half—and during that length of time not a child from Red Cloud's village has been in the day school, and only two have been away to school, and no child from that village has been to boarding school.

Question. Has not that state of things resulted from the fact of the unfriendly influences existing between yourself and Red Cloud?

Answer. I do not think that it has, because if it did it would not prevent his sending his children east to school. Our experience has been that whenever any of the representatives from Carlisle are here they cannot get any children from Red Cloud at all.

Question. Have you not found this the trouble, that your relations not being satisfactory alienates Red Cloud and his people from you in regard to all civilization movements?

Answer. It is claimed by Red Cloud that if you will give him a new agent he will go in and work, but I have yet to see any solid work on the part of Red Cloud or his people toward progress at the agency. My idea is that he has an idea that he is head chief, and that these people are independent of the Government.

Question. But the Government has found it very desirable in certain instances of recent years to recognize the chiefship of Indians for the express purpose of increasing their importance in directing the action of their tribes?

Answer. Certainly; if the strong control of the chief is exercised toward progress I presume it would be a good thing, but in setting him up you cannot tell when he may turn around and take the opposite course; my opinion is that if you set him up too strongly he may turn that power against the Government; when they were wild Indians on the war-path after the fall of Fort Kearny in 1866 it was easier for the Government to control the Indians through one command than each individually, because all we wanted to do was to keep them quiet and subordinate; in these times

Red Cloud was useful, but when it got beyond that point in trying to get them into civil pursuits then these men that the Government had set up were stumbling blocks.

Question. Red Cloud wears the costume of the white man?

Answer. Yes; within the last two years.

Question. And keeps the American flag floating over his band?

Answer. Yes; but in addition to that I have not seen him do any farming; Red Cloud is not a farmer.

Question. Please state what, in your experience and best judgment, are the views of the Indians touching the cession of a portion of their lands to the Federal Government.

Answer. The feeling of the Indians, I think, is that it is folly to try to hold out against the Government in case the Government wants to buy the land; I think they would be willing to sell a portion of it; as far as the Pine Ridge is concerned, they are anxious to have a separate reservation, and everything separate from the rest of the Sioux Nation, and individual property; I have applications from them to give them their land separately from the rest of the Sioux Nation; we could make use of a surveyor in laying it out and keep him busy all the time; the land should be all surveyed and the monuments placed.

Question. Are their local attachments very strong here?

Answer. Yes, sir. They won't listen to a removal to any other place; one of the strongholds of Red Cloud is that some of these days we will have them removed to the Indian Territory. Indians are like cats, they are attached to localities, and I do not care if they are in a poor country they become attached to it and would not exchange for a good one.

THOMAS J. SMITH.

THOMAS J. SMITH, being duly sworn, examined in chief by Mr. HOLMAN, testified as follows:

Question. State what experience you have had in teaching Indian schools.

Answer. I never have had any until last November.

Question. What have you been teaching since that time?

Answer. The day school at Pine Ridge Agency.

Question. What is the average attendance during the time of your teaching?

Answer. It has averaged, I think, since that time, about forty to forty-five.

Question. Has the attendance been regular or irregular?

Answer. Very irregular; the numbers have been about the same but not by the same children; they keep their numbers very well; perhaps a child may come a day and stay out two or three, but there would be another to take his place.

Question. Please state whether or not you have been acquainted with the Indian pupils who have been at schools at remote points from the agency, and, if so, how many and what seemed to be the result of their education in keeping them after they returned home elevated above their tribes?

Answer. There were three at Crow Creek Agency that I was acquainted with, two of them were teachers in a school there and seemed to be doing very nicely, but the third one did not amount to anything; he had not been back there a week before he bought him a wife with a pony and kept her awhile and threw her away again and relapsed into barbarism again.

LEWIS SHANGRAN.

GORDON, NEBR., July 24, 1885.

LEWIS SHANGRAN, being duly sworn as interpreter, testified as follows. Examined in chief by Mr. HOLMAN:

Question. State whether you are an Indian or not; whether you have any Indian blood in your veins.

Answer. I am a half-blood of the Sioux Nation; am thirty-seven years of age; am married and have two children; am married to a half-breed.

Question. Were you living in Pine Ridge Agency at the time?

Answer. Yes, sir; I used to live there.

Question. How long did you live there?

Answer. One year.

Question. Before that, where did you live?

Answer. With the Indians at Camp Robinson.

Question. Are you living in the agency now?

Answer. No, sir; I am living in Nebraska.

Question. Are your wife and children living with you in Nebraska?

Answer. Yes, sir.

Question. What is the reason of your not living in the agency?

Answer. I was expelled from there.

Question. By whom?

Answer. McGillycuddy.

Question. What reason did he give for the expulsion?

Answer. He did not give me any reason; all he done was to order me away, and he never gave me any reason.

Question. Had you any difficulty with him?

Answer. No, sir.

Question. Had you been charged with any crime?

Answer. No, sir.

Question. You do not know for what reason you were expelled?

Answer. No, sir.

Question. You never knew?

Answer. No, sir; I tried to find out by Dr. Bland, but he did not tell me anything about it.

Question. How long since you were expelled?

Answer. 1881.

Question. How far do you live from the border of the agency?

Answer. Five miles.

Question. What business are you engaged in?

Answer. Farming.

Question. Were you a member of the Sioux Nation when the treaty of 1868 was made, or were you old enough?

Answer. I was old enough; I was twenty-one; I was then with the Sioux Nation.

Question. Have you been receiving your rations and annuity goods since then?

Answer. Yes, sir.

Question. How were they sent or brought to you?

Answer. I was beyond the agency, and when the Indians got their rations I got them the same as they did; my wife goes after them, and sometimes I go myself; that was before 1881.

Question. Since 1881?

Answer. No, I did not draw rations nor annuity goods, nor my family, since 1881.

Question. Nothing whatever?

Answer. Nothing whatever.

Question. You have not received anything at all from the agency since 1881?

Answer. No, sir.

Question. You say no reason was given you for your seclusion?

Answer. No, sir.

Question. Had you committed any offense?

Answer. I think the only offense was interpreting for the Indians.

Question. Was that against the rules of the agency?

Answer. I do not know.

Question. Were you charged with any offense?

Answer. No, sir.

CHIEF RED CLOUD.

CHIEF RED CLOUD, being duly sworn, examined in chief by Mr. HOLMAN, testified as follows:

Question. State whether you are Red Cloud, of the Sioux Indian Nation.

Answer. Yes, sir.

Question. What claim do you make as to your position as a member of that nation?

Answer. Chief of the nation.

Question. With what portion of the nation have you always lived?

Answer. With the Ogalalla band.

Question. How far do you live from Pine Ridge Agency?

Answer. Just about a mile.

Question. How many of your band of Indians are around you now—camped right around you, not including those scattered over different portions of the reservation?

Answer. Right around me is sixty lodges.

Question. Have you tried to prevent your people that are around you from going

off into different portions of the reservation for the purpose of opening up lands and cultivating lands?

Answer. No, sir; I advise them to do it myself.

Question. Do you do any farming yourself?

Answer. We have two farms.

Question. What implements of labor, plows, &c., have been furnished you by the agency?

Answer. The band is sixty lodges, and we only have one breaking plow and one mowing machine, for my band, and eleven wagons.

Question. Does your band want to go out into the country and open farms?

Answer. Yes; I told you once before that my people were farming on White River.

Question. Why do they not get the necessary plows, wagons, harrows, and mowers?

Answer. I asked for these things, but did not get them; we have only one agent there, and I asked the agent.

Question. Do you and your band send your children to school?

Answer. Some of my band send their children to school down east, and I have none young enough to go to school; my youngest one is twenty-one years old.

Question. Do you advise your band to send their children to school?

Answer. No, sir.

Question. Have you adopted the ways of the white man?

Answer. Yes, sir.

Question. Have you advised your people generally to adopt the manners of white men and to settle on farms?

Answer. Yes, sir.

Question. Did you tell any person that the children of your band should not go to school?

Answer. I do not remember saying that to any person.

Question. How long have you been friendly to the white people?

Answer. Eighteen years.

Question. Do you intend to always remain friendly to the white people?

Answer. Yes, sir.

Question. Do you want your people to go to farming and adopt the manners of the white men?

Answer. Yes, sir.

Question. How old are you?

Answer. Sixty-one.

Question. How many sons and daughters have you?

Answer. One son and six daughters.

Question. But one wife?

Answer. Yes, sir.

Question. Are you the same Red Cloud that made a speech at the council yesterday at Pine Ridge?

Answer. Yes, sir; I am the man.

Question. Are you here at Gordon away from your reservation with eight members of your band?

Answer. Yes; they are all members of my band.

Question (by Mr. CANNON). How many children from the sixty lodges near the agency are going to school, to the day school at the agency, or did go last year?

Answer. There was only three there, but one died.

Question. About how many children are there in the sixty lodges?

Answer. Thirteen. I told the agent and Great Father when I was down at Washington; I am a member of the Catholic Church, and I want to put them into that church.

Question. Is thirteen children of school age all the children there are in those sixty lodges?

Answer. That is all there is.

Question. How many people live in the sixty lodges altogether?

Answer. Three hundred.

Question. How much land is there under cultivation about where your band is settled—how many times bigger than this house—how many pieces or gardens?

Answer. Ten pieces, and each one is 140 steps long and 70 yards wide. My band at another place down below has sixteen pieces.

Question. Did you ever have any agricultural implements or teams issued to you?

Answer. The whole sixty lodges have but one breaking plow and three little ones.

Question. Before you got that, did you get any teams or wagons?

Answer. I got a buggy and a span of horses from the Great Father.

Question. What has become of them?

Answer. I have got them; I have got the wagon here.

Question. Are you a member of the council among your own people?

Answer. Yes, sir.

Question. Are you a member of the council of about one hundred Indians that meet at the agency once a week or once a month, to settle the difficulties among the Indians?

Answer. No; I do not belong to them.

Question. Did you have a chance to belong to it? Were you invited to become a member when they first started out?

Answer. Mr. Sword told me about it, and wanted me to belong to it, and I told him not. I did not want to have nothing to do with it.

Question. Why have you not belonged to it since?

Answer. They do not have any good men that belong to that, and that is the reason I do not belong to it.

Question. Is not this the reason, that you claim to be the chief and have control, and that the council has no control?

Answer. No; that is not it; I have got a band of my own—the White Horse band—and I do not want to belong to two parties.

Question. Don't you claim, or did not you claim to Judge Holman, to be the chief of all the Sioux, in this examination?

Answer. Yes; I said so.

Question (by Mr. HOLMAN). State why your band did not plow more land and cultivate more farms.

Answer. The reason I did not do it is because I did not have but one breaking plow, and we loaned it from one place to another.

Question. Have you asked the agent to give you more plows and implements?

Answer. I never asked him for it; when he issued the first time he only gave me them, and I never asked him.

Question. Would your people plow more land and open up more farms if you had plows and other implements to farm with?

Answer. That is what we want.

Question. Do you solemnly swear that what you have said is true, so help you God?

Answer. Yes; I do.

UNITED STATES INDIAN SERVICE,
Pine Ridge Agency, Dak., September 24, 1885.

SIR: I have the honor to return herewith the several affidavits, list of questions, &c., left with me by your committee, with my answers to same, supported by such affidavits, statements, &c., as I deem necessary, or can find time to make without neglecting the duties for which I was appointed; for, to again go thoroughly into a matter dating back as far as 1882 that has been several times carefully examined into by special agents, inspectors, missionary agents, Indian Rights Association agents, Sioux commissions, special Senate committee, Senate Committee on Indian Affairs, Commissioner of Indian Affairs, Secretary of the Interior, and others, would entail more labor and time than I care to devote to it.

I will first take up the testimony of Dr. F. Grinnell, who has within the past month been removed from his position as physician at Rosebud Agency.

In connection with that portion of Dr. Grinnell's testimony in answer to your question to him relating to his opinion of my *integrity* in the management of this agency, particularly on the subject of cattle-weighing and beef-scales, I would invite the careful perusal of the inclosed statements (A) from Prof. Samuel Gorman, of Museum of Comparative Zoology, Cambridge, Mass., who spent several weeks at this agency at the time referred to by Grinnell, and was present and assisted in the testing of the scales.

The inclosed statements from Major Morton (B) and Lieutenant Watts (C), U. S. A., who had acted as inspectors on receiving beef at this agency for several years prior to that time.

The inclosed statement of ex-Indian Inspector S. S. Benedict (D), who examined, tested, and used the scales immediately after that time.

To the inclosed affidavits by R. O. Hoyt (E), agency engineer, and A. W. Means (F), agency butcher and sawyer, who had charge of the cleaning and repairs of said scales for several years prior to and subsequent to that time, and finally, in June, 1884, removed the old scales and erected new ones.

No person in the employ of the agency was dismissed "for the error discovered in the scales," for the reason that there is no proof or charge that the error, if it existed, was more than a temporary one, attributable to the cause fully explained in Professor Gorman's statement and the above referred to affidavits.

In regard to the question of the scales being accessible to everybody so that they could be tampered with, Dr. Grinnell answers: "I think not, except by those having charge."

I would state that the scales as constructed by my predecessor, Agent Irwin, were provided with two external openings, one in the platform and one immediately by

the side of the foundation frame; both openings unfastened and accessible to any one having a desire to crawl underneath the scales. In support of this statement, I would refer your committee to accompanying affidavit marked F F, signed by several parties.

Now, in regard to the question of tampering with the scales, it is not common sense to suppose, that with the knowledge that Inspector Pollock intended on a certain day to test the scales (and it was well known by every one the day prior) that any one, had they tampered with the scales, would leave them in that condition. On the other hand, considering the fact that the scales were open to access, the person that tampered with the scales, if they were tampered with, placed them in that condition temporarily just prior to the testing and for the express purpose of *putting up a job* on the agent, and in the interest of the ring that was to make Inspector Pollock Commissioner of Indian Affairs; Trader (then Clerk) Jordan, of Rosebud, a squawman, agent at Pine Ridge; Edgar, then Trader Cowgill's clerk of Pine Ridge, agency clerk at Pine Ridge, and place the squawmen and Red Cloud in supreme control of Pine Ridge.

In regard to removing certain parties from Pine Ridge Agency, for the reason that they signed a certain petition reflecting on the agent, Dr. Grinnell swears that nearly all of the signers of that petition were removed by the agent.

I would now invite your attention to the names of all of the signers of that petition: * T. G. Cowgill, Indian trader; * J. G. Edgar, clerk for T. G. Cowgill; * James F. Oldham, chief of police; Fordyce Grinnell, agency physician; Burt Gleason, squawman; John Gresh, squawman; * A. W. Jones, squawman; Ben Claymore, squawman; W. A. Austin, squawman; L. Fisher, squawman; T. H. Carlow, squawman; T. R. Flick, trader's clerk; Adam Smith, squawman; Julia A. Draper, missionary; Mrs. T. G. Cowgill, trader's wife.

The petition was concocted and signed August 21, 1882. Of these signers, T. G. Cowgill was removed directly by the honorable Commissioner of Indian Affairs, under date of January 1, 1883, without the request or action of the agent (see inclosure G). J. G. Edgar was ordered off the reservation under date of April 19, 1883, and action approved by Indian Office under date of April 27, 1883. Mr. Edgar was a gambler, a bad man generally, and was a fugitive from justice, a warrant having been issued for him in the Black Hills for embezzlement from his employer while working in that region, and was on the reserve contrary to law (see sec. 2147, Rev. Stat.).

James F. Oldham, chief of police, was placed in arrest by my order, under date of August 22, 1882 (see inclosure H, telegram to Indian Office), and removed from the reservation in the following September. Four months after being discharged from the service he was on the reserve contrary to law (see sec. 2147, Rev. Stat.), and for the following reasons: August 19, 1882, it became necessary for me to arrest Red Cloud to prevent outbreak and bloodshed at this agency. The arrest was made under orders from the Indian Office (see telegram, inclosure H). Immediately after his arrest Red Cloud was released on parole.

Two days after, on the morning of August 21, everything was quiet, and I found it necessary to proceed to Omaha to procure \$10,000 in currency to pay off with. In leaving I took a field telegraph instrument with me, and that night tapped the Indian service telegraph wire, 60 miles from the agency, at my camp, and was informed that immediately after my departure that morning the agency physician, Trader Cowgill, and the chief of police, Oldham, and several squawmen had held a council with Red Cloud, informing him that I had no right to arrest him; that he (Red Cloud) had a right to remove me by force if the President did not take me away; that they would sustain him, &c.

These actions were mutinous, tending toward outbreak and bloodshed, inexcusable in any case, and placed matters again in a very critical position at the agency, inasmuch as Red Cloud had on the 19th offered resistance to the order for his arrest with about 150 armed followers, and only submitted when confronted with 50 armed police, backed by 500 Indian soldiers furnished by the friendly Indians.

As Mr. Oldham was chief of police, was responsible with his police for law, order, and protection of person and property, I felt that he could no longer be trusted, and at once telegraphed back to relieve him and put another man in charge; arrest Oldham, and, if he made resistance, to place him in close confinement, and wired the message (marked I) to the Indian Office next morning.

Fordyce Grinnell was not removed.

Burt Gleason was not removed.

T. R. Flick was not removed.

Adam Smith was not removed.

John Gresh was not removed.

A. W. Jones was removed the following spring for introducing intoxicating liquor and making Indians drunk (violation of sec. 2139, Rev. Stat.), and was afterwards convicted of the offense in the United States court at Deadwood, Dak.

Ben Claymore was not removed.

W. A. Austin was not removed, for the reason that he was not a resident of the reservation, but lived 18 miles away in Nebraska, and he was guilty of falsehood in

signing a petition beginning with the words "we, the undersigned employés and residents of this agency;" he was employed on Trader Cowgill's cattle ranch in Nebraska, however.

L. Fisher had been removed from the reservation one year previous, as a blackleg, gambler, and introducer of intoxicating liquor, and was, like Austin, not a resident of the reserve.

T. H. Carlow was not removed.

Julia A. Draper was not removed from the reserve, but for her actions in the matter, was dismissed from the missionary service by Bishop Hare.

Mrs. T. G. Cowgill was not removed.

Thus, of all the signers, only such as are marked with an asterisk were removed, and for the good and sufficient reasons given.

In regard to Dr. Grinnell's statement, that he was transferred from Pine Ridge to Roebud at his own request, I would invite a careful perusal of correspondence with Indian Office (inclosure J), which resulted in his transfer at my request.

In regard to the employés being prohibited from *entertaining* Red Cloud at their tables, I would state that when I assumed charge of this agency in 1879 my instructions were that I was to in every way discountenance the recognition of the chiefs and tribal system.

Red Cloud is and always has been the embodiment and representative of that system, and has always been, and is now, antagonistic in every way to schools, civilization, and progress. Physician Grinnell and family, and others at the agency, notably the signers of the petition, had always held that Red Cloud "was a noble old chief," should be recognized as head chief and leader among his people, and tending toward that, persisted in feasting him, &c. As this practice was working harm with the working Indians, was incompatible with a civilizing policy, &c., I requested the few employés that had engaged in the practice to discontinue it.

I would invite your attention to that portion of the petition stating "that Red Cloud and his men would remove the agent at the end of sixty days from the reservation, peaceably if he could, *forcibly* if he must," which action of Red Cloud's the signers practically indorse.

As regards the petition generally, it is so full of falsehoods and misstatements that to answer all of them would require more time than the importance of the whole matter would merit.

It is not to be presumed, I hope, that the mere fact that a party of cranks, embezzlers, gamblers, and thieves, signing an untruthful petition, would grant them immunity from their acts and be a recommendation for their residence in the Indian country.

As regards Physician Grinnell, it is charity to presume that the feeling of animosity toward the agent and the lapse of time will account for his misstatements.

In answer to the affidavit of Lewis Shangran (proper name Louis Jangran), I would invite a careful perusal of inclosed correspondence with Indian Office (inclosure K).

In answer to affidavit of Red Cloud I would state: Red Cloud is not "chief of the nation," is not by heredity or acknowledgment of the "nation," and is merely recognized as chief of his own immediate band of about three hundred people. His claims to chieftainship are, however, supported, I believe, by a small ring of squawmen, sentimentalists, quasi-philanthropists, cranks, and so-called attorneys around the agency and East. (A squawman is a white man to whom law, order, and civilization East has become obnoxious, and hence has come on to the frontier and relapsed into his original and normal condition of barbarism, purchased an Indian woman as he would a cow or a horse, has raised a family of half-breed children, and settled down to live the remainder of his days on Government rations. This definition is applicable to the genus generally, with a few exceptions.)

Red Cloud has always opposed the scattering of his people out on the reservation for farming and other purposes, and he is one of the few chiefs who at present holds his band together in a close community, doing no farming, absolutely non-progressive, spending the time dancing scalp and war dances, recounting their old deeds of rapine and murder, and deploring the degeneracy of the young men of some of the other bands for adopting the ways of the white man.

Red Cloud makes affidavit that for his band of sixty lodges (three hundred people) he has but eleven wagons, one plow, and one mowing machine, and that he has not received his allowance.

The records of this office show that there have been during the past eight years issued to the Indians of Pine Ridge, numbering about eight thousand people, four hundred and fifty freighting and farm wagons. The proportionate share of Red Cloud's band of three hundred would be seventeen; the records and wagon register show in their possession twenty-seven wagons, an overissue of ten wagons more than their allowance.

Two or three only out of his three hundred people are farming on White River. The remainder are doing nothing but loafing, eating Government rations, and dancing.

He was informed that when his band scattered out and took land claims, such plows and other implements as were necessary would be given them; so far has not done so.

Red Cloud has adopted the ways of the white man only so far as dressing in white man's clothing and living in a house built for him by the Government.

Red Cloud states that some of his band send their children to school down East.

Out of his whole band but one child attends school East, and none attend on the reservation.

Red Cloud advises his people not to send their children to school, for when I have asked his immediate band for children they inform me that when Red Cloud says yes they will send them, and not otherwise.

Red Cloud states that there are but thirteen children in his band of three hundred people.

The census taken within the past month from statements made by the heads of families in Red Cloud's band shows seventy-three children between the ages of six and fourteen alone, without counting the younger children.

Red Cloud has received two span of American horses and one carriage in past six years as a reward for his valuable assistance as a civilizer.

The agency board of councilmen is composed of about one hundred delegates from the villages scattered to a distance of 50 miles from the agency. These delegates are representative, and are composed of the progressive Indians, and intend to take the place of the chiefs and tribal system in the management of the agency.

Red Cloud and members of his band were invited to join, but naturally refused, as he represents the old-time Indian non-progressive element.

Red Cloud is untruthful and irresponsible to a marked degree; at the same time he is but an Indian—not wholly blamable, being the ambitious tool of designing white men East and West.

In closing, I would state that I regret that your limited time did not admit of your going into a more thorough investigation of matters at Pine Ridge and become acquainted with the true inwardness of affairs; to gain knowledge of how attempts at stealing have been thwarted at Pine Ridge during past seven years; how, by interfering with those little schemes, the present agent has incurred the displeasure of certain individuals; how some of those individuals are at present connected with neighboring agencies, and hope ere long to establish the old-time ring.

At the same time the present incumbent wishes to disabuse your minds of the impression—if such exists—that he is in any way a supplicant for position.

If he is not the proper man for agent, recommend his removal, for the world is wide. He is still comparatively a young man, and time will vindicate him if he needs vindication.

Very respectfully,

V. T. MCGILLYCUDDY,
U. S. Indian Agent.

Hon. W. S. HOLMAN,
Chairman Special House Committee on Indian Affairs.

All of the foregoing statements, copies of correspondence, telegrams, &c., sworn to as true before me this 28th day of September, 1885.

DANIEL BROWN,
U. S. Court Commissioner, First Judicial District, Territory of Dakota.

Attention invited to copy of letter from Hon. H. L. Dawes, United States Senator (inclosure L).

V. T. MCGILLYCUDDY.

A.

CAMBRIDGE, MASS., August 7, 1885.

DEAR SIR: My present recollection of experience with those cattle-scales is about as follows: Inspector Pollock was at the agency and had found the scales to be incorrect. With him, yourself, and others, I went to see them tested. The testing was done by weighing a number of heavy sacks on the storehouse scales, then taking the weights of the same sacks on the large scales at the cattle-yard. Singly or in bulk, the weights on the two scales agreed closely. The scales were evidently about right. This result was a surprise, especially as the inspector had occupied the time on the way to the yard in showing that the scales weighed too much, or increased the weight, thus favoring the contractors, and in explaining the cause according to his theory of it. On this, one of the bystanders, who seemed something of a machinist, stated that he had carefully examined the works of the scales but could find nothing wrong with them, and that the scales were at the moment just as when found in error, excepting that the nuts on a clamp or clevis, which appeared somewhat loose,

had been turned up a little. I suggested that he place the nuts as they had been and that the weights be taken once more. He turned the nuts back. Then it was found that instead of increasing the weights there was really a large decrease; the scales indicated too little. The theory put forward could not account for this. Further experiment proved that with heavy loads on the platform, the error was, as the loads increased, corrected up to a certain point, and beyond this it appeared on the other side, *i. e.*, the indications were greater than the true weights. It was as if by shortening and then lengthening the lever the weight had first been brought too close to the fulcrum and then gradually as the weight was greatly increased moved back until too far from it. From the evidence it seemed as if the pounding and jolting of the cattle had jarred the nuts loose and consequent displacement of the clamp had induced the errors.

I am, sir, very respectfully yours,

SAMUEL GARMAN.

Dr. V. T. MCGILLYCUDY,
Pine Ridge Agency, Dak.

B.

FORT BRIDGER, WYO.,
August 14, 1885.

DEAR SIR: Referring to your letter of 1st, which reached me yesterday, I have the honor to state that at my inspection of beef-cattle at Pine Ridge Agency in 1881 the scales were frequently tested, and I believe them to have been accurate. A large number of fine beef-cattle were received at that time.

Very respectfully, your obedient servant,

ALFRED MORTON,
Captain Ninth Infantry, Commanding Post.

Dr. V. T. MCGILLYCUDY,
U. S. Indian Agent, Pine Ridge Agency, Dak.

C.

CAMP OF BATTALION FIFTH CAVALRY,
ON SNAKE CREEK, INDIAN TERRITORY,
August 12, 1885.

This is to certify that at such times, between the years 1879 and 1883, in which I inspected and received beef for the Indians at the Pine Ridge Agency, the scales were balanced in my presence, and that I believe them to have been correct.

C. H. WATTS,
First Lieutenant Fifth Cavalry.

D.

This is to certify that I visited the Pine Ridge Indian Agency in an official capacity during the months of October and November, 1882, and during my official inspection of said agency I had occasion to test the agency scales, that were located at the corral about 2 miles from the agency buildings, and where all cattle for issue to Indians were received and weighed, on account of having received instruction from the Hon. Secretary of the Interior to receive and inspect the cattle for issue the balance of the fiscal year.

From the 20th of October to the 1st of November I inspected, and saw weighed, about 6,000 head of cattle—5,951, I believe, was the actual number. Before the delivery commenced I satisfied myself in regard to the condition of the scales by going into the pit and examining the clevises and bars, and by weighing myself and one other person who was present at the time, but whose name I do not now recall, and comparing weight with scales at agency warehouse. The delivery continued through eight days. Each morning the scales were cleaned and similarly treated by myself, and I know that during the delivery of said cattle the scales at Pine Ridge Agency were in perfect condition. Having had years of experience in handling cattle, I make some pretensions to knowing about what cattle weigh without the use of scales, and am fully satisfied that if the scales had not been tested by myself before delivery, and there had been anything wrong with them, I should have discovered it before many drafts had been made.

S. S. BENEDICT,
Ex-United States Indian Inspector.

E.

TERRITORY OF DAKOTA,

Pine Ridge Agency, ss :

Personally appeared before me, Daniel Brown, a United States court commissioner for first judicial district, Territory of Dakota, R. O. Hoyt, who, being duly sworn according to law, deposes and says :

My name is R. O. Hoyt ; I am thirty-four years old ; present occupation, engineer at Pine Ridge Agency, Dakota, and filled such position for the past six or seven years ; I am an engineer and mechanician by trade ; was well acquainted with the condition of the agency beef scales in use at the agency. When I first examined said scales in 1879, to repair and adjust same, the scales then bore evidence of age and several years' use. During the time from 1879 to 1884 I frequently overhauled the scales and at such times noticed a tendency to tip or cant to one side in the stirrup or clevice which carries the pivot point that connected the short lever with the long lever on right side of scales under platform in the pit. After adjusting or leveling the said clevice or stirrup it would sooner or later, owing to the jarring of the scales, cant to one side again.

This tipping of the stirrup, however, did not appear to practically interfere with the practical accuracy of the scales, as I was often present when the scales were tested, and found them correct.

In June, 1884, I took charge of the removal of the old scales and the erection and adjusting of new ones, and, on taking the old ones apart, I discovered that the steel point of the pivot in the before-referred-to stirrup was broken off and was loose in the socket of the stirrup, and had evidently been so for some time, and was caused by a flaw in the material.

The cast iron of the socket and pivot iron were much cut and scored by the rolling of the loose pivot points under pressure.

The breaking off of the point was the result of accident, and was caused by a flaw in the pivot point, which was of hardened steel and was cast into a metal lug, giving way under the jarring of the levers under a heavy weight of cattle.

This broken condition of the pivot easily accounted for the tendency of the stirrup or clevice to tip, and also, without question, accounted for the temporary and accidental inaccuracy of the scales when examined by Inspector Pollock in September, 1882.

The pivot point which should have held the free end of the short lever in a constant position in connection with the long lever being broken, necessarily permitted the free end to shift to a slight degree, sometimes lengthening, sometimes shortening, the short lever ; and, as the accuracy of scales depends on a constant and unchangeable length of the levers in their relation to each other, consequently permitted the scales to occasionally *under or over weigh*, and, from my knowledge of mechanics and my practical experience as a mechanician, I do not hesitate to state that the scales were as liable to underweigh as overweigh or weigh correctly, and no one, by tampering with the clevice, could anticipate what the result would be.

The impressions in wax on this affidavit are taken from the broken parts as found.

R. O. HOYT,
Agency Engineer.

Sworn to and subscribed before me this 31st day of July, 1885.

[SEAL.]

DANIEL BROWN,
*United States Court Commissioner,
First Judicial District, Territory of Dakota.*

PINE RIDGE AGENCY, DAK.,
July 31, 1885.

Practically, a lateral shifting of free or pivot end of short lever would not render scales inaccurate.

A shifting forward or backward endways of pivot end would increase or diminish weight, as case may be. The manner in which the pivot was broken would permit an accidental shifting laterally or endways.

R. O. HOYT,
Agency Engineer.

F.

TERRITORY OF DAKOTA,

Pine Ridge Agency, ss :

Personally appeared before me, Daniel Brown, a United States court commissioner for first judicial district, Territory of Dakota, A. W. Means, who, being duly sworn according to law, deposes and says :

My name is A. W. Means ; I am forty years old ; I am at present, and have been for the past six years, agency butcher, and for past three years agency sawyer also.

It has been part of my duty for the past six years to take care of, clean, and assist in repairs on agency cattle scales, and have been, as a rule, present and assisted in testing the scales, and as a rule was present when beef has been received and weighed on the same.

I have always considered the scales practically reliable, considering the fact that they were old ones and had been erected prior to the present agent assuming charge; in fact having been used as far back as 1875 at the old Red Cloud Agency, near Fort Robinson, Nebr., and removed and erected at this agency in 1878 by Indian Agent Irwin.

During the past six years the scales had been tested by agent McGillycuddy by weighing 2,000 pounds of flour in 100 pound sacks on the commissary scales, which are the standard scales of the agency; then immediately transferring the flour to the beef corral and weighing the same on the beef scales, sack by sack, and noting the reading on the beam until the whole 2,000 pounds had been placed on the platform.

The beef scales always stood the test well. I consider the method of testing perfectly reliable; in fact I neither know nor have heard of any other available method than by weighing articles of a known weight on scales up to the full capacity of the brass scale beam.

I was present when the scales were tested in the presence of Inspector Pollock, some time in September, 1882, and, to my knowledge and remembrance, no surprising difference was noticeable. I recollect, however, that Inspector Pollock sent a blacksmith under the scales to tinker with a clevice or stirrup, by tightening or loosening the nuts, thus shifting or tipping it to one side, and the tinkering with the same made the inspector's weight at one time 130 pounds, and again shifting the clevice by loosening up on the nuts made him weigh 300 pounds. His actual weight was about 200.

In June, 1884, I assisted the agency engineer, Mr. Hoyt, to remove the old scales, preparatory to erecting new ones, and we then found the steel pivot point in the clevice referred to broken off and loose in the cup or socket on which it made a bearing.

The break was evidently an old one, and was without doubt the result of accident, owing to a flaw in the connection, and would not be noticed without taking the scales apart, but it explained a tendency I had occasionally noticed when cleaning under the scales, of the clevice to tip to one side slightly.

The impressions in sealing wax hereon are made with the ends of the broken pivot point.

A. W. MEANS,
Agency Butcher and Acting Sawyer.

Sworn to and subscribed before me this 24th day of September, 1885.

[SEAL.]

DANIEL BROWN,
United States Court Commissioner, First Judicial District, Dakota.

F.

We, the undersigned, solemnly swear that, of our own personal knowledge, access was had, prior to November, 1882, to the inside of the old cattle scales at Pine Ridge Agency, Dak., through a trap door set in platform, and through an opening on south side of scales under platform; that the scales were erected with those means of access as permanent fixtures prior to the present agent, V. T. McGillycuddy, assuming charge of the agency, and that the aforesaid openings were not fastened.

A. W. MEANS,
Agency Butcher.

D. BROWN,
Agency Clerk.

J. E. UTTERBACK,
Agency Blacksmith.

FRANK STEWART,
Agency Issue Clerk.

WILLIAM GARNETT,
Agency Interpreter.

GEORGE SWORD,
Captain of Police.

JOHN ROBINSON,
Missionary.

Sworn to and subscribed before me this 29th day of September, 1885, at Pine Ridge Agency, Dak.

[SEAL.]

DANIEL BROWN,
United States Court Commissioner, First Judicial District, Territory of Dakota.

G.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, November 25, 1882.

SIR: Information having been received at this office of certain irregular and unjustifiable acts on the part of Thomas G. Cowgill, a licensed trader at your agency, his license is hereby revoked, to take effect not later than January 1, next, and you are hereby directed to inform him that he must cease his trade with your Indians by that date, and if his goods are not disposed of by that time he must remove the same from the reservation.

Very respectfully,

H. PRICE,
Commissioner.

V. T. MCGILLYCUDDY,
United States Indian Agent, Pine Ridge Agency, Dak.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, March 26, 1883.

SIR: Upon representations made by Thomas G. Cowgill (in person) that he has a large amount of debts due him from Indians and others on your reservation, he is hereby permitted to remain on your reservation until May 1, and no longer, for the purpose of collecting said debts and concluding his business preparatory to leaving the reservation.

Very respectfully,

H. PRICE,
Commissioner.

V. T. MCGILLYCUDDY,
United States Indian Agent, Pine Ridge Agency, Dak.

H.

WASHINGTON, D. C., *August 18, 1885.*

MCGILLYCUDDY,
Agent Pine Ridge, Dak. (Via Cheyenne.)

Several reports here to-day that Red Cloud is organizing a large force of warriors for hostile purposes. Give this matter prompt and careful examination, and give me the facts immediately.

H. PRICE,
Commissioner.

Received 7.05 p. m.

PINE RIDGE AGENCY, DAK., *August 18, 1885.*

COMMISSIONER INDIAN AFFAIRS,
Washington, D. C.:

Red Cloud and a few disaffected Indians, through white influence in Northern Nebraska, have threatened an outbreak in sixty days if I am not removed. I summoned general council of all chiefs, headmen, and Indians to-day. They have voted unanimously to crush out the rebellion and have sworn allegiance to the police. There is no danger, and no troops required at present. Red Cloud, however, will always be a source of trouble and should be removed to Fort Leavenworth, and the continual interference and counseling of white cut-throats in Nebraska prevented. All I require is authority and power.

MCGILLYCUDDY,
Agent.

Time sent, 8.30 p. m.

WASHINGTON, D. C., *August 19, 1885.*

MCGILLYCUDDY,
Agent Pine Ridge Agency, Dak. (Via Cheyenne, Wyo.)

If necessary to prevent trouble you may arrest Red Cloud and hold him as a prisoner until further orders.

H. PRICE,
Commissioner.

Received, 2.45 p. m.

I.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, August 10, 1885.

SIR: In compliance with the request contained in your communication of 28th ultimo, I inclose here with a copy of your telegram to this office dated August 22, 1882.
Respectfully,

A. B. UPSHAW,
Acting Commissioner.

V. T. MCGILLYCUDDY,
United States Indian Agent, Pine Ridge Agency, Dak.

IN THE FIELD, 60 MILES FROM AGENCY,
VIA FORT ROBINSON, NEBR.,
August 22, 1882.

To COMMISSIONER OF INDIAN AFFAIRS:

After I left agency yesterday Physician Grinnell, Chief of Police Oldham, Trader Cowgill, and his clerk, Edgar, began feasting Red Cloud and secretly counseling with him against the agent and Government; are circulating petitions among whites sustaining Red Cloud in his letter of threats and overthrowing law and discipline of police.

Red Cloud is a tool, but a dangerous one. This is mutiny, the result of cowardice and conspiracy.

I demand that, to prevent estrangement of friendly chiefs, you positively order Acting Agent Alder to remove offenders from reservation at once.

Trader and physician defy the agent, as the Department appointed them. This is a criminal disgrace to Indian service. Oldham is in arrest in charge of Brown, new chief of police. I reach Thatcher to-morrow, Omaha Thursday, and leave for Washington Friday.

MCGILLYCUDDY,
Agent.

J.

UNITED STATES INDIAN SERVICE,
Pine Ridge Agency, Dak., March 15, 1883.

SIR: I have the honor to refer to section 35, page 13, Instructions to Indian Agents, in connection with the position of physician at this agency.

I well recognize the wisdom of your office in taking the appointment of the physician out of the hands of the Indian agents and admit that the plan is for many reasons an excellent one. The only drawback being where the physician, having an idea that he is independent of the agent, feels called upon to assume the prerogative of an inspector and counsel and pass upon the general management of the agency.

As against the present incumbent here, Dr. Grinnell, I have nothing to say professionally, but for some reasons best known to himself and wife he has become antagonistic to the system of management at this agency and has identified himself with the Cowgill-Edgar squawman conspiracy for my removal as agent.

A careful perusal of the petition telegraphed to your office, under date of August 21, 1882, and signed by Dr. Grinnell, is proof of the above charge.

The petition contains many untruths, and Dr. Grinnell should certainly have known them to be such.

Bishop Hare, who visited the agency last October and carefully examined into everything connected with the concocting and forwarding of the petition, promptly removed Mrs. Julia A. Draper from the missionary service for having signed it.

There should be harmony at an agency among the resident white people, but the action taken by Dr. Grinnell and wife in joining Messrs. Cowgill and Edgar in their nefarious schemes has resulted in general bad feeling, and under the circumstances I can have no intercourse with them, except officially, and as they are the only disturbing element now remaining I would respectfully urge his transfer to some other agency, where discipline is more lax and where the agent, not having had an army experience, cares little for order and system.

The present physician at Rosebud Agency has taken a homestead claim in Nebraska and will resign this spring, and I would suggest the transfer of Dr. Grinnell to that point, as it is but a short distance and the expense attending his removal would be but nominal.

In sending his successor here, I would suggest that he be both physically and professionally qualified for the position, as he will have a large amount of horse-back exercise, having a radius of 45 miles to practice in.

Very respectfully,

V. T. MCGILLYCUDDY,
U. S. Indian Agent.

Hon. H. PRICE,
Commissioner of Indian Affairs.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, June 12, 1883.

SIR: You are hereby advised that Dr. Fordyce Grinnell has this day been transferred from Pine Ridge Agency, Dak., to Rosebud Agency, Dak., to take effect as soon as his successor shall report to you at the agency for duty.

You are also advised that Dr. J. Ashley Thompson has this day been appointed physician at Pine Ridge Agency, at a compensation of \$1,200 per annum, to take effect as soon as he shall report to you at the agency for duty, at which time you will report the termination of Dr. Grinnell's services and the commencement of Dr. Thompson's services on the usual descriptive statement.

Very respectfully,

E. L. STEVENS,
Acting Commissioner.

V. T. MCGILLYCUDDY,
United States Indian Agent, Pine Ridge Agency, Dak.

K.

UNITED STATES INDIAN SERVICE,
Pine Ridge Agency, Dak., December 21, 1881.

SIR: I have the honor to acknowledge the receipt of office letter A, 20330, 1881, inclosing copy of petition purporting to have been written by one Louis Jangran, a Sioux half-breed of the Ogalalla tribe, to induce your office to instruct the agent at Pine Ridge to issue rations to himself and family while living off their proper reservation.

Regarding the petition and the merits of the case I would report as follows, first inviting attention to "Revision of Indian Treaties," Sioux treaty of 1868. I quote from article 10, page 919, line 40989 to 40992, as follows: "And it is hereby expressly stipulated that each Indian over the age of four years, who shall have removed to and settled permanently upon said reservation and complied with the stipulations of this treaty, shall be entitled to and receive from the United States, &c., sundry articles of rations."

Article 11, page 920, line 41003 to 41008: "In consideration of the advantages and benefits conferred by this treaty and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy permanently the territory outside their reservation, as herein defined."

These articles of the treaty of 1868 are reaffirmed in the Sioux agreement of 1876. Now, if for the reasons set forth in the petition it might be considered advisable to allow himself and family rations, I do not understand how I can do so under the law.

As to the merits of the statement as set forth in the petition, I would report that I do not recollect having advised him to settle in his present location, 9 miles beyond the line in Nebraska; in fact, I think that he had located there prior to my assuming charge here on March 16, 1879.

In regard to my having issued a peremptory order in midwinter, January 1, 1881, for these people to immediately move in, it is an untruth, as the order was issued in October, 1880, and the people were given over two months, or until January 1, to return to their proper reservation.

My reasons for issuing the order were, that in the region of country in Northern Nebraska and adjacent to the Nebraska-Dakota line, there is practically no protection for life or property, and recourse to the law almost impossible; a region in which the agent in charge of these people has no jurisdiction.

The region is unorganized, and the seat of justice located in the town of Sidney, Nebr., 180 miles away, which, of course, leaves law and justice out of the question.

The country is infested with waisky ranches, and during the past two years five

white men, one Indian, and one Mexican have been murdered, and their murderers are going unpunished. The same state of affairs exists to-day.

Realizing that surroundings of this kind would be conducive neither to civilization nor morality for the Indians and would lead sooner or later to serious trouble between the whites and Indians, I was forced to make use of the only controlling power I had over the outsiders, which was a forced return to their reservation or a forfeiture of rations and annuities.

The majority willingly complied and moved in, except Jangran and one or two others. Jangran himself is worth over \$3,000 in stock and other property, and I should judge that under the provisions of the treaty of 1868 he should be considered self-supporting.

If this man be allowed to reside off the reserve and draw Indian supplies a precedent will be established by which any Indian or half-breed can claim the right to leave his reserve and settle in regions where, in place of the much-vaunted virtues of his white brother, he will learn to copy from murders, whisky-drinking, and general debauchery.

As it is, I am having difficult work to keep these crimes away from the Indian, without allowing him to go to the crimes.

From my knowledge of Mr. Jangran's education and intelligence, I can hardly give him credit for having composed or dictated the petition, but should judge that it emanated from some one of the numerous horde of worthless white men, who, like vampires, hang around the borders of the Indian country to prey upon Indians and their supplies, or from some of the white people who abandoned desirable lands in Colorado and elsewhere, and have settled in the region referred to, and who, prior to changing their location, were led to believe that they were coming to a second paradise where they could live without labor on Indian supplies, and no doubt think it an outrage that the agent will not allow them an opportunity to partake of the "Great Father's" bounty by swindling the Indian out of his supplies.

Very respectfully,

V. T. MCGILLYCUDDY,
U. S. Indian Agent.

Hon. H. PRICE,
Commissioner of Indian Affairs.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, January 23, 1882.

SIR: Referring to your letter of the 21st ultimo, wherein, in compliance with office letter of December 10, 1881, state your reasons for withholding rations from Louis Jangran, a Sioux half-breed of the Ogalalla tribe, living near the line of the reservation in Nebraska, you are advised that your reasons are satisfactory and your action in the matter meets the approval of this office, and you will so inform Mr. Jangran.

Respectfully,

H. PRICE,
Commissioner.

V. T. MCGILLYCUDDY,
U. S. Indian Agent, Pine Ridge Agency, Dak.

UNITED STATES INDIAN SERVICE,
Pine Ridge Agency, Dak., June 15, 1882.

SIR: I have the honor to invite your attention to the petition of one Louis Jangran, a half-breed, living off this reservation, in the State of Nebraska, requesting that I be instructed by your office to furnish him rations, &c., while so living off the reserve, and a copy of which petition was forwarded to this office from the Indian Office, with office letter A 20339, 1881, which letter I answered under date of December 21, 1881, my action having been subsequently approved by your office.

I would now inform you that since the refusal of rations to said Jangran he continues to reside in Nebraska, and is acting as a disturbing element to these Indians by bad counseling and otherwise.

I have hence deemed it best to forbid his visiting the reservation, as being a person whose presence, under article 7 of the Sioux agreement of 1876, is not conducive to the welfare of the Indians.

I respectfully request the approval of your office.

Very respectfully,

V. T. MCGILLYCUDDY,
U. S. Indian Agent.

Hon. H. PRICE,
Commissioner of Indian Affairs.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, July 15, 1882.

SIR: In accordance with the recommendation of this office, the honorable Secretary of the Interior, under date of 13th instant, approved your action in forbidding Louis Jangran to visit the reservation.

Respectfully,

H. PRICE,
Commissioner.

V. T. MCGILLYCUDDY,
United States Indian Agent, Pine Ridge Agency, Dak.

L.

The following letter addressed to the editor of the Springfield Republican by the Hon. Henry L. Dawes, United States Senator from Massachusetts, contains facts that should be known by those who are interested in the progress of Indian affairs. This letter appeared in the issue of the Republican of Thursday, August 7, 1884:

THE CASE OF M'GILLYCUDDY—SENATOR DAWES EXPLAINS THE TROUBLES AT THE SIOUX AGENCIES.

To the Editor of the Republican:

In your issue of to-day the editorial entitled "Red Cloud's Sioux and their agent" contains so much that will mislead any one who cares for the truth about Indians that I venture to ask you to let me say a word. You should know more about this Dr. Bland before you devote a column to anything he says about the treatment of Indians. He is a very strange man, having some notions about Indians which seem kind, but on the contrary making trouble and mischief with everybody who is trying to help that people. He has the confidence of no one in Washington, and there are some people there who can be trusted in what they say or do in their treatment of this question. He is as wild in his attempts to state facts as he is in his ideas of what is the proper policy toward the race he thinks he serves. I do not wonder at his being ordered off from the Pine Ridge Reservation so much as I do that Mr. Teller let him go there at all.

You say that "McGillycuddy is again the subject of serious accusations of tyrannical and dishonorable conduct, and there is no adequate defense presented for him." All this is based upon "the current number of the Council Fire," a paper published by Bland in Washington. Some one has sent me that same number. It does not contain a word that is new, and every accusation in it is not only old, but has been officially investigated four times, and by voluntary associations many times more. I will tell you briefly what is the trouble at Pine Ridge Agency, and what has resulted from it. It is a question between the old and the new, between the power of the chiefs and the power of the law. Old Chief Red Cloud and Dr. Bland are for the old order of things, when chiefs ruled and made themselves rich out of the Indians. Agent McGillycuddy administers the law, and assigns Red Cloud no other position and permits him to exercise no more power than any other Indian. The struggle on the part of the chiefs to maintain their control has been going on among the Sioux at the Pine Ridge and Rosebud Agencies for several years. It cost Spotted Tail, the great chief at Rosebud, his life two years ago, and young Spotted Tail claiming the succession has just murdered his rival. Two years ago Red Cloud attempted to assert his authority over Agent McGillycuddy at the Pine Ridge Agency. For days the life of every white man there was in peril, and nothing but the courage and prudence of McGillycuddy saved them from a horrible massacre. Red Cloud, overpowered by the law, preferred charges against McGillycuddy. They were investigated by a special agent sent from Washington named Pollock, who reported against McGillycuddy. He then asked a hearing before the Secretary, who sent another inspector for re-examination. This inspector reported in favor of McGillycuddy, not only exonerating him from the charges of Red Cloud and the report of Pollock, but reflecting severely upon Pollock himself. Red Cloud enlisted Bland in his favor, who induced the Secretary to send out a third inspector to investigate the conduct of McGillycuddy. This report not only declared the charges false, but highly commended him for the work he was doing at that agency.

The Indian Commission, interested in the question whether or not the chiefs should control the Indians as heretofore, hearing of the good work McGillycuddy was doing, made an independent investigation of the facts, and visited the agency. Their report to the Interior Department was in the highest degree commendatory of Agent McGillycuddy. Herbert Welsh, of Philadelphia, son of our late minister to England,

John Welsh, and himself the agent of the Indian Rights Association, visited the agency last summer, and again investigated the doings of McGillicuddy, and came back with the highest praise of his administration. Rev. C. C. Painter, of Great Barrington, agent of an Indian missionary association, spent a good many weeks on the Sioux Reservation, and brought back the same report. Miss Alice Fletcher, who has perhaps done more for the Indian than any other woman in America, spent several weeks at this agency, and her testimony is to the same import. The Senate committee of which I was a member was at this agency last summer, and took much pains to satisfy itself of the truth in this matter. They were unanimously of the opinion that at no agency which they visited, or had any knowledge of, had so much been done for the advancement of wild Indians as at this place. They had every opportunity to discover any lack of honesty in administration, notwithstanding the frequent statements of Dr. Bland to the contrary. They heard every complaint and statement which Red Cloud desired to make, all of which is printed in a book I sent you last winter. They were satisfied of both the integrity and wisdom of Mr. McGillicuddy. Under these circumstances the President last winter nominated him for reappointment. All the papers which Bland and Pollock had filed in the Interior Department were laid before the committee to which the nomination was referred, and Bland himself, with Pollock, made all the statements they desired to make to the members of that committee. The committee unanimously recommended the confirmation of McGillicuddy, and the Senate confirmed him without a dissenting vote. You can count up these several investigations, and decide for yourself whether the defense was "adequate" or not.

Allow me to make one further suggestion required by your editorial. You say, "Hare's certificate to McGillicuddy's excellence is now worth rather less than nothing." This is Bishop Hare, who has served as bishop of Dakota in the Episcopal Church for the last twelve years or more, and the reason you give why his certificate is valueless is that one Hinman has recovered heavy damages against him in a court in New York for libel. I regret that you prefer to take that strange proceeding in a New York City court as your estimate of Bishop Hare, instead of his long life of hardship and wonderfully productive service to the church and the Indian in Dakota. Hinman is well known in Dakota, and it is enough to say that in that Territory, where both these men have illustrated their character by their lives, that libel suit has not harmed Bishop Hare. If you care to know the true estimate you should place upon each of these men, you can find it out by a very little inquiry among the people where both have lived, Indians as well as white men. I became acquainted with Hinman's career among the earliest of the things I learned about wrongs done the Indians. I am equally well acquainted with the good work accomplished by Bishop Hare, and I protest against the conclusion to which you have arrived as to their comparative merits.

H. L. DAWES.

PITTSFIELD, August 5, 1884.

PROCEEDINGS OF THE GREAT COUNCIL AT PINE RIDGE AGENCY, DAK.
JULY 23, 1885.

The council met at 2:30 p. m., and after the preliminary arrangements the following proceedings were had:

RED CLOUD, addressing the committee, said:

What is your business? Have you anything to tell us by the Great Father's words? And if so, after that I will let you know some things.

Mr. HOLMAN. We are sent out here by the Grand Council with the approval of the Great Father. We are instructed to inquire into the condition and wants and necessities of the Indians at this agency, and to report to the Great Council the condition of the people at Pine Ridge Agency. We will wait until we hear further the wants and wishes of the people of Pine Ridge Agency, and then we will speak further.

RED CLOUD. The new Great Father when he was appointed as President, and all the different tribes of Indians agree with me, said all lay their hearts with him, and that is the reason I went to see the Great Father. I am not going to say anything different than I said down there; what I said down there that time I am going to say now. We want plows and wagons, and that I have told you before. I have told you about mowing machines; we have one for each of the big bands, but they are getting out of order; we want some more good ones, and that I have asked for; I asked also for some breaking plows with wheels in front; we have some but they all get out of order and we want some more; you can see all these people here and

they say that they have not got any plows, and that I have said before.* The agent here says that he has furnished us, all those that he has considered a friend, each one with two plows apiece, and that I have spoken to you of before. We have not got any good plows to work with; we have them but no gauge wheels on them; they go like a snake in the ground and we cannot work with them at all. I have not got any farmer for the Indians either. I have seen different tribes of Indians and they all have farmers and big crops, and I am jealous because they have more than we have. I told the Great Father that he gave me no farmer and no seed; I have asked for it and want to know why I did not get it. There is another thing that I said in Washington, for twelve months we did not receive rations for half of the people and I stated that a good many starved to death, and since that there has been sixteen months. I asked the Great Father what he would think if a man had lots of grub and he had none, what would he do in a case of that kind. I said that the Cheyennes had to eat dead horses and cattle to save their children; that I stated when I was in Washington. My agent has been with me six years; he was good three years, and for three years he was bad to me and did not treat me right, and I said to the one that was Great Father I wanted him to get a new agent. A new Great Father came in, and we want a new agent; we have a new President and we want a new agent. Before I started home from Washington the Commissioner of Indian Affairs told me to keep my mouth shut and he would send me a new agent, and I want to know if you have that agent with you; and if you have, we want him. The Great Father said that he had all the rules in writing. I suppose the agent can read. I suppose the agent saw them when he was down there. I want to know if you saw the speech I made down there?

MR. HOLMAN. No.

RED CLOUD. I want you to take your agent with you, and take him as far as the railroad, and if you do not do that any trouble arising here I will blame you for not taking your agent away.

MR. HOLMAN. I saw Red Cloud in Washington City last spring. He came to my house; he made a speech. He discussed his claim upon the Government for property which the Government had wrongfully taken from him, as he believed. I assured him that the Government would do him justice; that the Great Council might be slow in its deliberations, but that he might rely upon the Council with the approval of the Great Father that they would do him justice and pay him every dollar which was owing him if it had been improperly taken from him. I did not hear his speech to the Great Father, but I heard that he made a speech to the Great Father, and the Great Father takes a great deal of interest in all that concerns the Indians at Pine Ridge Agency as well as elsewhere. The Great Father does not intend that there shall be any difference in the treatment of the Indians at this agency, but that all shall be treated alike and well. If there has been any injustice done to the Indians at this agency the Great Father and the Great Council are not aware of it; they have not been informed that such is the fact except the statement which was made to the Great Father, which was since the Great Council adjourned. The Great Father and the Great Council are as anxious as the Indians of Pine Ridge Agency that plows to the full extent required, and oxen to the full extent required, should be furnished for their use; that every plow, rake, harrow, and wagon that is required for each Indian of this agency, which they will use for the betterment of their condition, shall be furnished to them. Red Cloud knows that the Great Father and the Great Council are very anxious that the Indians at this agency should plow up more land; should sow oats, wheat, raise more corn and potatoes. The Great Council are willing to furnish everything that is necessary to aid and encourage the Indians at this agency in improving their farms; in cultivating more land and making their homes more comfortable and cheerful, and everything that the Great Council can do will be done to aid the Indians at this agency to better themselves and make themselves and their families more happy. The Great Father has sent four farmers to Pine Ridge Agency; he believes they will be able to instruct the Indians in raising corn, wheat, oats, potatoes, and everything else that the earth will produce. The Great Father supposed that four was enough. He is more anxious to furnish every facility to induce the Indians of this agency to open up their farms and raise crops than the Indians themselves. The Great Father cannot be charged with, in any degree, neglecting the Indians of this agency. If there are not enough wagons, plows, harrows, and rakes and mowers in Pine Ridge Agency, and the Indians of this agency want more, and will use them to improve their farms, the Great Father will furnish them. The Great Father and the Great Council believe that the people of this agency ought to raise more cattle. They think that the people of this agency should mow the grass and preserve it to feed the cattle during the winter. They are satisfied that is better for the Indians of

this agency if they would move on to better lands, away from the agency; not locate in numbers, but each one farm by himself and cultivate his own fields and have his own flocks and herds, and live independent. The Great Father is very anxious to hear from the people of Pine Ridge Agency. He is very anxious that their people should be educated, and will build all the school houses necessary for that purpose; that the people of this agency should adopt the customs of the white man; have their children educated. I heard that Red Cloud spoke to the Great Father in regard to the agent at this agency. But Red Cloud knew that we did not bring an agent with us. Red Cloud must have known, I think, and I mention now that this committee came here by direction of the Great Council for the purpose of inquiring into the condition of the Indians at this agency, to see how they were living, to look at their houses and farms and homes, how their rations were distributed to them, and that justice was done to them; to see how the Indians were getting along in their affairs, whether they were in a prosperous condition, and whether they had an abundance of food, shelter, and raiment.

RED CLOUD. I wish to tell you something before I get through. I want to live like white men. The agent has been here six years—

Mr. HOLMAN. In appointing an agent for the agency the Great Father must consider the matter. We will report to the Great Father and the Great Council what we have seen and what we have heard in regard to the affairs of the Indians of this agency; we will tell them all that has come to our knowledge, and when the Great Father is informed of the fact, he can act wisely upon the facts that may be reported to him. When the Great Father appoints an agent for this agency he informs the people of that fact; he does not come with a committee of Congress. The Great Council, as well as the Great Father, have acted justly towards the Indians of Pine Ridge Agency, and intends to act justly towards them, but the Great Father and the Great Council must learn all the facts before any action is taken, and these matters that I have mentioned are known to Red Cloud, and he knows very well that these facts are to be reported to the Great Father as to what we have seen and heard, but whoever the Great Father appoints the agent, while he is agent stands here in the place of the Great Father, and what he says must be the law. The people of Pine Ridge Agency can certainly rely upon the Great Father to do ample and complete justice in whatever respect found necessary to promote the happiness of the people of this agency. He is anxious to do ample justice to the people of Pine Ridge Agency, but neither Red Cloud nor any other Indian should expect the Great Father to act until he is fully informed of all the facts; but the Indians of Pine Ridge Agency should take it for granted that whoever is agent for the time being, while he remains here by the authority of the Great Father must control the affairs here, and neither Red Cloud nor any other Indian of Pine Ridge Agency should dispute the authority of the agent in the administration of the affairs of Pine Ridge Agency.

RED CLOUD. When I was down there I remember of speaking to you about the farmers; I do not know who the farmers are.

Mr. HOLMAN. There are four of them in number; have not these farmers called to see you to teach you farming at any time?

RED CLOUD. No.

Mr. HOLMAN. Have not some of the farmers called upon your people to instruct them in farming?

RED CLOUD. The farmers go to work and mark out the land and break it up for them, but I have not seen anything that way. There is a band of Indians, the Omaha bands, they are the only ones that it is broke for the Indians every spring. I have an idea that a man claiming that he is a farmer comes around but he does not do anything; I consider it the same as stealing money. A good many things that I told you of when I was down there that you have not spoken of yet. I said if they go off and scatter out they cannot get any plows or work oxen and that was the reason that I thought it was a good plan to keep them together until they should procure plows and what they needed to scatter out with; when the people were in the village they could not get anything to scatter out with; we have not got any plows, only a few, and that is the reason that we keep them together. The farmers for the Omaha band break up land for their Indians. All we have to plant is pumpkin seeds and corn. Another thing I spoke about, and that was the commissary, the issue room; we get our grub without being weighed, and a good many people are starving to death; I ask you to come and see the commissary. I remember a long time ago when I used to catch flat fish; this bacon puts me in mind of it. Where ten people draw rations they get a slice of it without being weighed; we have not got enough bacon and cannot get enough to eat; a good many of the young ones have to starve to death. I have told you that before.

Mr. HOLMAN. All the facts that you have represented will be communicated to the Great Father and the Great Council.

RED CLOUD. This is all true; everything that I said is true. About the lines of the reservation we have got, the President who was killed not long ago told me where the lines of the reservation were. He said that it run over here somewheres (pointing). We got the map and seen that they have tried to get the line of Nebraska over in up here somewheres (pointing).

Mr. HOLMAN. We will try and send Red Cloud a map of the reservation. I have heard very carefully all that he has said, and it is all written down and will be communicated to the Great Father and the Great Council, and justice will be done to you and your people.

RED CLOUD. I know where the lines run; I know where the line runs; I can mark out where my reservation runs; I have a map here (pointing to his head) or at least where the lines run; they run just to the top of the Black Hills; we gave our hills just to the top of the hills, and that was all. I have not received anything for them yet, and I want the Great Father to take all these people back from the Black Hills, and I want those hills back. About ten years ago Little Wound gave up a large portion of the country, and I was to receive just so much money again as I did at that time. I have been waiting ten years, and have not got that. Little Wound can explain that.

Mr. HOLMAN. The treaty in regard to the Black Hills was written down and the money coming to the use of any one will be paid from time to time, sooner or later; but we did not come to discuss the lands, because the Great Council will not take any land from any one unless by their consent and their own agreement.

RED CLOUD. I wish to know what these people are—what you call them [indicating several half-breeds]?

Mr. HOLMAN. They are men.

RED CLOUD. What I mean, there are two different races of us, and I want to know to which race they belong?

Mr. HOLMAN. They are all fine-looking men; I am not able to distinguish.

RED CLOUD. These men came from men living with us; they came from Indian women; they are on the reservation and want to be here. In 1868 I told the commissioners to tell the Great Father that these men being with me they wanted to be Indians the same as we are and we won't live with them. We want them to be with the fathers of these men.

Mr. HOLMAN. Were they not embraced in the treaty of 1868?

RED CLOUD. They came from the men that were included in the treaty of 1868.

Mr. HOLMAN. Red Cloud had no objection, and no injustice was done.

RED CLOUD. We want them to have the same rights and treated the same as Indians; I mean the half-breeds.

Mr. MCGILLYCUDDY. Don't that man [pointing to a half-breed] draw the same rations as a full-blood Indian?

RED CLOUD. I am not speaking about rations, but I mean wagons and plows, and things of that sort.

Mr. HOLMAN. In the distribution it is not made to each Indian, but made in such a manner as the Commissioner of Indian Affairs may determine; but the half-breeds draw their rations in common with the full-bloods; but Red Cloud, there should be no trouble about the distribution of wagons and plows.

CHIEF YOUNG-MAN-AFRAID-OF-HIS-HORSES said :

You are out here, and this is what is called Pine Ridge Agency, and we live here. I have been to Washington and seen the Great Father, and he told me to live like white men, and I trust that I am now trying to get along as he requested. I try to farm and break up all the ground I can. The Great Father asked me to send my children to school, and I sent some to Eastern schools. You ask us what we want; I am very glad you have asked us that, my friends, and I want you to tell the Great Father and Congressmen that my people want to get along the same as white people, and I send my children to school and try to make white people out of them. My friends, I wish you would tell the Great Father that we want more plows and more wagons; my people want to work and they have not the means to work with. A long time ago all the different tribes used to fight, but we have quit fighting; we have listened to the word of the Great Father, and we are depending upon him. We try to live here and make a living and try to learn all we can, but we have not enough means to do it with. We wish you to tell the Great Father and Congressmen that there are a great many things here that we want yet. We want to be rich and smart, and earn something. Lands are hard to get; we want to own our lands; we want no reservation lines; we want them to fix it up so that we will know how much we

have; we want to raise cattle and make a living, and I wish that the Great Father would straighten up things for us here. We have children, sons and daughters, and they are all getting married and having homes of their own, and are scattering out; we have no more land to sell; we want all the lands we have; we want to scatter out; we do not want to give up any more lands to anybody. The Great Father asked us to be good; we have got our ears open wide, and are trying to be good. The Great Father has given us a good agent; he is a smart man; I think you ought to go back and tell the Congressmen that the man we have is good, and the Ogalalla people are trying to get good, and he is trying to do for them everything that is right; I want you to report it that way. The Great Father, the Commissioner of Indian Affairs, I understood he was coming; if he had been here everything would have been decided. I am depending upon you to help us all you can. I am an Indian, but I want to live like white people, and I want to have everything that white men have got. White men have Congressmen and money; we have not. We want to live like white people; we have a council here we have tried to form the same as white people; we used to have buffaloes here, but they are all gone; we do not want anybody to disturb us from this reservation; we wish to live here; we do not want any man to come here and ask us for our land any more. You come here to know the agency affairs; I wish you would go to the different creeks where we have schools, and see what we have done, and how we are getting along; there are some things you have not seen yet.

Mr. HOLMAN. We should be glad to visit all the camps; we have visited some; we have traveled pretty near the north of Clay Creek and looked at all the farms on its borders. We are pleased with the progress that has been made and hope that a comparatively small beginning will result in fine and prosperous farms in the course of a few years. The gentlemen who are here with me, appointed by the Great Council to inquire into your affairs, are able to state to you with confidence that the Great Father as well as the Great Council are interested in the progress that your people are making, and they have sent us not only to the Ogalallas and the other tribes of the Sioux Nation, but to all Indian tribes, North and South and East and West, so that we have but little time to spend at any one of the reservations or agencies; otherwise we should have gone to see all the camps of the agency. The Great Council is at this time especially anxious to ascertain the condition of the people in your agency and your nation, and the advance of your people everywhere throughout this vast region of country, with a view to do whatever can be done to promote your interests and the happiness of your children. If the boundaries of your reservation are not sufficiently definite they will certainly be better marked. The gentlemen who are with me by order of the Great Council and myself will inquire this winter when the Great Council meets to get the lines better represented, and you will be notified and monuments will be made to mark the lines on the south, north, and west, while the Missouri marks it on the east. If any of your lands are taken they will be taken with your consent and with your full knowledge. If any of your lands become the lands of the Great Father it will be by your own consent. You need have no fears for your lands. They are yours, and no man will consent that you shall suffer injustice or lose an inch of land unless you agree to it yourselves. So far as you express your desire for opportunities for opening up your farms, and for cultivating them, and the adoption of the manners and the methods of the white men, the Great Council believe, that in adopting that policy your true interests and that of your children will be promoted. Every step taken by your people to advance and improve their condition and to conform to the customs of the white man is observed with great satisfaction, not simply with the Great Father and the Great Council, but by the great body of people of this great country. Our people regard you as brethren, and there are more than one of our people whose heart beats with intense interest as you adopt the habits, manners, and customs of the white men, becoming good and prosperous, so that it is not simply the Great Father and the Great Council, but it is millions of people that are watching every step of progress you are making, and rejoicing in that progress. Jealousies may occasionally arise, and action may be slow because we do not understand the facts fully. This commission of Congress is not informed of all the details of the management of your agency. They are well aware that causes of complaint sometimes arise without any intentional injustice, but you can assure your people that as soon as the Great Council is informed of the fact of any irregularity that the wrong will be promptly redressed. The council which you have organized is in harmony with the Government of the white man, and, of course, we feel that any steps taken among yourselves to promote your interests according to your own

good judgment ought and will be encouraged. Surely the chiefs of the Ogalallas, the braves of that nation, will see the great advantage of imitating the white man, and promoting the prosperity of your whole people, so that your children after you may enjoy higher blessings than those which you possess.

LITTLE CHIEF, of the Cheyennes, said :

I never made a speech yet, but I am going to make one. Here are some papers that I wish you to read [handing Mr. Holman some papers].

Mr. HOLMAN (after reading papers). I have read them.

LITTLE CHIEF. The Great Spirit when he distributed land to the different tribes of people he gave them this land and the Black Hills and that is the reason that I wish to make a speech to-day.

Mr. HOLMAN. We will be glad to hear it.

LITTLE CHIEF. When I was in Washington, the Great Father told me that these lands were mine; I told him my fathers died in this country, it was my land, and I was going to come back to it. When a man has anything he has a right to talk about it, but when he has not anything he has no right to talk at all; but the land is mine and I am going to tell these Congressmen about it and let them know it is mine. When I was in Washington the people did not call this the Ogallala Agency; they called it Red Cloud's Agency, and every man while I was in the Eastern States said this was Red Cloud Agency and that he was the one to have the agency; several other chiefs were down there to see the Great Father, but I was the first man that made a speech down there. I am for the Ogallalas and Red Cloud for the Cheyennes; me and him draw out of the same commissary and both have equal titles; we have our agency together, me and Red Cloud. The rations they promised to let me have I have not received them yet, and never received any work cattle and wagons; what the Great Father promised me that I should have I have not received yet. I am very poor, I and all my people; they have not any plows, they have not got nothing; I have not got anything in the way of building houses, and nothing to break the ground with; I cannot do it with my hands. The Great Father said when I was down there that there was a saw mill here and we would get lumber to build nice houses; that is the promise that I got from the Great Father. The Great Father has not given me nothing yet, and anything that I want I have not got yet; even there are months at a time that I do not get any rations; I want to know what the agent has done with my rations. You come out here to know everything, everything that we draw here, some of the things we have not got; me people never draw anything at all; we have not drawn anything yet; young men draw stuff, and they do not get what they ask for; they cannot get stoves in exchange for broken ones; I want you to see about stoves, too. We want you to look around; there are lots of things we do not get, and we want you to see for yourself, and I want you to come over and see what I have got and see if I have got anything that has been given to me. The Great Father gave me this cane and said settle down on White River, and I am going to settle down there and take up that portion of the land on White River. I want you to tell him what I have told you; you are a good man and you must be smart, and we want you to look around and see what is needed. The Great Father has promised me these things, and everything I said is good; this is a fine day, because I am going to make a speech; the Great Father made everything look fine, because I was going to make a speech to-day. I am glad to hear that we have a new President; we call the President the Great Father. Another thing, I did not have anything to eat last winter; I eat dead horses all through the winter; I am getting thin; I have not anything to eat. I want you to look at me yourself; I am getting poor; all these people know that I have done that; there is none of them that can dispute that I have not. Lots of my young ones have been suffering and died. I am dependent on you; I am a good man; you are a good man; I never talk, but I am making a speech to-day. Everything that I tell I want you to tell the Great Father. The Great Father and all the head men went out and we have a new Great Father and a new lot of men. This man [pointing toward the agent] made me suffer. I want you to take him with you; we do not want him any more; I wish you would take him along with you. The Great Father told me that any agent that did not treat me right to take him up and send him home; I want you to take him quietly away with you. If anybody here had rations to issue to me I would have food for my young ones.

Mr. HOLMAN. Little Chief, you have been here but a short time in the land of your fathers. You and the Sioux are brethren. You are the same blood. The Great Father thought it was wise that you should come back among your kindred as you did not like the Indian Territory, but the Great Father said to you when you came back that you came back upon a promise made by the Great Father to you, and you see therefore how carefully the Great Father carries out his promises. He promised you that you should come back to your kindred and you see how faithfully he carried out that promise, but he said to you when you came back that you ought, for the benefit of your people, to settle down and cultivate the land. He mentioned to you

the rich lands of the White River that would furnish you good homes and good lands for cultivation, and for your flocks and herds; but, Little Chief, you must not forget that you have not acted according to the understanding of the Great Father that you would plow the land as soon as the plows came. You have marked out no lands for the farms of your people. You have not made places for your herds and cattle down on the White River. Now, Little Chief, ought not you to act in good faith towards the Great Father and carry out the understanding that you were to settle down on White River, and cultivate the land and adopt the methods of white men? You belong to a brave race of people like the Sioux. You expect the Great Father to act in good faith, and ought you not to act in good faith towards the Great Father; ought you not to make preparations to establish your homes in the lands that were spoken of in the White River valleys? And if you do, all the plows, harrows, and wagons, and reapers, that you may need for the purpose of cultivating your land and that you will use will be furnished by the Great Father, and he has so promised. The Great Father is very much gratified that your brethren of the great Sioux Nation are living together in peace, and I will report to the Great Father all that you have said. I am sure that there must have been some misunderstanding between you and your agent; I am sure that there was no intention of doing you any injustice; you are entitled to the same rights as the Great Sioux Nation; you are parties to the same great treaty, and I feel that you must have misunderstood what was transpiring, and that as great an injustice has not been done as you complain of; but in any event we will report your speech to the Great Father, and I am sure you have faith enough in him from his good faith in you, that he will do justice to you as soon as he can; but I must still say that the Great Father believes that your prosperity and the prosperity of your people depend upon your adopting the manners of the white men, and the cultivation of the land and raising cattle, building homes to the end that your people may be more prosperous, your homes more comfortable, and your children better educated. I will report to the Great Father in regard to your statement that he promised you a new agent, and if you are not laboring under a mistake, I will assure you that the Great Father will see that the promise is carried out.

LITTLE CHIEF. He has promised us that they would start an agency for me, and that me and Red Cloud should have the same agency.

MR. HOLMAN. We will report the facts to the Great Father; and in closing this conference permit me to say that the gentlemen here with me and myself have been very much instructed by the speeches which have been made. Red Cloud and Young-man-afraid-of-his-horses have spoken well. Misapprehensions, I apprehend, have arisen at this agency, but I am sure that if any ground of complaint exists the remedy will soon be applied. I feel sure that the agent who has had charge of your affairs hitherto, if informed that any injustice has been done you by mistake, will make haste to correct the injustice. We will report all the facts that have come to our knowledge to the Great Father, and say that ample and complete justice shall be done as to all the matters to which you have referred. Surely you will permit that letter written four years ago by instructions of the Great Father to be read to you, and seek to carry out the understanding in that letter by settling on your farms and opening them up and making your people industrious, with comfortable homes; and while Red Cloud and Young-man-afraid-of-his-horses have spoken well, you, Little Chief, have spoken earnestly for your people.

Chief WILD HOG said:

I trust that these people who have been jealous will drop their jealousies and live in peace.

MR. HOLMAN. I hope that you will go and gather all these chiefs together and shake hands with them.

WILD HOG. If the agent had issued any wagons we would have gone on and built houses, but he did not furnish us any wagons and we did not want any house. If you give me wagons and work-horses, I will go to work and break up the ground. The first thing that I wish to get right off is a mowing machine; the grass is getting dry and we want to get it cut. This band of Cheyennes are very poor; they have no wagons and we want to get wagons for them right away.

MR. HOLMAN. We will report what you have said to the Great Father and do the best we can for you and your people.

LITTLE CHIEF AFRAID-OF-HIS-HORSES. There are three things I forgot. We want to go up and see the Crow Indians and the Arapahoes on the agency; we meant to ask of the Great Father, if he came, but he did not come, and we want you to report it; we also want permission to have a sun dance. And when our children are sent to Eastern schools and die down there we want their corpse brought here to be buried; some die there that we never get the corpse.

Mr. HOLMAN. We have heard what has been said and will report the words to the Great Council. The Great Father, if he were here, would not permit the sun dance to be performed; I understand that the Great Father does not wish it continued; I know that if he were present he would say, "Chief Young-man-afraid-of-his-horses, you wish to adopt the customs and manners of white men, and are very anxious to do everything you can in the interest of your people, and we advise you that this custom is not right according to the judgment of white men, and if discontinued would be to the advantage of your people."

Chief NO WATER said:

I have never seen the Great Father yet and never saw you, but I have always tried to talk straight whatever I say. You came out here to know what is wanted here. The land that I am standing on one Great Father came out here and told us that as long as we wanted this it should be ours. That was the talk in the past, and on the strength of that I have been here ever since. You said you came here to know what was wanted, and I supposed you would stay here a number of days and see the number and the rations, what they are given to eat. You came here to see everything for yourself, and you are going off without seeing anything. The agent and I never have any quarrels together at all. I wish to talk to-day, but I am not going to say anything against him. If I tell you something, I want you to listen to me with a good heart.

Mr. HOLMAN. We have looked into a few of your houses and seen how your people live; we have tried to see as far as we were able to with the time we have the progress you are making in the cultivation of your lands; we have done the best we could with the short time at our disposal. We have made all the inquiries we could; we have heard the statements of some of the leading men of the nation; we have got a reasonably fair idea of the condition of the people of this agency; we have done the best we could and will report what we have learned to the Great Council. I feel sure that if any injustice has been done to any of the people of this agency the remedy will be applied and justice will be meted out to them, and the Great Father and the Great Council will do all they can to promote the interest and welfare of your people. You must believe that the Great Father will act wisely and justly; he has never intentionally spoken with a double tongue, but his people can certainly trust that if anything has gone wrong that everything will be righted as far as it can be done, for we are sometimes mistaken as to what has been done and we ought to try to avoid speaking unjustly, and certainly all the people here can trust in the good faith and good wishes of the Great Father. We wish to hear the statements from some men about the business of the Indians here, and we have very little time to hear it, and we have to go to a distant point for that purpose.

Chief STANDING ELK said:

Here is my hand and heart; I can understand everything that I say. These are all my friends; what the Great Father promised me is all true, and I remember all. To-day I heard that you were coming and was looking for you; I wished to see you, and I am very glad to see you to-day. All of my friends around here are trying to follow the white man's way, and I am trying, too. I have put on the white man's way, and am trying to take care of myself. I am always glad to see a man that is a white man. I wish that every Indian had their way and dressed like a white man. Whatever the Great Father promised me I am willing to take it, and the way is right for me, and I am trying to make my living myself. I am very glad to see you and shake hands with you.

Mr. HOLMAN. We will report all these things to the Great Father and he will be anxious to hear the great confidence that you repose in him.

Chief PLENTY BEAR said that he would rather present his speech in writing, which he did. The same is hereto attached as handed to the committee:

PINE RIDGE AGENCY, DAK.

We wish to have three hundred and twenty acres apiece of our land and a patent for the same, and also want to know where our lines run, and have it surveyed; and we want a council house built. We also want a guard-house built, and we want plows, drills, harrows, cows, oxen, mowing machines, and a grist mill, and all kinds of seeds to plant. We want to farm and live like white men and try to make our own living ourselves.

PLENTY BEAR

DEVIL'S LAKE AGENCY, DAKOTA TERRITORY.

JOHN W. CRAMZIE.

JULY 27, 1885.

JOHN W. CRAMZIE, agent for the Devil's Lake Sioux, Pembina, and Turtle Mountain band of Chippewa Indians, in reply to questions by the committee, made the following statement:

There were, during the last year, two industrial boarding schools in operation about 7 miles east of the agency. They were located by one of my predecessors, Mr. Forbes, some ten or twelve years since, under the impression that the agency would be located at that point.

One of these schools is for boys alone, the other for girls of all ages and for boys of ages not exceeding twelve or fourteen years.

There are under control of this agency about nine hundred and twenty-five Indians, all of the Sioux Nation. These Indians are scattered all over the reservation, cultivating farms in severalty.

There are about two hundred children of school age on the reservation. Last winter a day school was taught at Crow Hill by a native, under the auspices of the Presbyterian Church. This school received no Government aid.

The industrial boarding school for boys and girls received last year from the Government, in payment for teaching, \$3,033.33, being at the rate of \$12.50 for each scholar for six months.

The scholars at the other school are clothed and subsisted by the Government, and the teachers therein are paid stated salaries per year. The total cost of said school, including salaries of all employés and teachers, and for subsistence during the last fiscal year was—

Amount of vouchers issued for contract school.....	\$3,033 33
Amount of salaries paid for boys' school.....	2,000 00
Total expenditures for subsistence and clothing and general running expenses of both schools, about.....	7,180 28
Total.....	12,213 61

One of these school buildings is of logs, the other a frame house.

In these schools the girls are taught the usual branches of an English education, sewing, crochet, washing and ironing, cooking, dairy work, and such as is usually taught in the States to white girls. The boys are taught farming, care of stock, and the ordinary branches of an English education.

All the vegetables used by the schools are raised by the school children, assisted by the industrial teacher; in addition there is a field of corn, and about twenty acres of oats cultivated. In connection with the schools no Indians are employed; however, some of the boys assisted and worked at the grist mills, but they were paid no wages. I do not think it practicable yet to employ Indians as teachers. There are none at this agency sufficiently advanced.

Sixteen boys from this agency attended the Feehanville school in Illinois about one year; some boys and girls from this agency are now at the Santee Industrial School of the Presbyterian Church in Nebraska. No others have gone away to school.

The Indians here generally take an interest in the education of their children.

The lands embraced in this reservation are of excellent quality and compare favorably with any tract of the same size in Dakota.

Of the 925 Indians under this agency, none are located about the agency, except those under Government employment. The Indians are located on separate farms. There are no villages on the reservation.

The last annuities to these Indians were paid two years ago. Aside from the aid to the two schools the Indians at this agency received \$8,000 last year directly from the Government; this sum, in addition to the proceeds they received from the sales of lands in Minnesota and Dakota, constituted all the aid they received last year. This money was expended as follows: \$5,000 for employés; the balance for food for the destitute and clothing for all, purchase of agricultural implements, animals, and material for building houses.

The Indians usually occupy log houses built by themselves. I furnish doors, windows, flooring, and roofing as far as I can.

The sale of surplus products of these Indians is usually made by themselves. Sometimes I send a man with them to see that they are fairly dealt with. About every Indian that has a team raises a surplus to sell. They are generally contented and prosperous.

I employ Indians as follows: 2 apprentice Indian boys in the blacksmith shop, 2 in the carpenter shop, 1 assistant farmer, and 1 teamster and laborer.

All the freighting done for the agency is by Indians paid at the current prices.

Fifty cows were sent here some eight or ten years ago and issued to the Indians. A majority of them were benefited by this issue and have raised a good deal of stock from them.

Last year I received twenty yoke of oxen for the Turtle Mountain Indians and thirty yoke for this agency. The thirty yoke here are still retained and worked by the Indians in breaking lands. As to the Turtle Mountain Indians, the result is not yet ascertained; it is the first issue of cattle to them.

The Indians here own considerable cattle, and have received twenty span of mares since I have been here. These were given to the most deserving; they raise colts. I have a fine stallion which is taken care of by an Indian.

The progress of the Turtle Mountain Indians is slow, but as good as can be expected. They are surrounded by white men. This breeds discontent and retards their advancement.

Question (by the chairman). I herewith furnish a statement of the officers and employes of this agency, including teachers employed during the last fiscal year, their salaries, and the amount paid for labor beyond the amount paid to regular employes:

Statement showing amount paid for regular employes during fiscal year ending June 30, 1885, at Devil's Lake Agency.

Third quarter, 1884.....	\$1, 144 78
Fourth quarter, 1884.....	955 65
First quarter, 1885.....	1, 080 33
Second quarter, 1885.....	1. 315 00
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Total.....	4, 495 76
The above is made up as follows:	
Physician (M. J. Drabelle).....	1, 020 65
Clerk and storekeeper (William Dobson).....	1, 000 00
Blacksmith (Louis Swanson).....	720 00
Carpenter (Antoine Buisson).....	720 00
Assistant farmer (Indian).....	240 00
Teamster and laborer (Indian).....	240 00
Engineer (Indian).....	125 33
Blacksmith's apprentices (Indian).....	69 78
Carpenter's apprentices (Indian).....	105 00
Special employes:	
Three assistant carpenters, one month (Indian).....	60 00
One sawyer, two months (white).....	120 00
One harness-maker, one month (white).....	75 00
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Total.....	4, 495 76
Appropriation for farmers:	
One additional farmer (Thomas Reedy).....	900 00
Interpreters:	
One interpreter.....	300 00
Employed at Turtle Mountain:	
One overseer and farmer.....	900 00
Indian police at Devil's Lake.....	972 00
(There were 2 officers and 13 privates during the last year, at \$8 and \$5 per month. The number is now reduced to 1 officer at \$10, and 10 privates at \$8 per month each.)	
School employes at Devil's Lake Agency.	
Boys' school:	
Principal teacher (Joseph E. Brown).....	\$600 00
Industrial teacher (John Apke).....	500 00
Cook (Philomene Eichenbach).....	300 00
Matron and seamstress (Elmire Levesque).....	300 00
Assistant cook and laundress (Ann M. Giquello).....	300 00
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	2, 000 00
School for boys and girls conducted under contract with the Catholic bureau:	
Total paid under contract during the year.....	\$3 033 33
Total of expenditures for subsistence and clothing and general expenses of maintaining schools (both of the schools).....	7, 180 28

Total expenditures from the fund "proceeds of Sioux Reservation in Minnesota and Dakota."

Indians, for hay	\$240 00
Indians, for wood	800 00
New machinery for grist-mill	450 59
New machinery for grist-mill	290 59
Labor on refitting grist-mill	199 25
Labor on refitting grist-mill	28 00
Medicines for public animals	23 85
Working tools	33 70
Lumber for Indian houses	3,000 00
Material for refitting mill	9 70
Blacksmiths' coal	42 65
Machinery for mill	2 50
Carpenters working on Indian houses	702 00
Repairs of engine boiler at grist-mill	70 94
Indians, for flour	450 00
Employés :	
3 Indian assistant farmers, special for two months	120 00
3 assistant carpenters, Indians	60 00
1 additional assistant farmer, white, two months	150 00
Wheelwright for two months	150 00
1 painter, Indian	24 00
	6,847 77

A contract has been let during the past fiscal year for the erection of a boarding-school building, 35 by 100 feet, two stories high, with capacity for from 60 to 70 scholars. The contractor has failed to complete the building, and I am ordered by the Indian Office to proceed and complete the house according to the plans and specifications. Under the contract the building was to have cost \$6,600. Of this sum \$2,166 have been paid the contractor. I was not willing the time under the contract should be extended for the contractor to complete the building, as the work was not being properly done. I suppose the contractor was willing to go on with an extension of time.

I am cultivating only enough land about the agency to raise sufficient oats for the public animals, and for vegetables for the employés.

I have seven heads of horses, and the stallion mentioned, at the agency. I have no cattle, oxen, or mules. There is one yoke of oxen at the industrial school.

During the past year I have erected an agency office, a dwelling-house for the agency clerk, a blacksmith-shop, a carpenter-shop of two stories, the upper story for paint and harness shop, and a bakery for the school-building.

There are 10 privates and 1 officer, all Indians, on the police force.

There is one white farmer, and an assistant, who is an Indian. The farmer acts as chief of police. The policeman stationed at the agency receives rations.

The Indians at my agency here are Sioux. Those under my charge at Turtle Mountain are Chippewas, and mainly half-breeds, and are in a very unsatisfactory and unsettled condition, but they are very much attached to that locality. I have not given the subject any thought, but the conditions would, in my judgment, have to be very favorable to induce them, especially the half-breeds, to remove to the Indian Territory.

STANDING ROCK AGENCY, DAKOTA TERRITORY.

JAMES McLAUGHLIN.

AUGUST 1, 1885.

In reply to questions by the committee, James McLaughlin, being duly sworn, made the following statement:

I am Indian agent at the Standing Rock Agency, Dakota. I have been agent here since October 1, 1881; have been in the service continuously since July 1, 1871; was agent at Devil's Lake prior to coming here.

SCHOOLS.

There are two boarding-schools at this agency; the industrial boarding-school, located at the agency, and the industrial farm school, located 16 miles from here. The average attendance at the school here has been 115 throughout the fiscal year 1885; at the industrial farm school during same period, 50. Girls of all ages and boys up to

the age of 12 attend the boarding-school here, and boys over 12 years of age only attend the industrial farm school. The work at the school here consists in general housework; that is, cooking, laundry work, cutting and making clothing, and their regular lessons in classes. The boys being of ages that they are not very strong, they have no regular work other than to bring in wood, cultivate the garden, and look after the cows. The course of study is reading, writing, geography, arithmetic, grammar, and drawing lessons.

At the farm school the same class of studies is pursued as here, to which is added instructions in farming in all of its branches. They provide their own fuel. The farming consists in raising vegetables for the use of the school, together with oats, corn, wheat, peas, and procuring their hay for subsistence of stock used in conducting the school. The boys alternately perform labor in the fields and carry on their studies.

There are employed in the agency boarding-school 1 male and 7 female teachers; that is, 1 principal and 2 assistant teachers, 1 industrial teacher, 1 seamstress, 1 cook, 1 laundress, and 1 matron. All are females except the industrial teacher, and all are whites.

At the industrial farm school there are 7 teachers, being 3 males and 4 females, employed as follows: 1 principal, 1 assistant, the industrial teacher, mechanical teacher, laundress, seamstress, and cook. All are whites.

There are cultivated at this school 65 acres.

There are four cows used at the boarding-school here. At the farm school there are 6 cows, a number of hogs, pigs, and chickens, one pair of horses, one pair of mules, and also a pony for herding purposes, and one yoke of oxen. The agricultural implements in use are one mower, one reaper, one seeding-drill, 3 lumber wagons and 1 light wagon, 3 plows, 2 harrows, and 2 shovel plows.

There were 4 day schools in operation during the past year; that is, one, with an average attendance of 60 scholars, in operation throughout the year; the other three were only constructed during the past winter and in operation during May and June of the year; the average attendance at one was 20, the second 19, and the third 19.

I have also constructed another day school, which will be ready for operation September 1, making in all five day schools.

In connection with each day school there is a room in the building for the occupancy of the teacher.

There were employed at these day schools, first, at the school with an average attendance of 60, one half-breed teacher and his wife, a white woman; at one of the other schools a full-blood Indian; at another a half-breed girl, and at another two full-blood Indian girls.

The day-school building, with a capacity for 60 children, cost \$1,200. At this school the midday meal was furnished to the children, the girls preparing the meal under the direction of the female teacher. The other day-school buildings and their furniture cost about \$700 each.

There was one day school, in addition to those mentioned, operated during the year by the American Board of Foreign Missions of the Presbyterian Church at the Antelope settlement on the reservation. All the expenses of this school were borne by the board. The teacher at this school was a full-blood Indian from the Sisseton Agency, and was paid at first \$20 per month, but latterly \$30 per month. The average attendance at the school was 11.

The Episcopal Church is establishing a mission at Oak Creek, 35 miles south of the agency, and propose to establish a school in connection therewith.

I would have established a school at the Antelope settlement, but the American Board having commenced work there, I went 12 miles farther up the river to Gray Eagle settlement, and established the school with the capacity of 60 children, that will be opened September 1.

The day schools will during the coming year be under the charge of full-blood and half-breed Indians exclusively, except the white wife of the half-breed Indian already mentioned, who will be employed as heretofore.

The teachers in both boarding-schools will be the same as during the past year.

The teachers at the boarding and Government day schools are all Catholics.

There were 6 girls and 7 boys returned from Hampton, Va., 9 boys from Feehanville, Ill., 2 boys from Saint Meinrad, Ind. These are all of the children returned from school since I have been at this agency.

There are now twenty-six boys at Clontarf, Minn., and there are seven girls and ten boys at Hampton, Va.

Of those who have returned one boy is a teacher at a day school, two boys are apprentices, one in the harness and one the blacksmith shop, one boy is a stable-man at the agency, two girls are teachers in the day schools, and one girl will be employed September 1 as teacher at a day school. Two of the six girls and one boy have returned to Hampton, Va., for another three years' course. One girl is married to a half-breed boy, a school companion of hers, and has gone to the Crow Creek Agency. All

have, or will at an early day have, employment in this agency under the Government, except those who have returned to Hampton and the one girl who is married and a boy who married a daughter of Sitting Bull, and who has partially relapsed.

All of those who have returned from school I think would have relapsed into the habits of the tribe but for the fact they were given employment by the Government at this agency, except Rosa C. Bearface, who was a girl of great force of character.

COMPARATIVE MERIT OF THE SCHOOLS.

I fully believe that the true system of education for the Indian is at his home on the reservation, for the reason that as the child advances the parents are receiving a share of the benefit and what the child acquires there he will hold. Whatever elevation can be given the Indian child by education on the reservation will be retained by it. I am also in favor of the education of a certain number of the brightest boys and girls off the reservation to become teachers after they have passed their preparatory studies on the reservation. Those pupils sent to eastern schools have an advantage in seeing the way the whites live, acquiring, during their trips going and coming and whilst at school, a knowledge of the comforts and progress of civilization.

Those children educated off the reservation should be specially trained to teach day and industrial schools on the reservation.

The Indian teachers now employed and to be employed at this agency were educated, two in Minnesota, one at the agency and in Illinois, three on the reservation and at Hampton, Va., one in Saint Louis, and one in Iowa.

FARMING IN THE AGENCY.

There are now cultivated at this agency, approximately, 3,000 acres of land, 2,850 acres of which is cultivated by Indians on their own account, mostly in corn, potatoes, squashes, and other vegetables, with about 300 acres in oats and 100 acres in wheat. This year the crops are, up to this time, excellent, and promise a large yield.

Since I have been here there have been issued to the Indians for farming purposes, as follows: In 1884, 125 yoke of work cattle; during the present summer, in June, 100 yoke of work cattle. Of farming implements they have received 210 wagons, and harrows, plows, scythes, hoes, and axes sufficient for their use. I have 1 thrasher for the use of the Indians, 5 mowing-machines, 4 reapers in use and some that have never been in use, 18 hay-rakes. Apart from the above there are 25 mowers bought and owned by individual Indians.

The surplus crops of the Indians, including oats, corn and potatoes, and hays, have been sold to the traders and contractors.

There is employed in aiding the Indians in farming one head farmer, a half-breed, and two laborers, one of whom is also a half-breed, and two additional farmers. The Indian reservation, which is quite extensive, is divided into twenty farming districts. Each of these districts is under the charge of a full-blood Indian farmer who receives \$10 per month for nine months of the year.

The head farmer is stationed at the agency, and his work takes him to all parts of the reservation.

The assistant farmers are located, one 25 miles north, and the other 32 miles south of the agency. They are white men, selected here.

Residences are furnished for the head farmer, physician, chief clerk, issue clerk, blacksmith, carpenter, and wagon maker, harness maker, and the two laborers.

I have shops for the blacksmith, harness maker, and carpenter, and wagon maker.

Supplies are furnished for the harness maker and his three Indian apprentices on requisitions made by the agent in the annual estimates. The work is such as is done in harness shops generally, being mostly repairs. All of these repairs are free to the Indians, as well as the work done by the carpenter and blacksmith.

The two laborers referred to are employed by the month at general labor in assisting in farming and other work.

The two assistant farmers have been here two weeks, employed in harvesting and haying.

I generally save about 75 tons of hay, but will put up about 100 tons this year. This work is entirely done by the regular employés and by persons suffering punishment for Indian offenses.

LIVE STOCK.

In addition to the four cows at the boarding school I have for the agency the following live stock: 13 mules and 7 horses, and 1 pony; 2 mules, 2 horses, and 1 pony being employed at the farm school; also one yoke of oxen.

Since I have been here I have distributed to the Indians 3 mules and 1 horse; also

351 cows, 20 calves, 16 bulls, and I have butchered from the farm school, I think, 29 head of cattle for the use of the Indians.

I received in 1883, 200 cows and 8 bulls, which I was instructed to hold in a common herd. I had them herded during the months from July to November, inclusive, by 2 Indians, at \$1 per day each. At that time, in October, I had received my beef cattle for the then current fiscal year. As soon as the weather was sufficiently cold to slaughter, I slaughtered sufficient for the winter issues, and after getting those killed out I then placed the stock cattle with the remaining portion of the beef cattle and kept them there until the following June, when, under authority of the Department, I issued them to the Indians of the agency, 151 cows, 20 calves, and 6 bulls; the balance were lost during the winter. I put up 250 tons of hay that year for the cattle with the agency employes.

I employ a chief herder at \$2.50 per day from October 1 to June 30 of each year. Seven assistants at \$2 per day each until the fall killing, then five until the 1st of May, and then three until the end of June. From July 1 to October 1 the contractor is required to furnish beef as required for use.

I received last year about 4,258 head of cattle for beef issued to Indians.

The beef cattle are brought to the corral by the contractor the night previous to issue. They are the next morning inspected by an Army officer, weights taken by him as well as by myself and the contractor. The animals are killed then, and the hides and offal belong to the Indians who dress them, and the same course is followed substantially with the herd delivered in October.

The loss of the stock cattle was caused by not being sheltered the severe winter and the two year-old cows dropping their calves too early.

Of the stock cattle issued to the Indians I know of only three deaths, and the increase is considerable. The Indians take good care of these cattle by my insisting upon it.

I think the policy of issuing stock cattle to Indians should be done sparingly. A few might be issued to worthy Indians every year.

SQUAW MEN.

As a rule the presence of white men married to Indian women among the Indians is detrimental to the progress of their civilization. There is occasionally an exception to this rule. When I first came to this agency I expelled from the reservation twenty-two white men married to Indian women, because I believed their presence was detrimental to the progress of the Indians, participating in and interfering with the issue of rations, conveying whiskey to the Indians, purchasing stock of the Indians, and taking it from the reservation to sell to white men. There are now only three white men married to Indian women on the reservation.

AGENCY POLICE.

There are now twenty-seven Indian police at this agency, including a captain, two lieutenants, and twenty-five privates. All of them are now at the agency. Usually only four are here, the rest being in their respective districts. Each one of them who is married has a house of his own and farms. They only receive their treaty rations when at the agency or elsewhere.

INDIAN FARMING.

Within 5 miles of the agency there are from 175 to 190 Indian lodges. All of these have at least a garden patch, and there is not an Indian in the agency but is engaged in farming in some degree. The farms will run from 2 to 20 acres and the garden patches from $\frac{1}{4}$ to 2 acres.

A few of the Indians were farming before I came here; but the real movement in the direction of farming began within the last four years.

There was January 1, 1885, under the charge of this agency, 4,480 Indians. Of these about 1,200 are of school age.

AGENCY DISBURSEMENTS.

I received during the fiscal year 1885 and disbursed about \$30,000 in cash for pay of employes, including school teachers and purchase of two teams of horses and two teams of mules, and for purchase of material and construction of a day-school building. Five hundred dollars of this sum was expended for purchase of lumber and fuel for agency and schools other than the farm school.

EMPLOYÉES.

I submit herewith a list of all employés at this agency during the last fiscal year and the amount paid to each.

	Description.	Occupation.	Amount received.
James McLaughlin	White	Agent	\$1,700 00
Charles Primeau (2 months)	do	Interpreter	66 30
M. L. McLaughlin (10 months)	do	do	333 70
Edward S. Hart	do	Physician	1,200 00
Harry Clark	do	Clerk	1,200 00
James D. Merrill	do	Issue clerk and storekeeper	1,000 00
Bernard Prange	do	Carpenter	900 00
Louis Primeau (2 months)	Half-breed	Head farmer	151 63
George H. Fairbault (10 months)	do	do	748 37
William F. Key (3 months)	White	Harness maker	225 00
John G. Tritton (9 months)	do	do	675 00
Frank B. Steinmetz	do	Blacksmith	900 00
Charles A. Duff (7 months)	do	Assistant farmer	351 66
William Whitsel (3 months)	do	do	150 00
Joseph Primeau (9 months)	Half-breed	do	450 00
John Gordon (5 months)	White	do	248 34
William Whitsel (4 months)	do	Additional farmer	302 50
Charles A. Duff (5 months)	do	do	372 50
William Pampin (3 months)	do	do	225 00
Total			11,200 00
9 Indian apprentices			1,260 00
1 Indian stableman			240 00
2 Indian laborers			360 00
8 Indian farmers (9 months)			720 00
20 Indian farmers (3 months)			600 00
Total			3,180 00
<i>Industrial boarding school.</i>			
Gertrude McDermott	White	Principal teacher	600 00
Mary Schoule	do	Assistant teacher	500 00
Rhabawa Stoup (3 months)	do	do	125 00
Martina Shevlin (9 months)	do	do	375 00
Joseph Helmig	do	Industrial teacher	420 00
Matilda Catney (3 months)	do	Matron	120 00
Adele Eugster (9 months)	do	do	360 00
Rose Widour	do	Cook	360 00
Anselma Auer	do	Seamstress	360 00
Adele Eugster (3 months)	do	Laundress	90 00
Josephine Decker (9 months)	do	do	270 00
Total			3,580 00
<i>Industrial farm school.</i>			
Henry Hug (3 months)	White	Principal teacher	150 00
Martin Keuel (9 months)	do	do	450 00
E. P. McFadden (3 months)	do	Assistant teacher	125 00
Rhabana Stoup (9 months)	do	do	375 00
Jonaur Huber (3 months)	do	Mechanical instructor	120 00
John Gordon (4 months)	do	do	161 33
Giles Laugel (5 months)	do	do	198 67
John Apko (3 months)	do	Industrial teacher	120 00
Barney Gordon (9 months)	do	do	360 00
Placida Schaefer (3 months)	do	Cook	90 00
Scholastica Kunder (9 months)	do	do	270 00
Francis Olinger (3 months)	do	Laundress	90 00
Theresa Markle (9 months)	do	do	270 00
Francis White Cow (3 months)	Indian	Seamstress	90 00
Matilda Catany (9 months)	White	do	270 00
Total			3,140 00
<i>Cannon Ball day school.</i>			
Aaron C. Wells (10 months)	Half-breed	Principal teacher	415 76
Josephine Wells (10 months)	White	Assistant teacher	399 13
Total			814 89
<i>Day school No. 1.</i>			
Claude Bow (2 months)	Indian	Teacher	85 79

	Description.	Occupation.	Amount received.
<i>Day school No. 2.</i>			
A. V. Lariviere (2 months)	Half-breed.....	do	83 79
<i>Day school No. 3.</i>			
Rosa Bearface (2 months)	Indian	do	50 27
Francis White Cow (2 months)	do	do	40 22
Total.....			90 49
<i>Irregular employés.</i>			
Indians		Mowing and harvesting	180 50
Do		Herding beef cattle	3,405 50
Whites.....		Special carpenters, masons, &c	560 00
Total.....			4,146 00
<i>Indian police.</i>			
2 officers and 30 privates			1,992 00

LOCAL ATTACHMENTS.

The Indians of this agency are strongly attached to the localities in which they live. The land here generally is good, somewhat sandy, but very productive, subject, however, to drought, and with considerable timber along the Missouri River.

Most of the Indians live in houses built by themselves; at least 800 families so live.

I believe the Indians would discuss the question of disposing of their lands or a portion thereof at this agency dispassionately, but I don't believe they would consent to dispose of any part of it voluntarily, but they are very anxious to have the limits of their lands in this agency defined and to hold it as a body separate from the other agencies. They speak of the Indian Territory as the "hot country," and have a dread of going there.

The Indians do very little fishing in the Missouri River or elsewhere. They are in the main content to depend upon the supplies furnished by the Government, and only engage in farming under constant pressure; but a few of them are beginning to appreciate the value of labor and its results.

There are 3 Catholic missions and 4 Catholic priests at this agency.

UNITED STATES INDIAN SERVICE,
Standing Rock Agency, Dak., August 5, 1885.

MY DEAR SIR: I have the honor to inclose herewith a statement of my views touching the purchase of Indian produce by the Government, as requested in your communication from Mandan, Dak., dated the 2d instant, it being a continuation of my statement made before the honorable committee while at this agency.

Yours, very respectfully,

JAMES McLAUGHLIN,
United States Indian Agent.

Mr. JAS. C. COURTS,
Clerk Congressional Committee.

MARKET FOR INDIAN PRODUCE.

That I may be the better understood, I will first quote a circular letter from the Indian Office which requires Indian agents to provide forage for the Government stock of their respective agencies, and which is as follows, viz:

[Circular, No. 44.]

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, March 25, 1880.

Indian agents, or other officers in charge of agencies, are instructed to cut and cure a sufficient quantity of hay, and to plant, cultivate, and harvest sufficient grain to feed the stock belonging to their respective agencies, until crops can be raised the succeeding year.

No purchase of said articles, for use as above stated, will, after this fiscal year, be

authorized or made unless it can be satisfactorily shown to this office that the crops failed, their cultivation was interfered with, or that the same were destroyed by drought, or other unforeseen circumstances, and for which the agent was not responsible.

Estimates for forage of any kind, for use after July 1, *must not be made*, unless the above-mentioned circumstances can be clearly shown to exist.

E. J. BROOKS,
Acting Commissioner.

From the foregoing office circular it will be seen that agents are obliged to provide, without purchase, the hay and grain required for subsistence of the stock belonging to their respective agencies, and, to procure the necessary forage, it requires all available employes in plowing, seeding, haying, harvesting, &c., during the most important seasons of farm labor, and, as at present, this has to be done to the unavoidable neglect of general work among the Indians in directing and assisting them.

I am fully convinced that the interests of the service demand the rescinding of "Circular No. 44," and the discontinuance of agency farms, so that the employes can devote their entire time to the more important work of instructing and assisting the Indians in conducting their farming operations in a systematic manner.

The Indians of this agency, and doubtless of many others, can furnish all the forage required for use of the Government stock, and with the discontinuance of the agency farm, the hay and grain required could be purchased from them at market price or fair valuation.

The want of a market for the surplus produce of the Indians is a very great drawback at this agency, and if they had a sure market with fair prices *in cash* for all surplus raised, it would not only be an encouragement to the industriously inclined, but it would arouse the more indifferent to similar efforts.

I would also suggest, which appears to me practicable, that, at the letting of contracts for the Quartermaster's Department at the military posts throughout the Indian country, the contracts might be made so as to give Indians an opportunity of furnishing such quantity of hay, oats, corn, fuel, &c., as they might be able to deliver at contract prices, subject in every respect to the requirements of the contract, and as all Government contracts contain a stipulation, increasing or diminishing the quantity contracted for, 25 per cent., I am therefore led to believe that a market could thus be furnished for the Indians without incurring loss to any branch of the service, and would certainly prove beneficial to the Indians.

The incentive that such a market would give would stimulate industry among the Indians, who in a few years would be able to furnish all forage and fuel for the Quartermaster's Department at posts contiguous to their respective agencies, and the industrious habits that this more profitable employment would inculcate would certainly have a powerful uplifting tendency.

UNITED STATES INDIAN SERVICE,
Standing Rock Agency, Dak., August 11, 1885.

DEAR SIR: Yours of the 7th instant from Mammoth Hot Springs, Wyo., is received, and in reply have the honor to state that the chiefs who addressed the committee here on August 1 spoke in the following order:

Two Bears, head chief of Lower Yanktonnais Sioux.
Charging Bear (or John Grass), head chief of Blackfeet Sioux.
Mad Bear, second chief of Lower Yanktonnais Sioux.
Gall, subchief of Hunkpapas Sioux.
Running Antelope, principal chief and orator of Hunkpapas Sioux.
Goose, deposed subchief of Blackfeet Sioux.

Very respectfully, your obedient servant,

JAMES McLAUGHLIN,
United States Indian Agent.

JAS. C. COURTS, Esq.,
Clerk Congressional Committee, Portland, Oreg.

WILLIAM S. KNAPPEN.

MANDAN, DAK., August 3, 1885.

WM. S. KNAPPEN, being duly sworn, in reply to questions by the chairman, made the following statement:

Question. Please state your place of residence and any knowledge you may have of the destruction of timber on any Indian reservation, and all of your knowledge on the subject.

Answer. I reside at Fort Pierre, Dak. I came there 5 years ago last April. During

that time I have seen a large portion of the timber land in the neighborhood of Fort Pierre stripped of the timber. I should think a thousand acres has been stripped of young timber, about equally divided between ash and cottonwood. It was mostly taken across the Missouri River and sold to different parties in the city of Pierre. The Indian Agent Swan has given permission to two white men named Waldron, father and son (the elder is United States commissioner at Pierre), to cut timber on the reservation, and they employed the Indians to do the work. They cut during the past year, I think, 200 cords. The Indians have cut about 500 cords on their own responsibility. That cut for the Waldrons, I think, has been hauled over the river and sold there. There was a large body of timber, mostly young ash and cottonwood, in that neighborhood, but it has been mostly cut away. I do not know of my own knowledge of any other persons cutting timber on this land for sale across the river. I have lived in Dakota about 10 years and on the Sioux Indian reservation something over 5 years.

CROW AGENCY, MONTANA TERRITORY.

HENRY I. ARMSTRONG.

AUGUST 5, 1885.

HENRY I. ARMSTRONG, being duly sworn, in response to questions by the committee, made the following statement:

I am the United States Indian agent for the Crow Indians in Montana. This reservation contains about 4,500,000, acres. There are under the charge of this agency about 600 families, or 3,500 Indians.

CHARACTER OF THE RESERVATION.

Nearly all the land in the reservation is mountainous, only a small portion arable, confined to the valleys of the Big Horn, Little Big Horn, Yellowstone, and Clark's Fork of the Yellowstone Rivers. No portion of the land is susceptible of cultivation year by year without irrigation. Without irrigation cultivation would be a partial failure every year. As a pastoral region the larger portion of the reservation is unsurpassed.

LIVE STOCK.

The Indians have about 12,000 head of ponies and mules, and such as live in houses have about 800 head of cattle issued to them by the Government. All the stock cattle received by me from the Government have been issued to the Indians individually under authority from the Indian Department. These cattle are kept under my supervision, and the Indians are not allowed to dispose of or kill them. They were distributed last November—746 in all. We branded this spring 226 calves. The loss in the old or original herd during the winter was about 40. They were on the hills and in the prairie during the winter. The cattle were unacclimated, the cows young, and the bulls insufficient. The cattle do well on the reservation without feed, but subsist on the range during the winter. No horses have been distributed to the Indians by the Government which they now own.

INDIAN FARMING.

This is the second season of the agricultural efforts of the Crows. They are now well distributed on separate quarters of the reservation. There are 165 separate 5-acre lots plowed. All of them have some part under cultivation, but only a few entirely so. These lots were mostly broken up by the Government under contract with whites. The Indians broke some for themselves and considerable for the contractors. \$5 was paid last year and \$4.75 per acre this year for breaking this land. Very nearly all of these 5-acre lots will produce something this year.

Potatoes are the principal products. Some wheat and products of vines are raised. There are three farmers and four men for out-door work part of the time; they are employed to assist the Indians in farming. Not more than 100 acres are being cultivated this year by the Indians in wheat. All of them raise some corn for roasting-ears. About 20 acres are cultivated in oats and for a garden by the agency and boarding-school.

FARMING IMPLEMENTS ISSUED.

Forty-three plows, 56 hoes, 18 sets of harness, 9 double-trees, and 1 wagon were issued during the last quarter. Twenty-four wagons have been issued altogether. We

have about 30 wagons yet at the agency, which are loaned to the Indians from time to time. They do not generally return the implements loaned to them. The police often have to hunt them up, and sometimes they sell them.

RATIONS.

We issue rations every Saturday, consisting of beef and flour, and alternate weeks, coffee, sugar, bacon, baking-powder, and rice. The Indians subsist in the main on these rations. Their gardens, though, are of some benefit to them. I purchased some potatoes and wheat from them this spring, which was issued to other Indians for seed.

All of the farmers reside at the agency, but make regular trips over the reservation.

INDIAN EMPLOYÉS.

I employ no Indians outside of the schools regularly, except one, the blacksmith's apprentice, but occasionally I employ some temporarily, making hay and herding and at the mill. I pay them \$1 per day.

POLICE.

The police force consists of 1 captain and 10 privates.

These Indians have always been peaceable with the whites, and have received less attention than most of the warlike tribes.

There is no game on the reservation.

SCHOOLS.

There is only one school, an industrial boarding-school, under this agency, that is located here at the agency.

The attendance at the school during the past fiscal year was an average of about 21 children, equally boys and girls. There is a general prejudice against sending their children to school.

The children at the school attend to all of the work about the school and cultivate exclusively. The boys are all small.

Twenty-one children altogether have been sent to Carlisle, Pa., for education. Five of them soon returned, and 1 after an absence of two years. None of them have yet finished a regular course and returned.

There was an industrial school at the old agency, 120 miles west of this place. (This agency was established at this place last year.) At the old agency school there were 3 pupils when I went there three years ago. Before I left there we had nearly as many in attendance as I have here now.

The one Indian who returned from Carlisle after two years is doing well farming, and expects to return to Carlisle this year.

There is employed 1 teacher (male) in the industrial school; also a matron, and a cook who is also seamstress. These employés reside in the school building, but subsist themselves.

No religious denomination has ever established any school or mission on this reservation.

During the last fiscal year I received in cash, including proceeds of hides, \$——— for this agency, \$——— of which was expended as follows:

[NOTE.—As shown by following letter, the agent was to have forwarded the committee's statement of amount here referred to, and how it was expended, but the same was never received.—*Clerk.*]

UNITED STATES INDIAN SERVICE,
Crow Agency, August 5, 1885.

J. C. COURTS, Esq.,
Mammoth Hot Springs, Wyoming:

SIR: I inclose herewith a copy of agreement of the Crows to modification of their treaty dated June 12, 1880.

The statement in regard to receipts and expenditures for fiscal year ending June 30, 1884, cannot be prepared in time for this mail, but will be sent later.

Very respectfully,

H. J. ARMSTRONG, Agent.

AGENCY STOCK.

I have in connection with the agency 21 horses, 10 mules, 5 yoke of oxen, and 4 milch cows. Two of the latter are milked for use of the school and 3 by the employés. When the pasture is completed we expect to have 10 milch cows.

The horses mentioned are mostly used by the herders, and the other horses and mules are used by the farmers in traveling over the reservation and in the agency work. The oxen are used for the heavy work, such as saw-logs, posts, and hauling hay.

INDIAN FREIGHTING.

The Indians are good freighters and are anxious for the work, and I requested that our goods be shipped to Custer Station, intending to employ the Indians with their teams to haul to this agency (45 miles), but the contract was for the delivery of the goods at the agency by the contractor, and part of the goods have been delivered at the agency by the contractor. The year before the last the supplies were delivered at the old agency by the Indians (55 miles); but last year the Indians were engaged in moving the agency from the old site to the new, and the contractor delivered the goods to the agency for that reason.

AGENCY FARMING.

There are being inclosed for the use of the agency about 60 acres for farming, about one section for pasture, and a quarter section under the irrigating ditch for a meadow.

IRRIGATION.

There is 8 miles of ditching just being completed, which will irrigate 4,500 acres, and there is 30 miles of additional ditching located and estimates submitted therefor. The waters for this 8 miles of ditching will be taken from the Little Big Horn River. The ditch will reach about 20 of the 5-acre lots before mentioned.

The cost of the 8 miles, about completed, not including pay of engineer, is \$7,574. The work was done under contract. The Indians did none of the work. The contract was let by me under sealed proposals.

The estimated cost of the additional 30 miles of ditches is \$50,000.

I had an engineer employed on the 8-mile ditch 2 months and 8 days, at \$150 per month.

SUPPORT OF THE CROWS.

There is no reason why the Government should ever spend any money for the Crows for any purpose whatever, other than what is due them or that may become due them as the reservation is diminished. As further expressing my views in this connection I refer to the following agreement made in February last with the Crows:

COPY OF AGREEMENT.

We, the undersigned, members of the Crow Tribe of Indians, hereby agree for ourselves and our people to the following change in our treaty dated June 12, 1880, being for the segregation of a certain western portion of our reserve, viz:

That article stipulating that the sum of \$30,000 shall be paid to us annually for the period of twenty-five years shall be stricken out so far as relates to the balance of the money due us, and in lieu thereof shall be inserted the following:

Second. That for the purpose of providing funds to enable the Secretary of the Interior and Commissioner of Indian Affairs to make such permanent improvements as *irrigating* ditches, the building of houses for us, making roads and bridges, purchase of wire fencing, cooking and heating stoves, wagons and harness, farming implements, and any such other articles as are necessary to enable us to establish ourselves upon our homesteads, and for the purchase of additional subsistence when necessary, and, also, for the employment of such additional or irregular farmers as the honorable Secretary and the honorable Commissioner may authorize (in excess of the \$10,000 limited by law for the payment of employes at any one agency), for the purpose of instructing us in all matters pertaining to our occupation as farmers, &c., until the remainder of the \$750,000 paid for the segregation of the western portion of our reserve shall be exhausted, in addition to the \$30,000 already provided to be appropriated by the terms of the treaty of June 12, 1880, a further sum of \$60,000 be appropriated annually, making a total appropriation annually of \$90,000 until the remainder of the \$750,000 stipulated by the aforesaid treaty to be paid to us shall be exhausted: *Provided*, That the appropriation of the sums mentioned in this supplementary agreement does not of necessity compel the expenditure of all of the money that may be appropriated from time to time, but only so much thereof as in the discretion of the Secretary of the Interior and Commissioner of Indian Affairs after careful scrutiny, of the estimates upon which the several sums are proposed to be expended, shall appear necessary and for the best interests of the Crows, and any sums appropriated and not

expended during the fiscal year in which such appropriation was made shall stand to our credit in the Treasury of the United States to be drawn upon for like purposes mentioned in this agreement as necessity occurs.

Signed (with X mark) by—

Two People, Bull Nose, Takes Wrinkle, Medicine Crow, Sits in the Middle, Young Curlew, Fire Ben, Little Whetstone, Shaving, Long Hair, Bull that Knows, Child in Mouth, Charles Foster, Enemy Hunter, Big Ox, Big Forehead, Iron Bull, White Bull, Dog Eye, Small Waist, White Ass, Bull Chief, Mountain Chief, Blue Iron Bead, Beaver that Slides, Short Bull, Shot in the Arm, John Wallace, Yellow Face, Horrigos no Joint, Iron Shield, Swings his Arm, Walks in Middle of Ground, Flathead Woman, Two White Birds, Black Hair, White Mouth, White Forehead, War Man, Sugar, Coyote to Water, Old Nest, White Shirt, Crane in the Sky, Old Woman, Big Medicine, Old Coyote, Busy Wolf, Red Fox, Spotted Buffalo, White Man Runs Him, Worker, Fringe, The Bend, Bear Wolf, Pretty Guts, Bell Rock, Rides the Horse, Old Crow, Wood Tick, Old Spaniard, Bob Tailed Wolf, Gray Bull, Crazy's Sister in Law, Sitting Elk, Plain Horse, Mountain Chief, Buffalo Calf, Left Hand, White Hat, In the Fog, Knot in His Forehead, Drift Wood, Short Bull, Lots of Bears, Little Wolf, Pukes on the Ground, Strikes the Enemy, Scratches his Face, Goes in Front, The Drunkard, Yellow Tail, Two Belly, Boy that Grabs, Bears Head, Bulls Tongue, Walks up the Hill, Cuts the Turnip, Fights Plenty, Jim, Lost Horse, How is It, Small Bells, Fat Boy, Little Calf, Keeps the Food, The Old Bear, The Bread, Sharp Head, Bull goes Hunting, Bear in the Middle, Dancing Woman, Snake, The Arm, No Hair on his Tail, Bear Lays down Plenty, Bear in the Water, Small Knife, Bears Tail, On the Other Side, The Bull Wolf, Hides his Neck, Rock Chief, Sees the White Horse, White Buffalo, Crow Chief, Big Man, Runner, Shaved Tail, Pretty Eagle, He is Gone, Fire Fish, Goes On, Bull in the Water, Small Bead, Big Hair, Sharp Horn, Plenty Cash, Ghost Bear, Paints his Face Yellow, No Milk, Bell Rock, Black Foot, The Wet, Big Sky, Hits Himself on the Head, Big Neck, Back of the Neck, Black Fox Goes to War, Young Otter, White Otter, Sees all over the Hand, Bird Shot, Bull Well Known, Hair all Over, The Bear, Bird Head, Spotted Rabbit, Well Known Egg, Rock Breast, Yellow Crow, Looks Big, Gives Away, Little Old Man, Bobtailed Bear, Gets Off, Turns Back, Sharp Head No. 2, Small, Pretty Face, Walks High, Round, Does Pretty Things, Young Chief, Dick, Plenty Bear, Old Coyote, Pounded Meat, White Arm, Show his Ear, The River, Makes a Pile, The Horn, Dreamer, The Fire, Round Rock, Old Woman, Plenty Hail Stones, Lots of Feathers, The Iron Cover, Runs With the Enemy, Big Nose No. 2, Old Wolf, Sits Before the Cloud, White Dog, Medicine Bear, Little Bear, Charge up the Hill, The Hair, Goose Chief, Red Iron, Knife Chief, Runs Him, Holds on the Tail, Takes a Crooked Stick, Cuts a Hole in the Ice, Antelope Coyote, Snake Bull, The Twins, Poor Elk, Two White Birds, Alligator Stands Up, Bloody Man, The Mountain, The Trail, Bird High Up, Yellow Iron, Swings His Arm, Finds the Feather, Rock all the Time, The Beard, The Fox, Runs on Top, Half Gone Home, Top of the Moccasin, Looks Back, Smells Bad, Top, Knows How to Go to War, Takes it Himself, Young Blackbird No Good, Sees the Moon, Bird Tail Spotted High Up, Old Dog, Busy Wolf, Lean Man, Long Elk, In the Cloud, Pretty Guts, Hugs the Bear, Blackbird, Bobtailed Crow, The Curly Bull, Sorrel Horse, Looks at the Water, Gun, Hole in the Lodge, Spotted Tail, Round Face, Hides, Wood Tick, One Star, Spotted Tail, Yellow Crane, Bad Baby, Blackbird, Cut Lip Jack, Rides a Gray Horse, Big Leg, Covers His Face, Big Shoulder Blade, Big Porcupine, Black Man, Bull Wolf.

CROW AGENCY, MONTANA TERRITORY,

February 26, 1885.

We certify on honor that we witnessed the signatures of each and every Indian named.

C. H. BARSTOW.

THOS. E. WALKER

CROW AGENCY, MONTANA TERRITORY,

February 26, 1885.

I certify on honor that I have explained the nature of the above agreement to all the Indians who have signed their names thereto, and that I am satisfied that they fully understand all the conditions therein contained, and that I have witnessed each and every signature thereto.

B. BRAVO,

Interpreter.

CROW AGENCY, MONTANA TERRITORY,
February 26, 1885.

I certify on honor that I have witnessed each and every signature to the above agreement between the Government of the United States and the Crow Tribe of Indians, and that I have had said agreement carefully explained to the said Crow Indians, and am satisfied that they understood all the provisions of same at the time of signing their names thereto.

H. J. ARMSTRONG,
United States Indian Agent.

The Crows generally acquiesced in this agreement, and it was signed by 254 of their adult Indian men. Only 2 opposed it.

It is injurious to Indians to pay to them small sums of money through a long series of years. It encourages dependence on the Government and does them but little good.

MISCELLANEOUS.

In addition to the farm wagons I have in the service of the agency 3 log wagons and 3 spring wagons.

I employ one herder and two assistants, all white men. I have found the Indians unsatisfactory as herdsmen.

The saw-mill is temporarily at the agency. The permanent location will be 30 miles east of the agency. I cannot run the mill without additional employes.

The Indians slaughter and dress the beeves that are issued to them for the offal, except the hides, which I sell, and use the proceeds to pay an issue clerk \$1,000 per annum, a butcher \$720 per annum, a herder \$900 per annum, and two assistant herdsmen at \$600 each per annum. The hides do not produce sufficient for this entire force, and I have to drop one of the assistant herdsmen a portion or one-half of the year. Without this revenue I couldn't have these employes, and without them I could not run the agency.

I am putting up 75 tons of hay for the agency this year, and 60 tons for the herdsmen's camp on the Big Horn River. The hay is harvested by the agency employes and Indians temporarily employed.

I have raised about 13 acres of oats this year, which will make about 40 tons of straw and oats. This will be fed to the stock.

Ten thousand pounds of corn were delivered to the agency last year for the use of the stock. This corn, I think, came from Iowa, and cost, I believe, \$2.28 per hundred pounds shelled and delivered here.

EMPLOYÉS.

I furnish herewith a statement of the employes at this agency during the last fiscal year, excluding the Indian police and temporary employes and laborers, and embracing only the regular employes at the agency and the salaries paid to each.

Statement of employes at Crow Agency, Montana, and salaries paid.

Names.	Positions.	Salaries.	Remarks.
C. H. Barstow	Clerk	\$1,200	} Appointed by the honorable Commissioner.
H. A. Russell	Physician	1,200	
W. H. Steele	Carpenter	900	
.....	Farmer	900	
G. B. Johnson	Blacksmith	900	
H. G. Chandler	Miller	600	
J. Martinez	Laborer	450	
A. Russelldo	450	
T. Stewart	Interpreter	400	
L. L. Hartman	Teacher	800	} School employes.
C. A. M. Hartman	Matron	480	
Mrs. Ella Braden	Seamstress	360	
Thomas E. Walker	Issue clerk	1,000	
A. L. Campbell	Butcher	720	} Paid from miscellaneous receipts, sale of hides.
W. O. Cornwell	Herder	900	
J. A. Beatty	Assistant herder	600	
B. S. Jacobs	Additional farmer	900	} Appointed by the honorable Commissioner.
R. W. Cumminsdo	900	
George Walters	Custodian	300	

The two additional farmers are appointed by the Commissioner; the farmer is appointed by me. I think it is not good for the service that the Department should select the farmers for the agency. They are generally incompetent as farmers.

The miller assists at the mill and is employed at general work. The grist-mill was not in operation during the last fiscal year, but the saw-mill was for a month of that period.

The permanent laborers are employed at general work—in herding occasionally and assisting the Indians at farm work, putting up hay and hauling it in, getting wood for the school, and assisting the Indians in building houses.

The custodian has charge of the old agency buildings.

In reply to questions by Mr. CANNON:

The allowance for employes at this agency has been decreased for the current fiscal year, under the last, \$1,100.

To properly conduct the agency, instruct the Indians in farming, run the saw and grist mill, and assist the Indians in building houses and protection of the reservation from trespassers, there should be 20 men in addition to the regular force from April to November, and the regular force might be reduced for the balance of the year by the two additional farmers.

I can get more valuable services from the laborers I now employ at \$450 per year than I can from the "additional farmers" sent me by the Department. Houses have to be built for the farmers and laborers, as there are no other places for them to live in.

BUILDINGS.

In 1883 Special Agent George R. Milburn, of the Indian Department, built 52 dwellings for the Indians in this part of the reservation. He employed day labor for the work; all but 7 were shingle roofs, and those 7 were dirt roofs.

I built last winter and spring, with the aid of the Indians, about 15 shingle-roof log buildings. They cost the Government from \$35 to \$45 each. I paid the men who helped the Indians build the houses so much for each house. The shingles, windows, and doors were furnished by the Indian Department, and in addition to the cost of building. About 150 Indians have hauled the logs for their houses to places where they want them erected, under a promise from me that I would furnish them a man to put them up, and would also furnish them windows, doors, and shingles, but I have been unable to furnish the men and material, except in a few instances. I do not think the Indians could be depended on to dig the irrigating ditches even under the direction of white men.

SQUAWMEN.

When I first came here there were quite a number of white men living with Indian squaws, some married and some not. I made a rule that all must be legally married, and build houses and make homes for their families, or else leave the reservation. Under that rule some did as I ordered, and others left. About one-third left, abandoning their families or women they were living with. There are not more than 10 white men now living on the reservation married to Indian women. The influence of these white men on the Indians I think is bad. The agent, in the performance of his duty, has to ask the Indians to do a good many things they don't want to do, and not to do a great many things which they do want to do, and it has always been the custom of agents and the white people residing near the Indian country to make presents to the Indians and feasts; all of which is bad for the Indians, teaching them to be beggars. As long as the agent will allow the squawman to do as he pleases in the Indian country he will not influence the Indians against the agent. Just the moment the agent in the exercise of his duty and authority runs counter to the wishes of the squawman in forbidding him to do things it is not right for him to do, then he begins to instigate the Indians against the authority of the agent and of the Government. He does this by telling them the agent is bad.

BEEVES FOR SUBSISTENCE.

About 1,400 beeves were slaughtered for the use of the Indians during the last year, which gave them one-half of the usual ration of 3 pounds gross per capita per day.

FLATHEAD AGENCY, MONTANA TERRITORY.

PETER RONAN.

ST. IGNATIUS MISSION,
Montana, August 17, 1885.

PETER RONAN, being duly sworn, made the following statement, in reply to questions by the committee:

Question (by the CHAIRMAN). Please state what official position you hold, how long you have held the same, and how long you have been acquainted with Indian affairs in the Jocko Reservation.

Answer. I am United States Indian agent for the confederated tribes of Flatheads, Pend d'Oreilles, and Kootenay Indians, on the Flathead or Jocko Reservation, in Montana, and have held the same since June 1, 1877, which includes the period of my acquaintance with Indian affairs on the reservation.

SCHOOLS.

Question. Please state what schools have existence in your agency among the Indians named since your agency commenced, governmental or denominational, and the condition of the educational facilities of the Indian children on the reservation at the present time.

Answer. The Government has never built a school-house on the reservation. All the educational facilities established in the agency have been under the auspices of the Catholic Church. I have understood that the first steps of that church to establish schools within the agency occurred in 1859 or 1860, but in earnest in the year 1864. Since 1879 there have been two boarding schools at this place, St. Ignatius Mission—one for boys and the other for girls. During the last fiscal year the boys' school averaged in attendance 74, including certain Blackfeet pupils, and the girls' school averaged 82. The contract with the Government for that year was \$100 for each pupil up to the number of 50 for each school of the children of this agency and 25 of the Blackfeet tribe for each school. For the present year the contract is \$150 for each of 75 children in each school. At this time, being a partial vacation, there are in attendance at the boys' school 75 pupils, and at the girls' school 83. These children are to remain in the school the year round. There is a partial vacation in the month of August, but it extends only to a suspension of certain studies. Some of the girls now in attendance at the girls' school have been there ever since I became the agent.

In addition to the usual branches taught in school—reading, writing, arithmetic, grammar, music, and geography—the pupils are taught housekeeping, such as washing, ironing, sewing, dairy work, cooking, and general household duties in the girls' school, and in the boys' school the pupils are taught blacksmithing, carpentering, working in saw and grist mills, running shingle machines, farming work, gardening, teaming, and all general farm work, tailoring, painting, and all work incident to the institution. Some years ago two of the boys were employed in a mission printing office. The pupils are employed under persons competent to teach the several branches of industry named, the pupils being employed only in the industries connected with the respective schools.

FARMERS.

Question. How many farmers are employed in your agency, and in what manner and at what salary?

Answer. One farmer is employed at a salary of \$800 per annum. He is the overseer generally of the Indian farms, and gives instruction and aid to the Indians in their farming operations. He is a practical farmer, but does not speak the language of the Indians.

BUILDINGS.

Question. What buildings have been erected at your agency by the Government?

Answer. A house, occupied by the agent, one for the doctor, one for the clerk, one for the blacksmith, one for the interpreter and assistant miller, a storehouse, a large barn and storehouse attached, a shed for storage, a root-house, a blacksmith shop, a carpenter shop, a granary, and a grist and saw mill combined. Most of these buildings were erected prior to my appointment as agent.

CARLOS BAND.

Question. How many of the Carlos band of Flatheads still remain in the Bitter Root Valley, and how many families of that band have removed to the Flathead Reservation during the past twelve months?

Answer. Including men, women, and children, about 300 still remain in the Bitter Root Valley. About 15 families have removed to the reservation within the past twelve months.

Question. In what manner was the appropriation made for the benefit of the Flat-heads remaining in the Bitter Root Valley and for those of them who removed to the reservation expended during the last fiscal year?

Answer. I erected and aided in the erection of 10 comfortable buildings, and the fencing in of 10 acres of land each for 10 families who removed to the reservation. I purchased 26 cows for the Indians who removed to the reservation, and furnished them with rations ever since their removal, and for agricultural implements and seeds furnished to them. For those still remaining in the Bitter Root Valley, rations, seeds, plows, wagons, and agricultural implements generally were purchased.

Question. According to your best information, how many of the Carlos band still remaining in the Bitter Root Valley live in houses and are actually cultivating land, either held under patent or otherwise?

Answer. I should think between 30 and 40 families are living in houses and actually cultivating lands. Some are cultivating lands in that valley who do not live in houses. Some of these hold their lands by patent, and some of those removed to the Flathead Reservation still hold lands by patent in the Bitter Root Valley.

INDIAN LABOR.

Question. To what extent are you employing Indians in the duties of your agency?

Answer. The interpreter and assistant miller are Indians, also 10 policemen, and 3 judges without salaries. When I have freighting to do or cutting logs and hauling the same to the saw mill, and also all the work on the ditching I have mentioned, except the skilled labor, I employ Indians.

EMPLOYÉS.

Question. Please furnish a list of the employés of your agency and the salary paid to each.

Answer. The following is a complete list of all such employés, and the salary paid to each:

	Per annum.
Doctor	\$1,200
Clerk	1,200
Farmer	800
Carpenter	800
Blacksmith	800
Miller	900
Assistant miller	600
Interpreter	300

LIVE-STOCK.

Question. How much Government live-stock do you hold in connection with your agency?

Answer. I have 7 horses only.

FARMING AND CHARACTER OF LANDS.

Question. Please state what progress the Indians of your agency are making in agriculture; the character and extent of their farming and gardening; the kind of houses occupied by them; the character of the lands of the reservation; the extent to which they are adapted to agriculture; whether irrigation is necessary and the extent to which you are providing for irrigation, and to what extent are the Indians of your agency engaged in raising live-stock, especially as to cattle distributed to them by the Government.

Answer. At the present date (not including Indians who are making a beginning, and those engaged in making rails for a preliminary), we have 139 heads of families engaged to a considerable extent in agricultural pursuits occupying an acreage of 13,490 acres, and raising in about equal proportions 38,170 bushels of wheat and oats; they also raise more than a sufficiency for family use of the usual garden truck, such as potatoes, turnips, onions, peas, beans, carrots, parsnips, rutabagas, cucumbers, melons—musk and water—and in some favored localities corn is also raised in moderate quantities; fruit, such as plums, apples, and cherries, are showing evidence of culture, and the attention given to the care of tame berries is perceptible. Sixteen

families purchased a quantity and variety of fruit trees this spring, which shows the spirit that animates them to compare with, if not rival, their white neighbors in the ownership of an orchard. All the leading farmers, in addition to the crops they look after, cut and stack sufficient hay for winter provender for their stock, and some of the more thrifty Indians have large inclosures, from 200 to 400 acres, fenced in for pasturage. The houses erected by the Government, under my supervision, for the Indians removed from the Bitter Root Valley, are substantial log dwellings, 16 by 24 by 10, shingled (cedar) roof, with good flooring and ceiling, panel doors, and full windows, with a convenient flue in center of house; those erected by the Indians by their own labor (except the manufacture of lumber from logs hauled by them to agency mill and there handled and sawed by the regular agency employés, and locks, nails, screws, glass, &c., issued to them from agency supplies) are of substantial build, generally of hewn log, but some of frame, weather-boarded, and in not a few instances ornamented with an L addition. The majority of the Indians who have erected homes have also added ample stables and outhouses for domestic fowls, milk, butter, &c.

The greater portion of the land lying along the valley of the Joeko, Mission Valley, Pend d'Oreille, Camas Prairie, Little Bitter Root, and about Dayton Creek is well adapted to the growing of wheat and oats, and the general garden vegetation. Irrigation is necessary all over the reservation, although not absolutely so in the bottom lands adjoining the rivers and larger creeks, but on the north side of the Joeko irrigation is more especially required. Already an irrigating ditch over 5 miles long is nearly completed at a cost of \$5,000, and an estimate has been forwarded covering the amount needed to bring it to a successful completion (\$1,200), which will render fertile a vast extent of land; and should the vast plateau on the south side of the Joeko, directly on the road from Arlee to the agency, be supplied with a system of ditches, the possibilities of the soil cannot be estimated. Four hundred thousand acres of the reserve is tillable, and the balance, about 900,000 acres, grazing land and timber. I would in this connection invite your attention to the claims of the Kootenay Indians. This poverty-stricken tribe are isolated from the agency by a distance of 70 miles, have but one farm in common, and are situated at such a remote place from the agency that it is almost impossible to render the assistance needed or to supply the services of an employé to aid and instruct them, and I would earnestly recommend that an additional farmer be authorized for this poor tribe and authority granted me to hire and select the person to fill the office, as it is essential he be capable and willing to assist this tribe in the art of agriculture and aid them in making separate homes and farms. Provision was made in the appropriations for the present fiscal year for this very purpose.

As to the extent in which the Indians of the agency are engaged in stock-raising, I submit herewith a list of the principal owners, with number of cattle and horses, although nearly every Indian on the reservation is a possessor in his own right of at least one horse, and many females are owners of one or more cows, which are not taken into consideration in this statement:

Names.	Horses.	Cattle.	Names.	Horses.	Cattle.
Alex. Matte	45	50	Partee	30
Joe Cotnre	20	50	Felix	100	60
Arlee, Chief	100	150	Samwell	40	200
Louison	200	160	Salowani	30	40
Michelle Rivais	25	5	Michel Colville	60	30
Charles Allard	30	700	Oryste	32	30
Joseph	250	200	Abraham Finlay	25	30
Octave Rivais	15	30	Red Montain	30
Alex. Morrieau	60	120	Little Nicholas	150	100
Isadore Laderoute	70	25	Deaf Louis	40	30
Big Sam	20	10	Vetal	80	40
Alex. Poirrier	10	30	Espanol	25	25
Michelle, Chief	20	15	Spokan Jim	25	40
Eneas	20	10	Gregoire	25	30
Peter Finlay	20	60	Paul Andre	10	25
Antoine Rivais	40	200	Marceal	20	50
Lorrette Pablo	60	100	Benwa Nenema	60	40
Baptiste Eneas	20	25	Joseph Finlay	15	20
Michelle Yoe-them-mee	160	300	Joseph Ashley	50	15
Joseph. Sil-elp-que	100	150	Charles Moolman	15	25
Nicholas, Chill-loo	40	80	Louie Moolman	10	25
Louie Pierre	100	100	Pierre Moolman	10	15
Roman Nose	300	10	Isaac	15	30
Grand Joe	15	10	Francois	40	30
Joseph, Who-lem-too	50	30	Lowmain	30	40
Maxime	40	30	Aleck the Snake	40	30
Big Leo	40	15	Pierrish	15	20

As far as cattle issued by the Government is concerned, I can state that during my incumbency of this office but 200 head have been received at this agency, although through a clerical or other error it appears upon record in the office of Indian Affairs as 400; the 200 head alluded to were received from Kleinschmidt Brothers, of Helena, Mont., 4 per cent. of which were bulls; the cattle was delivered as per contract, but owing to arrangements then in progress for the approval by the Indians for right of way for the Northern Pacific Railroad, they declined at the time to receive them, entertaining the idea it was a bribe from that company. I was then necessarily compelled to winter and care for them; this, however, without a dollar of expense to the United States excepting pay for a herder, engaged specially to look after the band of cattle; but in the following year, after having the matter thoroughly explained to and understood by the Indians, they accepted the gift, and accordingly I issued to the poorer Indians the stock cited. During the severe winter in which they were held by me and under my bond, for the care and responsibility of the same, several head died, but the increase more than made up for said loss. No gift the Government ever made to Indians could have proven more beneficial than the cattle referred to, and the increase thereof is a portion of the cattle enumerated in the foregoing list.

FATHER L. VAN GORP.

SAINT IGNATIUS MISSION, MONTANA, August 18, 1885.

FATHER L. VAN GORP, in reply to questions by the chairman, made the following statement:

Question. Please state the extent of your acquaintance and connection with the education of the Indians, and what is your opinion as to whether day schools or boarding and industrial schools located within the reservations where the children can be occasionally visited by their parents, or boarding and industrial schools established at points remote from the reservations and at centers of civilization, are the most efficient and satisfactory agents for the education of the Indian children and the elevation of the Indians in general.

Answer. I have been connected with and engaged in the educational training of Indian children in Montana and Washington Territories for the past twenty years, and for the last twelve years here at the Saint Ignatius Mission.

The civilization and permanent elevation of the Indian tribes, apart from their religious training and consequent moral improvement, depends upon the education of their children, not in day schools, which, in my opinion and according to my experience, are inefficient and produce no satisfactory results, but in industrial boarding schools, where the pupils are given an ordinary common English education, and are at the same time trained in all the branches of ordinary industrial pursuits suitable to their calling, with a view especially to enable them in after life to make a living for themselves by the work of their hands. Indian children should in a most particular manner be trained to daily work of some kind, be made to love to work, and thus eradicate from them their natural indolence and laziness.

In my humble opinion it is far preferable to have this education imparted to them in schools located upon their reservations rather than at points remote from them. Among Indians affection is surprisingly strong between parents and their offspring, and *vice versa*; they will hardly consent to a long and distant separation, or, if they do so, through pressure of promise or present, they usually soon repent of it, and if they could recall their children they would as a rule be quick in doing so. The fact is well known to all those who have had occasion to take Indian children to a distant school that if not taken away at once, and the very hour or day that consent to their departure was somehow secured from their parents by coaxing or presents or the like, a change of mind on the part of those parents is almost inevitable. A feeling of mutual lonesomeness, sadness, and unhappiness is the consequence, a consequence best known to those whose calling brings them in frequent contact either with the children or with their parents. Should any of the children happen to die whilst off at school the result will be a feeling of dissatisfaction on the part of the parents and relatives with those who have taken their children away from them. It is especially in case of sickness that Indian affection manifests itself, and they seek to be near one another.

Experience, moreover, shows (whatever may be claimed as the cause, whether climate or food or surroundings or the like) that transportation to a different country is detrimental to the health of the Indian. They are most thoroughly adverse to remove to a different locality, even when they themselves feel and are persuaded that it would be for their good, and at times when the most substantial inducements are held out to them by the Government to do so. The children share the thoughts and feelings of their parents. Removal, therefore, to a distant school, instead of proving

a premium upon their application and advancement, will rather be looked upon as a dreaded result of the distinction they may attain.

Where children are trained upon their own reservations in good, competent boarding and industrial schools, occasional, say weekly, visits are allowed to be paid by the parents to their children in the school, and experience shows the effect of the contact most beneficial upon both parties, viz, encouraging upon the children, elevating upon the parents. The parents witness to some extent the progress of their children in the branches of learning; they hear them speak English and read in the same language, and though they themselves may not be able to understand the language of the white man, they are still delighted to see their children acquainted with it; they see them work on the farm, plant and weed, and irrigate and reap, run a reaper or mowing machine; they see them at work in the shops, &c., and their delight is great.

At times they invoke the aid of their children, even whilst they are yet at school, to give them a helping hand at home either for building or other improvements.

A point of the greatest importance, in my opinion, is the intermarriage of the boys and girls who have been educated, and by all means, if possible, to have them marry at the time of graduation, when they leave school. Our experience teaches that this works admirably. There is no transition from the school to their wild homes, but from the school they start to keep house for themselves on the plan they have been taught. They thus at once continue the routine of work they have been accustomed to, and the balance of their tribe, with whom they now come in more frequent contact, are improved by their industrious example and general good behavior, &c. The new and educated couples give a certain tone to their nation, and the effect is very beneficial and elevating.

If a few Indian children are selected for distant educational establishments there is little or no chance practically to attain the above result. Intermarriage between members of different tribes is abhorred by the Indians. Their choice, therefore, should be, as a rule, confined to their own people, and that choice would be very limited, as their number of necessity would be very limited. In schools of their own at home the advantages in this regard are much greater. Parents can, and always expect to be, consulted on the question of the marriage of their children, and these, with teachers and guardians, can, to some extent, more or less, direct the judicious choice of the young people, and will also keep an eye upon them when married and settled down, and encourage them and help them and continue in general to exercise a beneficial influence over them. It will not do to encourage intermarriage between members of different tribes, for the simple reason that it leads to a roaming life, as neither party will be satisfied to live permanently in the tribe to which the other party belongs, but will insist upon visiting his own tribe and relatives, and the consequence is a constant traveling to and fro, no matter what the distance may happen to be.

Again, these young couples, or graduated boys and girls, after having been raised and educated in their own homes, always well acquainted with the people of their tribe, remain part and parcel of that people, mix with them, and thus influence them for good at all times, even unknowingly and unconsciously. Those educated abroad may come home with a certain prestige, arising from the fact that they have been abroad, but this very fact is apt to make them proud—to cause them to despise those who have not seen as much as they have. But they certainly have lost that familiarity with the members of their tribe that the others have. Of the two, most probably, and according to our experience, the former will prove the most industrious and quiet Indian and the best worker. Another reason for preference of education upon their reservations is that the principal object in educating the Indian children is to enable them to make a living for themselves by the work of their hands. A common English education is good in as far as it is necessary for their dealings with their neighbor, whether white or Indian. An extensive education in book learning is useless, as with very rare exceptions they are not expected to make a living by the exercise of their brain.

Now, industrial pursuits are more or less local; that is to say, the knowledge of the different trades required for practical use is different according to different sections of country. Farming, for example, in the States is different from farming in the far West; in one place it is necessary to have a knowledge how to irrigate and at what particular time and stage of the plant; the kind of crops to raise—one will prosper where another would fail; the nature of the soil is to be taken into consideration; the length or shortness of the season; the usualness of such or such weather, dry, or wet, or windy, &c. As it is with farming, so it is, more or less, with all other industrial pursuits. A carpenter or builder in the far West uses different kinds of wood from the mechanic in the East; he knows the proper time of the season to cut it; he knows what kind is hard and durable, serviceable for wagon repairs, &c. So likewise the blacksmith in the proper selection of wood for burning coal. Teaming,

logging, freighting, and the like are very different in the mountainous regions of Montana from what one would be accustomed to in the States.

It may not be amiss to mention that it is usual for Indian children whose parents are well-to-do to have some property of their own, especially horses and horned stock. As long as the children are on the reservation a constant interest is manifested by them in their stock and its increase—the child will insist with its parents or relatives that its property be properly seen to. Long absence, on the contrary, will induce neglect, if not worse.

Much more might be said, but I fear I have already intruded upon your patience.

COLVILLE AND COUER D'ALENE AGENCY.

JOHN A. SIMMS.

SPOKANE FALLS, WASH., August 19, 1885.

JOHN A. SIMMS, being duly sworn, made the following statement in reply to questions by the committee:

Question (by the CHAIRMAN). Please state what position you have heretofore held under the United States in connection with Indian affairs, and how long you held such position.

Answer. I held the position of Indian agent on the Colville and Couer d'Alene Reservations from July, 1872, until October 23, 1883. The agency was located at Fort Colville when I first took charge, but was afterward transferred to Chewelah. The Couer d'Alene Reservation was attached to the Colville Agency after the outbreak of the Nez Percés.

SCHOOLS.

Question. During the time that you were agent what were the educational facilities for the Indians on each of the reservations named?

Answer. At first, in 1873, the first school was established at Fort Colville by the Government for boys and girls. A few years afterward the school was divided, and a separate girls' and separate boys' school was organized under the auspices of the Catholic Church. In the first instance everything was furnished by the Government, except the buildings, which were constructed by the Catholic mission, and the buildings now in use were erected by the Catholic Church. While I was agent the amount paid for each pupil, under contract with the Government, was \$100. They are both industrial boarding schools. They generally had more pupils than were authorized by the contract. Both boys and girls were engaged in industrial pursuits in connection with the schools. The mission carried on quite an extensive farm; the boys worked on that farm. The girls did dairy work and were engaged at other household duties. I always thought the \$100 a year for each pupil was too small a compensation to the mission.

FARMER AND EMPLOYÉS.

Question. How many farmers and other employés are engaged at that agency?

Answer. When I was agent, during my last year's service I had one farmer at \$1,000 per year, one physician at \$1,000 per year, and one interpreter at \$300 per year. During one year I had an extra farmer. I had at times a miller at \$900 per year.

BUILDINGS.

The Government has never erected any buildings of any kind at this agency. All the buildings used are rented.

When a miller was employed it was in connection with his own mill.

INDIANS ON RESERVATIONS.

Question. To what extent are the Indians of this agency on the two reservations, that is, on the Couer d'Alene and Colville Reservations? And if they are not all on the reservations, please explain why.

Answer. The Couer d'Alene Indians are all on the Couer d'Alene Reservation. They are doing better than any of the other tribes. They are wholly self-supporting. They have fine farms, well tilled, and well supplied with agricultural implements. No other Indians are on that reservation.

The Lake Indians may be said to be all on the Colville Reservation, and also the Okanagans, San Poels, and a portion of the Colvilles are actually on that reservation. The Lower Spokane Indians are all on that portion of the reservation added

for their occupancy. The Moses and a portion of Joseph's bands of Nez Percés just gone on to the reservation. The residue of Joseph's band are on the Lapwai Reservation.

Of the Indians who belong to the Colville Reservation, but who are not on it, are the Upper and Middle Spokanes, a portion—about 150—of the Colvilles, the Pend d'Oreilles, and about 60 of the Colville band of the Pend d'Oreilles. Sarsopkin and the Indians under him did not go to the Colville Reservation, but are taking their lands on the old Columbia Reservation. The reason these Indians did not go on the Colville Reservation is that it was arbitrarily set apart as a reservation without consulting them, and they have always been more or less hostile to going there. Most of these Indians are settled on lands in the country around the reservation and extending to the Little Spokane River, and are cultivating their lands, and as the lands are surveyed they are availing themselves of the Indian homestead law under the act of 1884. While these Indians off the reservation are doing moderately well, it is clearly my opinion that it is better for them to go upon the reservation. Owning their lands in severalty among the white people, without protection, will be greatly to their disadvantage.

WHERE SCHOOLS SHOULD BE LOCATED.

Question. Where, in your judgment, should the Indian children be educated, and in what kind of schools?

Answer. Taking everything into account, it is my opinion that the children should be educated in boarding industrial schools on the reservations, both as concerns the children themselves and the general elevation of their people.

Question. What is your opinion as to whether schools wholly under the control of the Government or under the auspices of the religious denominations favored by Government are best for the education of Indian children?

Answer. I think those under the auspices of religious denominations favored by the Government are the best. The Indians have more confidence in such schools, and they have a better effect upon the whole people.

MOSES BAND.

Question. State the knowledge and information you possess as to the number of the Moses band of Indians, their condition, and the use made of the supplies furnished them under the agreement with them for removal to the Colville Reservation, made July 7, 1883. Please state all your knowledge on that subject and the propriety of that measure.

Answer. According to my best knowledge and information, Moses's band consisted of not exceeding 60 or 75 Indians. I do not think more than 20 have gone with him to the Colville Reservation. The supplies furnished them about the time of Moses's removal to the Colville Reservation were wagons, harness, farming implements, and cows, and the construction of a boarding school and a mill, which are now in course of erection. I understand about 60 wagons were furnished, but I believe they were not all distributed.

The Tonasket band of Okanagans who are on the Colville Reservation, about 130 in number, men, women, and children, are having under the same agreement a mill and a boarding school house erected for them.

The Moses band are unsettled Indians. The Tonasket band have made some progress.

The boarding school houses will be 30 or 40 miles apart.

All the children on the Colville Reservation can be accommodated at the mission school which is located on the border of the reservation.

The importance of Moses's band has, in my judgment, been greatly overestimated.

Another school, centrally located on the reservation, might be beneficial because of the non-Catholic tendencies of some of these Indians, but I am clear that the two additional schools are not necessary, and that children will not be furnished for them.

HENRY T. COWLEY.

SPOKANE FALLS, WASH., *August 19, 1885.*

In answer to questions by the chairman, HENRY T. COWLEY made the following statement:

Question. Please state the opportunities you have had to become acquainted with the subject of Indian education and your opinion as to the character of the school best calculated to promote the education of the Indian children and at the same time to elevate the Indians.

Answer. I have been among the Nez Percés and Spokane Indians for ten years and

have been a practical teacher for eight years. I have made it a matter of considerable study. I am clearly of the opinion that the industrial boarding school located on the reservation, with the time divided between the industrial arts and the fundamental branches of education, is better adapted to the general improvement and elevation of the Indians than any other plan. The benefit of such a system is not only to the children but also to the parents; it operates both ways. I think it is hardly possible for the present generation of Indian children to attain a high degree of education. They would do well if they mastered the rudiments of learning in one generation and learned to work. In exceptional cases a high degree of learning may be attained.

YAKIMA AGENCY, WASHINGTON TERRITORY.

ROBERT H. MILROY.

AUGUST 20, 1885.

ROBERT H. MILROY being duly sworn, in reply to questions by the chairman made the following statement:

Question. Please state the connection you have had with Indian affairs in Washington Territory.

Answer. I was appointed superintendent of Indian affairs for the Territory in July, 1872, and took charge in August, 1872. I held that office until it was abolished, in August, 1874. In the fall of 1875 I was appointed agent for the Nisqually, Puyallup, Chehalis, Squaxin, and Shoalwater Bay Indians in this Territory, which position I held until July, 1882, when I was appointed to take charge of the Yakima Agency, which I did in October following, and have been here since that time.

INDIANS BELONGING ON RESERVATION.

Question. Will you please state, according to the best of your knowledge, the number of Indians belonging to this agency now residing on the reservation and the number belonging to the agency who are not on the reservation?

Answer. Less than 1,500 are on the reservation and over 1,500 are off the reservation.

Question. According to the best of your information and knowledge, how many of those Indians belonging to your reservation have taken homesteads in lands outside of the reservation and how many of them are still residing on the reservation?

Answer. I have no personal knowledge on the subject, as no reports are made to me, but according to my best information about 400 of the Indians belonging to this reservation have taken homesteads on public lands outside of the reservation; none of these now reside on the reservation. The Indian surrenders all of his rights on the reservation when he thus takes a homestead outside of the reservation.

Question. What is the character of the Indians residing on the reservation as to sobriety and industry, and to what extent are they self-supporting, and what is the character in those respects of the Indians belonging to the agency and living outside of it, and in what manner do they obtain subsistence, so far as you are informed?

Answer. The character of the Indians on the reservation for sobriety and industry is good; they are entirely self-supporting and always have been, so far as I am informed, except as to certain annuities which expired with the fiscal year 1880, and which tended to make them dependent and to look to the Government for help. As a general rule the character of those Indians belonging to the agency but living off the reservation is bad. They are lazy, worthless, and very superstitious; they mainly support themselves on fish; they also hunt, gather roots and berries, and do some little work for white people. None of their children come to school, except in a few rare exceptions.

SCHOOLS.

Question. How many schools are there on the reservation, and how conducted?

Answer. But one. It is an industrial boarding school. It has 2 male and 2 female teachers and 1 male industrial teacher. The school building has 4 apartments in it for the different grades. In addition to the elementary branches of an English education, the boys are taught blacksmithing, carpentering, harnessmaking, and shoe mending, and wagon and plow making, and those not engaged in these occupations are taught, under the direction of the industrial teacher, in all usual outdoor work about the barns, and in farming, in cutting wood, and milking. The girls are taught cooking, cutting and sewing, knitting, washing and ironing, and general house work. They do all of the chamber work of the boarding school. The school hours are from 9 to 12 and 1 to 3 o'clock. The harnessmaker and the laundress employed at the

school are full-blood Indians. The other teachers are whites. The average attendance of both boys and girls combined during the last fiscal year was about 110; there were more boys than girls. In former years the average attendance has been as high as 150.

LAND CULTIVATED.

Question. How much land did you cultivate in connection with the agency and school during the last fiscal year?

Answer. About 250 acres in wheat, oats, barley, potatoes, and garden vegetables; in addition to this about 500 tons of hay were cut for the agency stock.

STOCK CATTLE.

Question. What number of stock cattle are owned by the agency; how long has such cattle been held by the agency, and in what manner are they herded and provided for?

Answer. At least 1,500 to 2,000 are owned by the agency, including old and young; my predecessor had this herd of cattle some years before I assumed the agency; I have a white herder who looks after them; he generally has 2 or 3 Indians, sometimes more, to assist him; they take their pay in cattle from the herd. When the school is in operation, I kill about 2 head of these cattle per week for the subsistence of the children, and for police rations. The police are entitled to rations the year round.

The employés are furnished what beef they want and pay for it; the proceeds I account for to the Department.

LEASES.

Question. To what extent does your agency permit the pasturage of cattle on the reservation, and upon what conditions?

Answer. A large cattle operator, some years ago, made a contract with my predecessor, which was approved by the Secretary of the Interior, with the consent of the Indians, to pasture 1,000 head of cattle on the reservation at \$1 per head per annum. That contract expired a year ago last July and was renewed for one year longer with the consent of the Indians and approval of the Department; since that time the man has had cattle on the reservation without authority. I have notified him to remove the cattle. The Indians and the agency herder say that instead of 1,000 cattle there are 3,000 or 4,000 cattle on the reservation, owned by Snipes and Allen, the contractors referred to. Several bands of sheep are on the mountain range of the reservation at the rate of 10 cents per head from June to October in each year. The bands number from 1,500 to 3,000 each.

PASTURAGE CAPACITY.

Question. What amount of cattle, horses, and sheep can be pastured on this reservation each year to advantage without interfering with the agriculture in which the Indians are engaged and the lands use by them for pasturage of their stock, and the land inclosed by them?

Answer. I should think there was at this time on the reservation between 4,000 and 5,000 cattle, 1,000 head of horses, and may be 5,000 or more sheep in the mountains belonging to whites, the Indians, and the Government; the sheep all belong to the whites. I am not able to say how much more, if any, pasturage the reservation would afford without injury. It is understood by the Indians that the proceeds from the last pasturage contract shall be used towards the erection of a new grist mill on the reservation within 3 miles of the agency.

INDIAN EMPLOYÉS.

Question. To what extent have you employed Indians in the farming operations of your agency or otherwise during the last year?

Answer. I employed a large number, between 12 and 20, in putting up hay. I employed about a dozen in harvesting and thrashing; I employed them in the general farming of the agency and to do all of the freighting, and in cutting the wood and hauling some of it; I also employed them in carpentering and harness-making. I paid them \$1.50 per day for their labor and \$3.50 per day for team, wagon, and driver. The agency interpreter is an Indian at a salary of \$400 per annum.

AGENCY STOCK.

Question. How much stock have you in the immediate use of the agency and school?

Answer. About 12 horses and mules and about 15 milch cows.

LOCAL ATTACHMENTS.

Question. Are the Indians now on this reservation strongly attached to the reservation, and has there been any consideration of late years among them of the propriety of disposing of a portion of the reservation? Would it be difficult to induce them to adopt an equally favorable location elsewhere on favorable conditions?

Answer. They are very strongly attached to the reservation. It is very unpopular to talk among them of selling it. Consideration has been given by them of late years to the question of disposing of a portion of the reservation, and it might be effected under favorable conditions. It would be difficult to get them to accept any other location.

DENOMINATIONAL SCHOOLS.

Question. During the time you have been at this agency has any movement occurred on the part of any of the denominations to establish a school or schools on this reservation?

Answer. None whatever.

COST PER PUPIL.

Question. What, in your judgment, is the cost per pupil per year for the support of the school at your agency, including boarding, clothing, the labor employed by you in connection with the school and in making provision for its supplies?

Answer. I can't answer for certainty, but I should say about \$125.

*NISQUALLY AND S'KOKOMISH AGENCY, WASHINGTON TERRITORY.***E. EELLS.**

AUGUST 24, 1885.

E. EELLS, being duly sworn, in reply to questions by the chairman, made the following statement:

Question. Please state your official relation with Indian affairs and the length of time you have been connected with Indian affairs and matters of Indian education.

Answer. I am United States Indian agent of the Nisqually and S'Kokomish Agency. I have charge of five reservations, namely: Chehalis, Nisqually, Puyallup, S'Kokomish, and Squakson; I have been Indian agent since June 1, 1871, at S'Kokomish, and since October, 1882, of the consolidated agencies.

SCHOOLS.

There are now 3 boarding schools and 1 day school under my agency. The boarding schools are located as follows: One at the agency headquarters on the Puyallup Reservation, within a half mile of the corporate limits of Tacoma, with an average attendance of 67 during the past fiscal year. At this time there are 80 pupils in attendance. Another on the Chehalis Reservation, 60 miles from the agency; average attendance during fiscal year 1885, about 40. The other is situated on the S'Kokomish Reservation, about 65 miles from the agency; average attendance during fiscal year 1885, about 42.

The day school is located at Jamestown, an Indian settlement off of any reservation, but on lands acquired by purchase by the Indians, about 90 miles from the agency; average attendance during fiscal year 1885, about 20. It has 1 teacher, a white man.

There are 2 teachers at each of the boarding schools, together with 1 industrial teacher and a matron.

At Puyallup, in addition to the above, there is a seamstress and a cook, both white; also a laundress, assistant cook, and an assistant farmer, who are Indians.

At Chehalis boarding school there is also a white cook.

At S'Kokomish there is also a white seamstress, and a cook and carpenter, Indians.

The interpreter at the agency is a half-breed Indian, and assists in work about the schools. He gets a salary of \$500 per annum.

During the past fiscal year the progress of all the schools has been better than in any previous year, especially at the Puyallup school.

Question. In your judgment does the presence of this school near a city operate to its prejudice, and what is your opinion as to whether or not industrial boarding schools on the reservations are best adapted to the education of the Indian children and the advancement of the Indians, or is some other system better?

Answer. The presence of the school near a city does not operate to its prejudice, but,

on the contrary, to its advantage. It animates the children with more spirit, and induces them to emulate the example of the whites. Indian schools on the reservation are best adapted to the advancement of the tribe, and better prepares the children for the station in life they must occupy. An attendance of the brighter children, after a course at the reservation school, at a higher school nearer the centers of civilization is a great advantage, but they should not be kept too long away from their people, among whom they must ultimately live.

AREA OF RESERVATION, PROGRESS OF INDIANS, ETC.

Question. How large is the Puyallup Reservation? What is the number of Indians belonging to it? What progress are they making in agriculture and industry? What is the state of allotments to them of land in severalty?

Answer. The Puyallup Reservation contains 18,061.53 acres. There are about 560 Indians belonging to it. They are altogether self-supporting and in my judgment derive four-fifths of their support from their own farms. They all occupy lands in legal subdivisions in severalty on the different parts of the reservation.

ALLOTMENTS IN SEVERALTY.

As to the allotments 138 certificates in the following form were issued to the Indians on this reservation, namely:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
January 18, 1881.

This is to certify that _____, a member of the Puyallup tribe of Indians, having expressed a desire to adopt habits of settled industry, and to receive an allotment of lands for the purposes of cultivation as provided for in the sixth article of the treaty with said tribe concluded December 26, 1854 (vol. 10, p. 1,133), is entitled to _____ acres of land, and that he has selected for such purpose the _____ of section _____ in township _____ north, of range _____ east of the Willamette meridian in Washington Territory. The said _____ is entitled to and may take immediate possession of said land and occupy the same, and the United States guarantees such possession, and will hold the title thereto in trust for the exclusive use and benefit of _____ and _____ heirs, as long as such occupancy shall continue.

This certificate is not assignable except to the United States or to other members of the tribe under such rules and regulations as may be hereafter prescribed by the Secretary of the Interior, and the said _____ is expressly prohibited from assigning or attempting to assign the same, and from selling or transferring the said land or disposing of the same or any interest therein to any person or persons whomsoever [except as above named] under penalty of an entire forfeiture thereof.

E. M. MARBLE,
Acting Commissioner.

This not being in conformity with the requirements of the treaty, and the Indians being exceedingly anxious to acquire title to their lands in severalty, further or re-allotments were made in 1883-'84 to these Indians to the number of 167, following as near as practicable the former allotments, but giving additional lands, so that the whole did not exceed 80 to a single man or 160 acres to the head of a family.

I sent on to the Commissioner of Indian Affairs a statement of these allotments. I am unofficially informed patents were made out in conformity with these allotments ready for the signature of the President, but up to this time the patents have never been received by the Indians, but on the 3d of March, 1885, I received a letter, of which the following is a copy:

DEPARTMENT OF THE INTERIOR,
Washington, D. C., March 3, 1885.

SIR: I have your telegram concerning the patents to the Puyallup Indians. I do not think it for the interest of the Indians to have the patents issue. The land they occupy is valuable for farming and town site purposes, and ought to be sold and the money used to establish them in another place. I shall therefore decline to allow patents to issue, hoping Congress may make suitable provision for their removal and the sale of their land, and the investment of the money for their benefit in some other place.

Very respectfully,

H. M. TELLER,
Secretary.

Mr. EDWIN EELLS,
United States Indian Agent, Tacoma, Wash.

And on the 7th of April, 1885. I received from the Commissioner of Indian Affairs a letter, of which the following is a copy :

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., April 7, 1885.

SIR: Referring to your communication dated March 19, 1885, received by Department reference, with which you transmitted a petition from the Puyallup Indians, praying that patents may issue for their lands, I take pleasure in informing you that under date of April 3, 1885, the Acting Secretary of the Interior directed the return of the schedule of selections to the Department, so that it may be referred to the Commissioner of the General Land Office with instructions to issue the patents.

Very respectfully,

JNO. D. C. ATKINS,
Commissioner.

EDWIN EELLS, Esq.,
United States Indian Agent, Nisqually and
S'Kokomish Agency, Tacoma, Wash.

Question. Please state whether the Indians to whom these allotments were made have made any improvements upon their respective tracts, and also whether the Indians are attached to the lands allotted to them; whether they would consent to the sale of these lands; and whether the unsettled state of their respective titles seems in any way to affect their industries.

Answer. Two-thirds of the Indians to whom these allotments were made have made valuable improvements on their allotted lands; have built houses, cleared off very heavy forests and cultivated lands. All of the others, with possibly a few exceptions, have made their locations, built houses, and made some improvements on the lands. They are very greatly attached to the lands allotted to them and intensely eager to obtain patents therefor. They would not consent to a sale of their lands. I think to a certain extent their industries are paralyzed by the uncertainty of their titles, as they are aware strenuous efforts are being made to their obtaining title to their lands by interested parties.

Question. Please state whether these Indians have, with their own resources, purchased agricultural implements for their farming.

Answer. They have and now own, acquired in this way, one 8-horse power thrashing machine, 7 mowing machines, 68 horse rakes, 93 wagons, and their farms are well stocked with teams, plows, and other smaller farming implements. It would be fatal to the industries of these Indians to attempt to remove them from their lands, and very prejudicial to the progress of the surrounding tribes by destroying their confidence in the good faith of the Government.

RAILROAD THROUGH RESERVATION.

Question. State whether or no a railroad has been constructed through the Puyallup Reservation. If so, what is the name of the road and what relation has it, if any, with the Northern Pacific Railroad Company?

Answer. There is about six miles of railroad running across the Puyallup Reservation, owned by the Northern Pacific Railroad Company, which was built in the first place as a branch road running only to the coal fields, but is now a part of the main line across the continent, but not yet completed across the summit of the Cascade Mountains.

Question. Under what agreements, if any, according to your best information, was the railroad constructed through the reservation, and what damages were paid, if any, for the right of way?

Answer. The only information I have on this subject are the documents which came to me from my predecessor, General Milroy, of which the following are copies; I also learn from a memorandum on file in my office from my predecessor that \$848.55 were the damages agreed upon in favor of particular Indians, including \$270 to the Indian school farm. I know of no other damages paid by the railroad company. The \$270, as I presume, was expended on the farm. The following are copies of the documents referred to:

This article of agreement made and entered into by and between J. W. Sprague, general superintendent of the Pacific Division of the Northern Pacific Railroad Company, on behalf of said company, and R. H. Milroy, agent in charge of the Puyallup Indian Reservation, on behalf of the Indians of said reservation, witnesseth:

That said railroad company, being desirous of locating and constructing a branch line of their said railroad from New Tacoma to the Puyallup coal fields, which said branch line must pass through said reservation, and the right of way through said reservation being desired for the permanent location and construction of said branch line, said Sprague hereby agrees on behalf of said railroad company and binds the

same in consideration of the Indians of said reservation, through their chiefs and headmen, giving their consent to said right of way, to the following stipulations, to wit :

(1) To pay reasonably for all damages that may be occasioned to improvements on said reservation by the construction and permanent right of way of said branch line through said reservation.

(2) To construct, at some convenient point upon said branch line, within the limits of said reservation, where it will be of the most benefit to the same, a switch in connection with a side track of practical length, with the right to said Indians to have a warehouse or depot constructed adjoining said side track, at which the passing trains of cars on said branch line will stop for the shipment of passengers and freight.

(3) That during the construction of said branch line preference will be given in the employment of Indian laborers over white and Chinese laborers, when the Indian laborers will perform the work required to be done as well and as cheaply as it would be done by white or Chinese laborers.

(4) That during the construction of said branch line through said reservation no intoxicating liquors of any kind shall be brought within the limits of said reservation by any of the employes of said railroad company, or be allowed to be used within said limits by any of its laborers, and that after the completion of said branch line no intoxicating liquors of any kind shall be taken out of the cars within the limits of said reservation to be delivered to Indians, or be allowed to be used within said limits by persons engaged in operating or keeping said line in repair.

(5) That during the construction of said branch line through said reservation no drunken, disorderly, or grossly immoral men shall be employed as laborers by said company, nor shall such men be brought and permitted by said company to stop within the limits of said reservation for any purpose that is within control of said company, nor shall such men after the completion of said branch line be employed within the limits of said reservation in opening or in keeping said branch line in repair.

(6) That a plain, palpable violation of any of the foregoing stipulations shall, at the discretion of the Indians of said reservation, annul and work a withdrawal of their consent to the granting of said right of way.

In consideration of the agreement of said Sprague to the stipulations aforesaid, the said Milroy, on behalf of said Indians, hereby agrees and binds himself to assemble them in council without delay, and to obtain from them, through their chiefs and headmen, their written consent to the permanent right of way for said branch line through said reservation. In case said consent is not fully obtained as aforesaid, this agreement is to be null and void, else to be in full force and virtue in law.

As witness our hands at New Tacoma, Wash., this 21st day of November, A. D. 1876.
 THE NORTHERN PACIFIC RAILROAD COMPANY,
 By J. W. SPRAGUE, *General Superintendent*.
 R. H. MILROY, *Agent in charge*.

Be it known that on this 23d day of November, A. D. 1876, we, the undersigned and headmen of the Puyallup Indian tribe and reservation, being in general council assembled, and having heard read, interpreted, and explained to us the written agreement made and entered into between J. W. Sprague, general superintendent of the Pacific division of the Northern Pacific Railroad, on behalf of said railroad company, and our agent, R. H. Milroy, on our behalf, under date of November 21, 1876, relative to our granting the right of way for a branch line of said railroad from New Tacoma to the Puyallup coal fields through our reservation, and being convinced that it would be for our best interest and that of all our people to grant the right of way for said branch line through our reservation, hereby agree and consent on behalf of our people to grant the permanent right of way to said railroad company for the construction of their said branch line through our reservation upon the terms and conditions named and set forth in said agreement.

In testimony of which we have herewith set our hands the day and year above written.

Signed (with x mark) by—Joshua Situell, head chief; Richard Simneywah, subchief; Marcellus Spot, subchief; Joseph Yall, subchief; George Wash, headman; Jonas Stanup, headman; August Jackson, headman; Atum Jackson, headman; James Coats, headman; Lewis Napoleon, headman; John Swan, headman; Saleskin, headman; Chas. Swabard, headman; Robt. Gamble, headman; John Cook, headman; John McCloud, headman; John Seattle, headman; Tenas Pearn, headman; Chas. Jake, headman; Fred Moses, headman.

Signed by—James Lewis, Peter C. Stanup, sheriff.

All of the foregoing names were signed in the presence of:—

M. G. MANN.
 JOHN FLITT.

R. H. MILROY,
Agent.

GRANDE RONDE AGENCY, WASHINGTON TERRITORY.

P. B. SINNOTT.

PORTLAND, OREG., August 25, 1885.

P. B. SINNOTT, being duly sworn, in reply to questions by the committee, made the following statement :

Question (by the CHAIRMAN). Please state your official relations to the Indian service, and how long you have been connected with that service.

Answer. I took charge of the Grande Ronde Indian Agency, in Washington Territory, in April, 1872, and have held that position continuously since.

LOCATION OF AGENCY.

Question. How far is the headquarters of your agency from Portland, Oreg. ; how large is the Grande Ronde Reservation, and how many Indians belong on it ?

Answer. The headquarters of the agency is 85 or 90 miles southwest from Portland. The reservation contains 64,500 acres. Six hundred and ninety-two Indians belong on the reservation.

Question. Is the site of the agency on the borders of the reservation ?

Answer. It is about $2\frac{1}{2}$ miles from the eastern boundary of the reservation. The Siletz Indian Reservation joins it on the south and extends to the ocean.

Question. How far is it from the site of your agency to the site of the Siletz Agency ?

Answer. By wagon road around the mountain it is about 90 miles ; on a direct line is about 25 miles.

Question. From what point do you obtain your agency supplies ?

Answer. From Sheridan, on the railroad, 15 miles from the agency.

SCHOOLS.

Question. About how many school children have you on your reservation, and how many schools and their character ?

Answer. There are about 165 school children on the reservation. There is one boarding school with a capacity for 70 pupils, and a day school with a capacity for 35 pupils.

Question. What was the average attendance of the two schools during the past fiscal year ?

Answer. The boarding school had about 42 and the day school about 6. The day scholars attended the boarding school, being taught with the boarding scholars. There are 2 white teachers employed, 1 male and 1 female ; there is also a seamstress and laundress employed in the school, both white. The aggregate salaries of the teachers and seamstress and laundress is \$1,500 per annum. The physician and clerk is paid \$900 per annum, and the interpreter \$300 per annum. The total cost of the school during the last fiscal year, including teachers' salaries, clothing, and subsistence, was about \$4,200. The school is an industrial one. The school children cultivate about 6 acres of land in vegetables for the benefit of the school.

There are 13 milch cows for the use of the school, which are cared for and milked by the pupils. There are 2 horses for the use of the agency, and 2 for the use of the school.

The children made fair progress in their studies and in industry during the past fiscal year.

There is a blacksmith and a carpenter employed at the agency, the former at \$410 per annum and the latter at \$310 per annum. A sawyer and miller is employed for the agency at the saw and grist mill, at \$720 per annum.

Residences are furnished for the agent and each of the employés.

PROGRESS OF INDIANS.

Question. What progress are the Indians of your agency making in agriculture or other industrial pursuits, and do they hold their lands by allotments in severalty ; and, if all do not do so, how many ?

Answer. The progress of the Indians in agriculture and industry will compare favorably with the average Oregon farmer. They all hold their lands by allotment in severalty, and have done so since 1872. The certificates of allotment were issued to the Indians by Superintendent of Indian Affairs O'Neill. They have no other evidence

of title that I am aware of except possession. Each tract is fenced off to itself, and each Indian is living on his lot.

The Indians are very well supplied with agricultural implements, including wagons, plows, and harrows. The Government has furnished them two 10-horse power thrashers, and the Indians have themselves purchased one 10 and one 8 horse power thrasher. With the latter two they thrash for both whites and Indians for toll.

The Government has furnished but one wagon for the Indians during the past 14 years. They have purchased wagons for themselves to the number of at least 200, there being about 162 allotments of land in severalty, and almost every Indian has a spring wagon in addition to a farm wagon.

The Indians have themselves purchased nearly all of their farming implements. The Government has furnished them some harrow-teeth, and iron and steel for the blacksmith and wagon shops.

The clothing material furnished for the boarding-school pupils is made up by the girls for themselves, and that for the boys is also mostly made up by the girls.

SOIL.

Question. What is the character of the land of your reservation and what are the products?

Answer. The greater part of the reservation is timber land, the residue prairie; the land is of good quality and well watered, and the crops are raised without irrigation. The products principally are wheat and oats and garden vegetables. The Indians do the freighting for the agency and for a good many whites outside. Nearly all of them belong to the Catholic Church. A priest, Father Croquat, has resided on the reservation for twenty-five years; he frequently visits other agencies. Every Indian on the reservation speaks English.

Question. What is your judgment as to whether the children should be taught on the reservations or at points remote from them, both as affects the pupils as well as the Indians of the reservations?

Answer. On reservations like my own I think it is better that the children be educated on the reservation; it may be otherwise as to wild Indians.

INDIAN GOVERNMENT.

Question. Prior to the current fiscal year what kind of a government did the Indians have on the reservation?

Answer. Prior to the present year the Indians elected every two years a legislature, consisting of 3 members from each of 3 districts, in all 9; a justice of the peace, a sheriff, a district attorney, and a clerk of the court. These bodies enacted and administered the laws, which were similar to those of Oregon, but with less severe penalties. Each adult Indian was assessed 50 cents per annum for the support of this government, and the members of the legislature were paid \$1 per day for their services. The other officers were paid out of the fines and costs imposed, and from the same were also paid the cost of imprisonment of offenders. This system was in operation from shortly after I assumed the agency. The tax mentioned and the fines and costs imposed were promptly paid. The system worked well and was effectual in maintaining good order. It was adopted by the Indians themselves on my suggestion, and their chiefs were abolished. The present system of 3 judges and a police force was adopted with great reluctance by the Indians. I do not think a police force is necessary for the good order of the reservation.

NUMBER OF TRIBES.

Question. How many tribes or parts of tribes compose the body of Indians at your agency, and do they live harmoniously together?

Answer. There are 13 different tribes on the reservation. Some of them were the most warlike Indians of the coast, especially the Rogue River, Umpquas, and Shastas. I have had no trouble with them, and they all live peaceably together, and have made pretty nearly the same progress.

ALLOTMENTS IN SEVERALTY.

Question. In the allotment of the lands to the Indians how much was allotted to each, how far are they satisfied with the certificates of allotment they now hold, and how far do they seem anxious for actual patents to their lands?

Answer. Twenty acres was allotted to each man and woman over twenty-one years of age, and to the head of each family an addition of 10 acres for each child, and the land not required for these allotments was held in common for pasturage and wood. They are not at all satisfied with the certificates, as they have been told by lawyers and others that they are worth nothing. They are very anxious to have regular

patents for their lands, and it is a constant subject of discussion among them. They feel uncertain and dissatisfied, fearing that they may lose their lands.

Question. Does the allotment referred to give to each Indian as much land as would seem to be proper for fair cultivation, and what is your judgment upon that subject?

Answer. I think the amount now allotted to them insufficient for cultivation and pasturage. The head of a family ought to receive a patent for 160 acres, and each male adult unmarried 80 acres. The Indians who hold the present allotments ought to receive enough land, including the present allotments, to make up the quarter section, as they have improved their present allotment by building thereon houses, barns, fences, and other improvements. Of course the power to dispose of the lands should be suspended for a reasonable period of years. After this is accomplished all that these Indians would require would be the support of their schools.

T. W. TALIAFERRO.

SAN FRANCISCO, CAL., August 29, 1885.

T. W. TALIAFERRO, in reply to questions by the committee, made the following statement:

By the CHAIRMAN:

Question. Please state what official relation, if any, you have had with Indian affairs, and whether you have had any opportunities of considering the subject of the education of Indians.

Answer. I have resided in California for about 35 years. During this time I have been in Montana, Idaho, Arizona, Oregon, New Mexico, and California, the latter being my home meantime. I have had some acquaintance with those who were in charge of Indian affairs in each of those States and Territories, particularly in Oregon, where I was placed in charge of the Umatilla Reservation as the agent of the Government, and in that capacity I had charge of the matter of the education and schooling of the Indians upon that reservation.

Question. What are your views, from the experience you have had in Indian matters, as to whether it is the better policy for the Government and for the Indians that they should remain in small numbers on the several reservations as now, or be more concentrated, and their relation to the matters of education connected with this subject.

Answer. I regard the interest of the Government and of the Indians in the subject-matter embraced in the question as being to some extent mutual, because what is the interest of the Indian is in the highest sense the interest of the Government upon this subject. My views upon the subject are positive. I have no doubt it is the interest of the Government and of the Indians that they should be collected into larger settlements and communities than they at present have in their separate tribal condition. The time has passed, in my opinion, when the Indians can be allowed, with due regard for their own interests in the future, and their relation to the white population of this country, to wander about over extensive tracts of country in small bands as they have heretofore done. If any plan can be devised by which they can be concentrated into larger communities, their highest interests will be consulted by that course. In very many instances the reservations set apart by the Government to Indian tribes are much larger than they are even apt to make useful in their present tribal condition. With regard to the subject of concentrating the Indians, if such a policy shall ever be adopted, it should be done with a due regard for their former religious and moral training, such as they had. In this connection it may be well to take a glance at the earliest efforts of Christian Europe to civilize and elevate the Indian races of the Pacific coast, as affording a clearer insight into the best methods of dealing with them in the future.

Passing over the missionary movement of the Franciscan Friars at the close of the sixteenth century—perhaps before the first expedition of Cortez to this coast, as early as 1535, and the subsequent labors of the Jesuit fathers commencing with the foundation of the mission of Loreto in Lower California, and followed up by similar establishments in Northern Mexico, and what is now the American Territories of New Mexico and Arizona, in the active control of which they remained until the year 1765, when they were succeeded by the Franciscans, who were again placed in charge, we will commence, for our purposes, with this second advent of the Franciscans under the direction of the renowned Father Junipero Serra, whose piety, energy, devotion, and zeal in the cause of civilization have so deeply impressed his name and character upon the history of California. After a perilous voyage of several months in a vessel constructed by his own men, he arrived at San Diego in Upper California in August,

1769, where he immediately founded the first permanent mission, near the old town of San Diego. It were needless here to do more than make passing mention of the well-known historical fact of the successful foundation during the succeeding years by these zealous and devoted pioneers of a line of similar establishments, comprising twenty-one in all. The buildings at each station comprised a church, barracks, store houses, and other less important buildings. This line of missions extended northward along the coast from San Diego to San Francisco, and located at convenient intervals of about 40 miles apart. These locations were selected by the fathers with especial reference to the fertility of the soil and the necessary supplies of wood, water, and pasturage. Substantial buildings were erected—some of stone and others of adobe—near the Indian settlements, the fathers being the superintending architects, and the Indians cheerfully performing the labor in rearing the edifices. A few of the most substantial of these old buildings are still standing in a fair state of preservation, and are in use as churches and colleges. Of these I may name the mission buildings at Santa Clara, Santa Barbara, Santa Cruz, Dolores, and San Gabriel. Others were destroyed by the great earthquake of 1811. Still others are standing in majestic piles of ruins as monumental reminders of the pious zeal and unselfish devotion of the Christian fathers who first planted the cross on these western wilds. Of these last I may mention those of San Juan Capistrano, San Luis Rey, San Diego, La Parisenia, La Soledad, San Fernando, San Juan Bautista, San Antonio le Padua, San Luis Obispo, San Miguel, &c., which have resisted the storms and winters of more than a century, and are to-day the most notable, majestic, and venerable piles of ruins on the American continent. At these centers the wild Indians were gathered in by the fathers in large numbers and induced to abandon their nomadic life and make for themselves permanent and happy homes. The relations established between the fathers and the Indians were those of perfect confidence and good will. They were patiently instructed in the ways of civilized life; were taught to work in the orchards, fields, and vineyards; to herd their cattle and harvest their crops at the proper seasons. In the mean time their moral and intellectual advancement was carefully and as rapidly advanced as the circumstances and condition of things would admit. In the very nature of things the advancement of the savage towards a higher life is slow and tedious, and is always found to be a work of the most enduring patience. Of course their physical requirements were the first objects of the fathers' care; but gradually they were inducted into some of the simpler rudiments of "book learning," as they showed a disposition to receive it. As an evidence that no inconsiderable advance in this direction was made, it is certain that at least two of the Indians made such respectable progress in learning as to justify the fathers in sending them to Rome to be educated for the priesthood, for it must not be forgotten that the first and prime object of the fathers was to instruct the Indians in the principles of Christianity. It would be interesting to speculate upon what would have been the final outcome of this first missionary work and what would have been the present condition of the Indian tribes of this coast if these good priests had been allowed to proceed with their work, and not been interrupted and cut off by the questionable, if not to say, mischievous, sordid, and immoral policy of the Spanish and Mexican Governments. I do not think it would be a violent assumption to claim that the condition of these tribes would to-day have, at least, been abreast of the most advanced Spanish-American communities.

The rule of the fathers was mild and beneficent, and the Indians readily submitted to it. They were taught many of the plainer and more available industries of civilization, and there was generally a healthy progress from barbarism to a higher life, and the prosperity of the missions was a standing lesson to the yet wandering tribes of the mountains and plains.

Forbes, in his history of California, published in 1832, estimates the number of cattle belonging to the mission Indians at over 400,000, horses to the number of 60,000, and uncounted herds of sheep, goats, and swine, grazed upon the broad fields of the mission lands. One hundred thousand cattle were slaughtered annually, yielding a revenue of \$1,000,000, which sum was about doubled by the gain from other articles, the products of the orchards, vineyards, and fields, which were sold to European ships visiting this coast. The vineyards rivaled the best grape-fields of Europe, and the 'Mission grape' to-day is one of the finest varieties of its kind. The whole of this vast and increasing property was practically confiscated by the Mexican secularization law of 1826. Worse than this, a death-blow was dealt to the mission movement, and the good results of a century of pious and devoted labor of the fathers was most effectually blocked, if not destroyed. The object achieved by this Mexican law was the discharge of the fathers from all control over the missions and the Indians, and placing the same under the absolute control of a body of civil administrators" (administradores).

Quite a large sum of money had at first been contributed by the friends of religion in Spain and placed in the hands of the fathers for the support of the missionaries; but the rapid advance of the missions in material prosperity had rendered the use of this fund (known as "the pious fund") unnecessary, and it had been judiciously in-

vested in Mexico. By this time it had sufficiently augmented to excite the cupidity of the Government, and by this enactment of 1826, soon after Mexico had achieved her independence from old Spain, this large fund passed to the Mexican Government, and the control of the California missions with all their material wealth went into the hands of the *administradores*, who were the leading men at that time of the Department of California. The missions were soon despoiled of their wealth. The Indians refused to stay longer, and within a few years ruin and desolation succeeded a long term of prosperity. The Indians had been under the benign and civilizing influence of the fathers for more than a century, and the best evidence of the good conduct of the fathers was in the unbounded affection and devotion always shown them by the Indians, who venerated them, not merely as friends and fathers, but with a devotion approaching adoration. Forbes, to whom I have before had occasion to refer in this statement, than whom no one had a better opportunity for knowing the workings of the missions, says, "the conduct of the fathers has been marked by a degree of benevolence, humanity, and moderation unexampled in any other situation. I have never heard that they have not acted with perfect fidelity, or that they ever betrayed a trust or acted with inhumanity." This is of more weight coming from a man not in sympathy with their religion or the secular system on which the fathers based their labors. I have also the authority of Major McKinstry, of the United States Army, in a pamphlet published about the year 1850, stationed at the time on this coast, for saying "there is not on record a more successful attempt to civilize and Christianize the savage than the efforts of the Franciscan fathers in Upper California, inaugurated in the year 1769." There is abundance of evidence that very many of these Indians were converted to Christianity by the fathers, and witnesses are abundant of the grateful terms in which they spoke of the patience and sanctity of the padres, who fed, clothed, sheltered, and educated them without any earthly revenue. "They have told me," said Bishop O'Connell, who was stationed with the Santa Ynez Indians in 1850, "that the padres used to mend their own dresses, and taught the Indians to *sew*, as well as to *sow* corn; how they taught them to sing (and how well and correctly I can testify from experience); taught them a full course of Christian doctrine, which they retained in memory and reduced to practice during my sojourn among them." At last came the white man, and taught them by word and example, alas! far different lessons, to their permanent injury and demoralization, *for the padres were gone*.

The conclusion that I wish to draw from all I have said is that the Indians of this coast still hold in affectionate remembrance the kindly rule of the fathers, and where they have any religion at all they cling to the faith taught them by the padres, and they will have no other teachers than the "black-gowned" ones whom they knew and trusted. In this connection it cannot be forgotten that so late as 1872 the Indians begged in suppliant tones to have their "black-gowned" fathers sent back to them; they made their wish known in a petition from many of the leading tribes, which was forwarded to the Government in that year, and that in accordance therewith the President in his message to Congress clearly and strongly indicated a line of Indian policy, relegating the different reservations in all moral and religious aspects to the control of the respective religious denominations preferred by the several tribes. Whether or not the ardent wishes of the Indians expressed in that petition have been realized let the history of the reservations themselves speak. Notably in the case of the Pueblo Indians of New Mexico, their preferences have been ignored, and Indians who knew no other religious faith than that which for generations they and their ancestors had been taught by the fathers, were assigned to the control of other denominations, to be re-educated in a new and different form of religious doctrine. It is well known that the Pueblo Indians were so averse to being thus disposed of that they in several instances, and at their own expense, caused houses of worship to be erected, and had preachers of their own faith to officiate therein. In the case of the Round Valley Indians in California, who had been under instruction of the priests, some few years ago had a Methodist minister named Burchard assigned to their agency, and Father Luciano, a Catholic priest, who had lived with them for a great many years as their teacher, priest, and friend, and to whom they were strongly attached, was forbidden by the agent to come on the reserve at all, or in any manner to have anything to do with the Indians. The priest, however, remained with the Indians teaching them as formerly, and for this violation of the agent's order the Rev. Mr. Burchard actually cowhided the priest and compelled him to leave. Another body of Catholic Indians, called the Clear Lake Indians, numbering, I think, in all, some 2,000 souls, have never been provided with a reservation. But they are taken care of by the fathers, who have purchased a large tract of land and erected thereon shanties for the Indians, to live in. They maintain schools and teachers for the instruction of the Indians, whereat a large number of children are taught. They work on their farms and are making commendable progress, and bid fair, if they are let alone, to become a self-sustaining community. This establishment at Clear Lake is maintained by the Catholic arch-dioceses of San Francisco and Grass Valley, at a cost of between \$2,000 and \$3,000 annually; and it would seem but just that, in view of all the cir-

circumstances, the Government should not allow this burden to rest on them, but should reimburse them for past outlay for education of the Indians, and make a just allowance for the maintenance of the schools in the future.

In what I have said (at some length in order to cover the ground), in answer to this question of "concentrating the Indians into larger bodies," I would not be understood as including in such a movement the removal of those Indians who are occupying and farming lands, built themselves homes, and given evidence of a real desire to realize the benevolent hope of the Government to elevate them to civilized life. There are a few such cases; for instance, the *Cœur d'Alenes* in Idaho, the Clear Lake Indians in California, and perhaps the Cheyennes, and a few others who are settled down under favoring and hopeful conditions, and are very nearly if not quite self-sustaining. These should be allowed to remain where they are—it would be a step backward to remove them.

The movement should rather embrace the unsettled, wandering, nomadic tribes, who, from whatever cause, have not improved the efforts of the Government to reclaim and elevate them, and never will as long as they are allowed to roam at will over large tracts of country. Moreover, the area of wild and unoccupied lands heretofore at the disposal of these tribes is being constantly more and more diminished and contracted by the thousands of white settlers from the East and from Europe, who are crowding yearly to the Indian country in pursuit of homes. There is no new West for the retreating red man, and he is forced to call a halt within the confines of civilization or fall in this his "last ditch." The highest dictates of humanity, therefore, require that these Indian nomads be collected into larger bodies and onto suitable reservations, to be assigned to them, and there taught that their development into industrial and self-sustaining communities, or ultimate but certain extinguishment as a race depends upon their falling into line and marching to the music of civilization and progress. It is the duty of the Government to bring this about. Certainly some advance has already been made to this end, and the failure to accomplish more has been less owing to the kindly and benevolent intentions of the Government than to faulty details in the execution of the laws passed for this purpose, which have been broad and liberal enough to compass all good intentions toward the Indians. Improper agents have been employed in their execution, and schemes of religious proselytism, speculations, and land-grabbing have been mixed up in the business, greatly to the prejudice of the Indian, and the beneficent plans of the Government. We have had some pretty severe lessons in the matter of inducing the Indians to "stay on the reservation." (I am speaking of the unsettled tribes, and what I say does not apply to those who have staid, and apparently mean to remain while the present conditions are not interrupted.) Well, this will continue in the future as it has been in the past, and they won't "stay on the reservation" until things are agreeable to them, unless more stringent measures are resorted to to compel them to remain.

A sufficient number of reservations should be set off, not too close together, at least sufficiently apart to prevent the mischievous and viciously disposed on different reserves from plotting together. The most northerly of these reserves should be as far as practicable from the line dividing us from British America, and care taken to prevent the Indians on the British side of the line from too frequent commingling with those on our reservations. The wild or unsettled and strolling tribes should be required to go on to these reservations in such numbers as may be deemed most advisable and practicable, so as, however, to embrace all the tribes into as few communities as possible. Of course, in every case the financial and industrial affairs of the reservations will be under the supervision of the Government, and conducted by its agents; but the moral and religious training of these simple people should be intrusted to those who have shown the most skill in this business; and while Government should here also judiciously oversee their operations, there should be as little interference as possible with their system of management, within certain necessary prescribed limits. This will be found to be the most important feature in the management of the Indians, the prime object of the whole movement being to improve and advance them morally and intellectually through the schools before they can ever appreciate their changed condition and contentedly accept it. This part of the business is by far the most delicate to manage in order to produce the desired results, and requires a great amount of patient endurance and amiable firmness on the part of the teachers. In making the selection of those tribes who are to live together due regard should be had to their religious and social sympathies and antipathies—the latter in particular, in many cases, are very strong and bitter, and originated in quarrels among the tribes for generations back, and have been the prolific sources of strife among them. In this plan of concentrating the tribes, if it should ever be adopted, much of its success will hinge upon the impartial distribution of this reservation, so as to accommodate the religious preferences, and meet the more serious tribal and social antipathies of the Indians who are to be "concentrated." Also, on the impartial assignment to each reservation of teachers in religion and morals suited to their denominational preferences and leanings; like-

wise on the efficiency of the means employed for enforcing the rights of the Indians in the foregoing particulars. Protect the Indian from the blighting effects of sectarian strife and jealousies; let him be the arbiter of his own fate in this one matter of what shade of Christianity he prefers to follow—religious liberty will work as well with him as with others. There are two systems of Christianity which have tried their hands at civilizing the savage—the Protestant and Catholic. Between the numerous denominations of Protestants there is no essential difference in the method of proceeding with missionary work; the doctrinal differences which divide the Protestant churches are not appreciable to the Indian mind, and do not essentially disturb the harmoniousness of their missionary system. The Indians taught by any one of these churches would find no serious cause of quarrel with the neophytes of any other orthodox denomination, and hence they would get on very smoothly together if not affected by social or tribal dissensions. But between Protestant and Catholic Christians there is a radical difference, not only in essential forms of religion, but also in their modes of managing and dealing with the Indians. The two systems are as irreconcilable in the details of their faith as they are different in their adaptation to missionary work and their respective methods of teaching it to pagan savages. I need not apologize for introducing this matter in my statement, as I do so in no sectarian or controversial sense, but only for the purpose of pointing out, if I can, the harmful effects of two conflicting and clashing systems having in hand the important task of educating and civilizing these people. Only so far as the interests of the Indians are affected do I allude to this question here. It is a shame that no greater progress has been made in this matter. It is true that some good work has been done by both Catholics and Protestants, but in the flash and glare of controversial warfare the moral, religious, and material advancement of the Indians have been shamefully retarded. Cannot some plan be devised by which the work may proceed more harmoniously and prosperously in the future? Let there be a fair deal and an open field in this race for souls. Since it is hardly possible that they should all be placed under the same religious training, let the missions be fairly divided between the Catholics and Protestants. (I mean, of course, in the matter of molding their moral and religious character, for certainly in all financial and industrial matters the Government should take the lead.) Extend to each a fair amount of Government aid administered with absolute impartiality. Let the agents and employes of the Government be men of known integrity and intelligence who sympathize and work in harmony with the teachers and religious instructors. Then give the Indians, the parties most interested, the free choice as to which class of reservations, and what kind of Christianity he will have for himself and family. And, judging from past experiments, it is a fair wager that the "black-gowned" men will not be hindmost in the race, and will show as good results, at least, as their competitors when the day of reckoning comes.

Question (by Mr. RYAN). Touching the removal of Indians for purposes of concentration, what would be the effect of climatic influences, tribal antipathies, and friendships in this relation?

Answer. I think my answer to the last question will be found to cover the ground, in the main, indicated by your inquiry. In addition to what I have stated, I may add that many of the tribes are connected by marriage and other social ties, which is an important element to be considered in the selection, as promoting a healthful homogeneity of tribes. With respect to climatic influences as affecting the happiness and progress of the Indians, I do not attach much importance to it. These people have been accustomed to roam all over the country in pursuit of game and other tribal pursuits, and I do not see that they do not as readily adapt themselves to a change of climate as other races of men. And while they have strong local preferences for their accustomed haunts, such preferences should not be permitted to interfere with any plan for their betterment. There is no reason why they may not be benefited by a "change of climate" as well as the white man.

Questions (by the CHAIRMAN). Please state your opinion based upon your experience as to whether schools located on the reservations, or schools established at remote points from the reservations, are best adapted to the education of the Indian children and the elevation of the Indians. Please state your views fully on the matters involved in this question.

Answer. I do not think there can be but one answer to this question by those who pretend to any practical knowledge of Indian character or Indian education, and the answer is this: To achieve the most substantial and permanent results in this direction the schools for that purpose should, without doubt, be on the reservations. It has been questioned whether or not the children of the white man ever become happier or more useful and patriotic citizens by foreign education, away from the associations and surroundings of home and the social influence imparted by the presence of parents and kindred. In the case of these white children it will be admitted that however distant they may be sent from home to be educated (though it be in Europe even), they at least feel they are among white people like themselves, and their differences of taste and habits of life more readily assimilate, and strong social ties are

formed. It is difficult for the most ardent advocate of foreign schools for white children to appreciate the great difference in the case of a large number, or any number, of the children of Indian savages removed far from their accustomed haunts, and from the familiar faces of parents and friends, and placed among strangers, who are of an entirely different race of beings, with entirely different tastes, habits, customs, and manner of life, whom they have been taught from their birth to fear and distrust. It is not possible that these great differences can be reconciled in the short term allotted to the school-life of a child. The average Indian regards the white race as his natural-born enemy, whose business and destiny it is to despoil and destroy him and his people, and antagonism to the white man is the first impulse of his savage nature. For the cause of this very natural feeling we have but to look for it in the intercourse of the two races since the discovery of America. The children, of course, largely partake of this feeling, and it is hardly possible that the best results can be reached by sending them to schools situated at a great distance from their people and their homes. It may be well enough to take a few of the exceptionally bright and talented children of the prominent and influential Indian families, with the consent of their friends, and place them at schools away from home; but the elevation, civilization, and permanent betterment of the Indian races are not to be wrought out by the education of detached squads of Indian children in far-off schools. It is rather the work of patient toil by judicious educators among the races at their homes, where the whole column can advance together to the desired end. Let the educating and the "elevating" and the civilizing processes all work together on the reservation, among the families and the tribes, where they can see what is going on and witness the advancement of their children, and feel that they have contributed to it by at least *consenting* to the thing. The other method—of sending them away—will seem to them like imprisoning their children for a purpose they cannot appreciate unless they see it. Above all, send them teachers and agents who will treat them fairly and honestly, never deceiving them by disingenuous conduct and schemes of speculation. No one is so successful a civilizer and educator of the savage as one whom he trusts implicitly, and this has been the secret of the success of the black-gowned priests.

Question. What is your opinion as to the policy of encouraging the continuance of the tribal relations, and how far in your judgment would the holding of lands in severalty by the Indians tend, if at all, to the encouragement of their industry and the promotion of their civilization?

Answer. My views as to the continuance of tribal relations will be found very fully expressed in my answer to your third question. The only cases in which, in my opinion the tribal condition of the Indians should remain undisturbed in whatever event, is where they have shown a commendable disposition to settle down to civilized industries and habits. There are a few such cases, as I have mentioned elsewhere in this statement, viz, the Cœur d'Alenes, Clear Lake Indians, and, I believe, the Cheyennes, and a few others, who, under efficient management, are making good progress and should be suffered to remain where they are. They will soon be, if they are not up already, sustaining themselves from the cultivation of their farms.

In answer to the inquiry of how far the holding of lands in severalty will tend to promote the civilization of the Indians, I will say that such several holdings is one of the results, one of the evidences, of their civilization. I have yet to hear of an Indian who had any desire to own 160 acres of land until he had made up his mind to cultivate and improve it. The average Indian savage claims an undivided interest in the whole country, and, if permitted to do so, will take the privilege of a tenant in common and occupy the entire property as a hunting park. One of the important ends arrived at by the civilizing process is to bring the Indian to that point where he will consent to take a separate holding of land and settle himself down to work it for a living. He should be encouraged by all means to take his separate claim, if he shows an inclination to do so. The difficulty is to bring him to that point. There should be a reservation farm, operated and managed by the Government, and the Indians required to work on it, and the bounty of the Government should be bestowed on them as a reward for such labor and in proportion to the amount of labor done by each. In cases where they have preferred to take their several claims and go to work for themselves they should be furnished every reasonable facility and encouraged to continue.

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Since making the above statement I have met Dr. William C. LaDow, of Pendleton, in the State of Oregon, a gentleman of intelligence and large experience in all the matters discussed in my statement. He is still a resident of Pendleton, and was recently associated with Hon. James H. Slater, late United States Senator from Oregon, on a commission appointed by President Cleveland to take the sense of the Indians on their acceptance or rejection of a bill passed by the last Congress regarding the lands of that reservation. After reading my statement the doctor has kindly offered to attach hereto a letter expressing his opinion of it, which I have accepted.

Respectfully,

T. W. TALIAFERRO.

SAN FRANCISCO, CAL., *October 26, 1885.*

I have lived for seventeen years last past in an Indian country, and am still living near the Cayuse, Walla Walla, and Umatilla tribes of Indians, located upon the Umatilla Indian Reservation, and have practiced medicine among them, and have been at times the Government physician on the Umatilla Reservation. I have been an attentive observer of all matters affecting the progress of the Indians, and especially of their education. I have read the foregoing statement of Judge T. W. Taliaferro in answer to questions put to him by the Congressional committee, and I unhesitatingly say that I fully agree in everything he has said on the subject, excepting that I am not familiar with the history of the Franciscan missions of California, to which he has referred, and know nothing about it.

But what he has said in answer to the questions of the committee I think is a true, full, able, and exhaustive statement of the Indian question.

W. C. LADLOW.

NAVAJO AGENCY, NEW MEXICO.

JOHN H. BOWMAN.

SEPTEMBER 3, 1885.

JOHN H. BOWMAN, being duly sworn, in reply to questions by the committee, submitted the following statement:

LOCATION OF RESERVATIONS.

Question (by the CHAIRMAN). Please state the geographical position of the Navajo and Moquis Reservations with reference to the Atlantic and Pacific Railroad and the Territories of New Mexico and Arizona.

Answer. The boundary line of New Mexico and Arizona separates the Navajo Reservation into two nearly equal parts. It all lies north of the Atlantic and Pacific Railroad, the nearest station, Manuelito, being 26 miles distant. The south line of the reservation is 6 miles from the site of the agency. The agency is located on the site of old Fort Defiance.

The reservation is square on three sides, and in round numbers about 95 miles each way. The north boundary is defined by the San Juan River.

The Moquis Reservation, which was set apart by Executive order alone, adjoins the Navajo Reservation on the west. It is very irregular in shape, and is bounded on the north by the San Juan and Little Colorado Rivers, and is about as large as the Navajo Reservation.

The Navajo Indians occupy nearly all of the Marquis Reservation for pasturage purposes.

POPULATION, LOCATION, AND OCCUPATION.

Question. Please state, as near as can be ascertained, the number of the Navajoes and the extent to which they are on the reservation; whether they are an agricultural or pastoral people, and to what extent they are the owners of flocks or herds, and how do they mainly subsist.

Answer. There are 20,000 of the Navajoes. They are about, on an average, one-half of them on the reservation the year around. They are both an agricultural and pastoral people. They all own some stock, either sheep, goats, or horses. About two-thirds of their living is derived from pastoral pursuits; the other from agriculture. The large part of their crop is corn, a little wheat, some pumpkins, squashes, and beans. They will probably average this year 5 bushels of corn to each individual on the reservation. The crop last year was better. Last year the Government furnished the Indians 30 wagons, 100 plows, 1,200 axes, and about the same number each of shovels, hoes, and rakes. They adhere generally to their old methods of farming. In a rude way they irrigate by diverting the drainage from the hills over their crops. They are very nomadic in their habits, and have no fixed habitations, each family living in a dozen different places in a year. Those who leave the reservation do it to secure pasturage for their flocks. The Territorial authorities of Arizona have taxed them when off the reservation and in that Territory. They are a peaceable, quiet, and contented people. They have no forms of government of their own, and their chiefs have little or no authority.

SCHOOLS.

Question. To what extent do they seem interested in the education of their children? How many schools are there on the Navajo and Moquis Reservations, and what was the average attendance of scholars last year, and how many are now in attendance at the opening of the school for the next year? How far do the religious denominations interest themselves in their condition?

Answer. They have very little interest in the education of their children and reluc-

tantly send their children to school. There are no schools on the Moquis Reservation and only one on the Navajo Reservation, an industrial boarding school, which is located at the agency, and has a capacity for 80 to 100 children. The average attendance at this school last year was about 35. There are 15 now in attendance at the opening of the school for the next year. There are 2 teachers, both white females. The religious denominations have taken no interest in the schools whatever since I have been here. Eight Navajo children were taken by Captain Pratt, as I am informed, to Carlisle school; 2 of them have returned, 1 of whom is now dead; the other 6 are still at the school. The parents of the children here frequently come to the school to see them. There is more affection between parents and children of the Navajoes than among any Indians I have observed. The child always takes the name of the mother. Polygamy is common among them.

AGENCY EXPENDITURES.

Question. During the last fiscal year what amount of money was furnished your agency to be disbursed by yourself? To what general purposes was the money applied? What number of persons employed at the agency and the salaries paid?

Answer. About \$27,000 for school and agency. About \$5,000 of this sum was spent for buildings and permanent improvements at the agency, not including the water-dam; \$14,000 for salaries of regular employes of the agency and school; \$2,500 for improvement of water resources away from the agency; \$3,000 for live stock, doors, windows, and stoves for the Indians. The balance of the sum was expended by the Commissioner directly.

EMPLOYÉS.

The persons employed at the agency and salaries paid are as follows:

<i>Agency.</i>	
Agent	\$2,000
Clerk	1,200
Physician	1,200
Blacksmith	1,200
Farmer	900
Carpenter	900
Assistant farmer	720
Teamster	660
<i>School.</i>	
Superintendent	\$1,000
Matron	720
Teacher	480
Seamstress	480
Cook	480
Laundress	480
<i>Indian employes.</i>	
Watchman	\$180
Herder	180
4 laborers, each	180
10 policemen, each	15

I pay out of my own pocket \$3 a month additional to the sergeant of police.

Question. What services are rendered by the farmer and assistant farmer?

Answer. They do what they can to aid the Indians improve their system of agriculture and the care of stock.

Question. Are not the Navajoes skillful herdsmen, and can either the farmer or assistant farmer now employed or heretofore employed speak the Navajo language?

Answer. The Navajoes are skillful so far as to hold their stock. They never brand their animals and have no trouble about their ownership, and have no idea of improving their breeds. Both the farmer and assistant farmer now employed speak a little the Navajo language. We all pick up a little of their language.

QUARTERS FOR EMPLOYÉS.

Quarters are furnished for all of the employes.

FREIGHTING.

Question. Who does your freighting, and how many head of live stock have you belonging to the agency and to the school?

Answer. The freighting is done by a man named Robbins, under contract. He is a white man. The freighting is done from Manuelito, 26 miles from the agency. I think 150 serviceable wagons, 62 of which were issued by the Government, are owned by the Indians on the reservation.

LIVE STOCK.

There are 2 mules and 2 horses used in connection with the agency. The school has 3 cows, 1 bull, and 3 calves. The cows are not milked, and, in my judgment, they are not needed. They are wild cattle.

WATER SUPPLY.

Question. What is the character of work done during the past year on the reservation supplying water independent of the dam at the agency?

Answer. Digging out, at ten different places, springs, building dams, and ditches below them, for irrigation and stock-water.

LOCATION OF SCHOOLS.

Question. What is your opinion as to where schools should be located for the education of the Indian children, and what is your opinion as to whether the Moquis Indians will avail themselves of an opportunity to educate their children if a school were established within easy access to their reservation?

Answer. In my judgment all schools should combine industrial training with other studies, and I believe the children do better when not taken too far away from the tribe. I believe the Moquis Indians would avail themselves of an opportunity to educate their children if a school were established within easy access to them. Their leading men have so expressed themselves to me in every council I have held with them.

Question. How far is the place known as the Keim's ranch from the Moquis villages, and is it sufficiently near to the villages to enable the parents to visit their children as they do at the schools on the reservations?

Answer. Twelve miles from the three nearest ones, and is on the Moquis Reservation. It is sufficiently near for the Indians to visit their children there as at schools on other reservations. The Indians visit this ranch every day.

UNITED STATES INDIAN SERVICE,
Navajo Agency, September 11, 1880.

SIR: When here you intimated that it was your intention to recommend an addition to the present reservation of this tribe. At that time I had but little opportunity of talking to you on this matter, and your visit was so brief that I fear you did not fully comprehend the situation, and would therefore endure a few suggestions from me.

Now, if it would be possible to extend the south line of the Moquis reserve (30 minutes south of 36th parallel) until it would intersect a continuation of the east line of the present Navajo Reservation, it would include a tract of about 1,000 square miles, a great part of which is covered with good pine timber; the surface is generally broken and rough, not adapted for use of white settlers. This tract is now almost wholly occupied by the Navajos, is almost destitute of grass, owing to its dryness and to the presence of sheep; still it is sheltered from storms and affords a refuge for their sheep in the winter when the snow lies deep in the higher country north of there. At that season the melting snow affords sufficient water for their stock without falling deep enough to cover the grass.

Now, these Indians are very desirous of obtaining this strip of land, and nothing would please them better or benefit them more, and I respectfully ask you to use your influence and secure it for them.

Gonado-muncho, the head chief of this tribe, is now here and has been talking about this land all night. He is very much disappointed that he did not see you when here. He is an old man. I believe him to be at least seventy-five. He has always been a good Indian, a firm friend of the whites, and quiet and peaceable. His home is about 30 miles west from here, and just outside of the reservation. He has lived here for many years, and it would be a hard blow to the old man if he should lose this place now, as he surely will unless the reservation is extended beyond it. It is true that he could take advantage of the homestead law, and thereby obtain title to it; but I hope you will consider that this old man has always been accustomed to live in a "Hogan," and to live in several places during each year. It is impossible to induce him to make any improvements of a character substantial enough for an American "claim hunter" to respect. This extension, comprising 1,000 square miles, will be of more benefit to the Navajos and to the Government than any tract of three times the size at any other place where it is possible to obtain it. It is true that this tract lies within the limits claimed by the Atlantic and Pacific Railway as a land grant; but I suppose that could be arranged in some way; if not, an extension to cover the reserved alternate sections would be a good thing.

Now, the only other practicable extension that can be made is on the east side; and if you think it advisable to give them 2,500 square miles more it would be best to commence at the northeast corner of the present reservation, thence north about 5 miles to the San Juan River; thence up said river about 45 miles; thence south 45 miles; thence

east to present line. This tract is almost devoid of timber or water; produces some grass, and could be used as a winter pasture for the sheep and horses; is almost entirely unoccupied by white settlers, and would not interfere with the railway land, except at a small corner on the southwest.

If you can secure the extension, as described, on the south of here, you will deserve the lasting gratitude of these people and afford protection to a large tract of valuable timber; and I entreat and beg of you to do it for the sake of these poor, peaceable, good-natured people, and for the peace of the white settlers who live in their vicinity.

I inclose a rough draft of the lines to more fully explain my meaning. Hoping that you will give the matter your early and favorable consideration,

I am, very respectfully,

JOHN H. BOWMAN,
United States Indian Agent.

Hon. WM. S. HOLMAN,
Chairman of Committee on Indian Affairs.



PUEBLO AGENCY, NEW MEXICO.

IRA C. HOOKS.

SANTA FÉ, N. MEX., *September 4, 1885.*

IRA C. HOOKS, being duly sworn, in reply to questions by the committee, made the following statement:

Question (by the CHAIRMAN). Please state your present place of residence and the official relations you have heretofore held to the Pueblo Indians of New Mexico.

Answer. I am a resident of Santa Fé, N. Mex., and from October 1, 1882, to August 7, 1885, I was employed as clerk of the Pueblo Indian Agency located at this place.

VILLAGES.

Question. Do all the Indians known as Pueblos in this Territory reside in villages; are all the villages possessed of more or less of agricultural land or lands adapted to grazing; in what manner is the real estate and personal of each community held; and how near is the nearest of those Pueblo villages to the city of Santa Fé? Are all of the Pueblos of this Territory under this agency?

Answer. So far as I know, the Indians known as Pueblos reside in villages in this Territory. I am informed all of the villages are possessed of lands both for agriculture and pasture. According to my understanding, the real estate of the villages is held in common. I am not able to state as to the personal property, though I understand each village has its common fund. The nearest village to Santa Fé is 10 miles distant. According to my understanding, all of the Pueblo Indians of this Territory are under this agency.

PROPERTY, TRADE, HABITS.

Question. In what does the wealth of the Pueblo Indians, besides real estate, mainly consist? Do they trade to any extent in this city? What kind of houses do they live in? What are their habits as to industry and peaceful deportment and thrift in comparison with the average Mexican population?

Answer. Their wealth in addition to real estate mainly consists in horses, a few cattle, sheep, goats, and burros. Their trade in Santa Fé is somewhat limited. They live almost exclusively in adobe houses. As I have observed their habits as to industry, thrift, and peaceful deportment, they compare very favorably with the average Mexican population.

SCHOOLS.

Question. Are the parents among these Indians favorable to the education of their children; how many of them have gone to remote points to attend school; what schools have the religious denominations established among them, and how many good schools existed within the agency within the last fiscal year?

Answer. The parents seem to be favorable to the education of their children, and will readily promise to send their children to school; but when the time comes for them to go they make all sorts of excuses to keep their children at home. Fully 100 of the children have gone to the Carlisle, Pa., school. This includes 66 taken by Captain Pratt to Carlisle, Pa., in August, 1884. Most of them are at this school yet.

The Presbyterian Board of Home Missions with Government aid have located schools at six of the pueblos. Three of these schools have been in operation a number of years, and three have been organized within the last year. All of these are day schools. I have been told that there is a school at the San Juan Pueblo conducted by a Catholic priest. I believe that all of the Pueblo Indians profess to be Catholics. These are the only day schools conducted within the agency.

There is an industrial boarding school at Albuquerque under the auspices of the Presbyterian Church, the Government paying a given sum for the education of each pupil. I understand that some of the boys are engaged in various industrial pursuits in the town of Albuquerque, 3 miles distant from the school. My understanding is that the boys of this school obtained the contract for painting the school buildings and were paid for it. The building was completed a year ago.

There is an industrial boarding school for children of this agency in this city. The contract with the Government for educating children at this school is made with the University of New Mexico, which, I think, is conducted by the American Board of Missions (Congregational). The Government pays \$10 per month for the care, support, and education of each pupil at this school. This boarding school is about a quarter of a mile from the university. The school was only conducted during the

months of April, May, and June of the last fiscal year, with an average attendance of about 30 pupils.

These are the only schools under the supervision of this agency.

I have heard the day schools severely condemned, for the reason that the children make no progress.

The Indian boarding school in this city would accommodate about 50 pupils. The boarding school at Albuquerque, I think, would accommodate 200 pupils.

EMPLOYÉS.

Question. During the last fiscal year how many persons were employed at this agency, and at what salaries per annum?

Answer. An agent, at \$2,000; 1 clerk, at \$1,200; 1 interpreter, at \$700; teamster and porter, at \$600. At the day schools: 5 principal teachers, at the rate of \$720; 1 principal teacher, at the rate of \$900; 2 assistant teachers, at the rate of \$360 each; 1 assistant teacher, at the rate of \$480.

Question. Who was the teacher that was employed at the rate of \$900 per annum, and at what point or points was he employed, and with what success? And state, if you know, any cause existing in this agency for the inefficiency of the day schools.

Answer. William Craig was the teacher referred to. He was originally employed to organize a school at the Santo Domingo Pueblo, but after an unsuccessful effort of three months he was transferred to the Santa Clara Pueblo, and succeeded in organizing a school with good success.

The Indians allege that they do not want teachers who teach them religion. They say they prefer to have teachers who would refrain from teaching them any particular religious faith. They all profess to be Catholics. The Santa Clara Indians say they are pleased with Mr. Craig, because he don't try to proselyte them—that he don't interfere with their religion.

SUPPLIES.

Question. During the past fiscal year what supplies have been furnished of any kind to the Indians of this agency by the Government?

Answer. Such supplies as shoes and stockings, caps, shirts, blouses, jackets and pants (snits), Kentucky jeans, linseys, handkerchiefs, and gingham, together with planters' hoes, plows, and farm wagons. I believe this is all, except a small amount of rations to Indians visiting the agency on business.

Question. In what manner and on what basis were these supplies distributed?

Answer. The articles of wearing apparel were issued to the school children and parents of school children who patronize the schools.

The wagons, five in number, were given the Acoma Indians in consideration of their leaving the cliffs and moving into the valley, where their farms were located.

The hoes and plows were issued to deserving Indians of the various pueblos.

The Indians seem to highly appreciate farming implements, and will come long distances to get them.

JOHN M. CLARK.

SEPTEMBER 4, 1885.

JOHN M. CLARK, being duly sworn, in reply to questions by the committee, made the following statement:

Question. Please state your relations to the Pueblo Indian Agency at Santa Fé, N. Mex.

Answer. I have been the clerk since August 7, 1885.

CENSUS.

Question. Has any census been taken of the Indians of the agency during the present fiscal year; and, if so, will you furnish a statement of the result of each pueblo?

Answer. Such a census has been taken by the agent and teachers during the current fiscal year, and their report, except as to two pueblos, and of those two I have the figures from last year.

The following is the result as to each of the pueblos:

Isleta.....	968
Santa Clara.....	196
Picuris.....	106
Laguna.....	1,050
Cochiti.....	311

Jemes	522
Santa Roza	305
San Felipe	467
Taos	334
Pojnaque	18
Tesuque	92
Nambe	71
San Ildefonso	119
Santa Domingo	787
San Juan	261
Zuni	1,311
Acoma	635
Santa Ana	102
Total	7,655

EMPLOYÉS.

Question. Are the same number of persons employed at this agency during the current fiscal year as were employed during the last fiscal year?

Answer. The same number is employed, except the teamster and porter, at \$600, who has been dismissed by order of the Department.

The pay of the teachers of the day schools has been suspended since August 15, last.

Question. What live stock is owned by the agency?

Answer. None.

Question. In addition to the pay-roll of employés and teachers, what other current expenses are being incurred by this agency?

Answer. Rent of an office or agency building, including water, at \$628 per annum.

Question. What buildings are owned by the Government here and used by the agency?

Answer. None. The Government does not furnish residences for the employés.

UMATILLA AGENCY, WASHINGTON TERRITORY.

L. L. CONRARDY.

WASHINGTON, D. C., September —, 1885.

In reply to questions by the chairman, L. L. Conrardy made the following statement:

Question. Please state what acquaintance you have had with Indian affairs, in what capacity, and on what reservation?

Answer. I am on the Umatilla Reservation, Oregon, where I have been for the last eleven years as a missionary priest under the jurisdiction of H. William Gross, D. D., and archbishop of Oregon.

The Indians in general are orderly, endowed with an average good intelligence, tractable, and inclined to be industrious if they had a chance to be properly trained, which they never had. They are children in many ways. This ought to be taken in careful consideration by their instructors, to build up their manhood. I am confident they could become self-supporting in a very few years.

Question. From your experience with the Indians, what policy would you adopt for their improvement and civilization on the reservation you have named?

Answer. From my experience, I will recommend the colonization system. To teach habits of industry and self-support it is not enough to tell them to go to work, but they must be trained to do so. I will work gradually, steadily, and methodically with them and for them during a whole year, so as to give them a fair start, and keep an eye on them even after to push them further ahead. My method will be this: Will select ten or fifteen young men; will board them; stay with them all the time, making my home with them, and have them trained by two competent and practical farmers. We will form like a family, of which I will be the soul, the overseer and supervisor, using my influence to keep them together harmoniously at work. Each member of the colony will have his own farm of 160 acres. So, after a year's time, each one would have 40 acres plowed on his own claim, house, stable, barn, and odd houses built—all the work to be done in common. So, after the first year all the boys would have a fair start and be in independent circumstances. The following year, although the work is to be continued with another party of Indians, those of the first year could be encouraged and assisted in their training so as to perfect themselves as farmers.

Question. To what extent would you connect your method of improvement with the agency on the reservation named? Would you apply your system independent of the agency?

Answer. My system could be applied independently of the agency, but if the agent were a man who would have at heart the welfare of those under his charge, I think it would be better to have my work connected with the agency. This will be to the Indians' best advantage.

Question. What, in your judgment, is the best way to educate the Indian children, on the reservation or at points remote from the reservation?

Answer. To have them educated on the reservation, in my judgment, is the best, for the following reasons: Seeing their children from time to time gives parents and children great satisfaction, and in a certain manner repays both, especially the former for the sacrifice they make by depriving themselves of them. Rearing the children on the reservation has also a good effect on the Indians in general. Even wild Indian young men prefer by far to marry girls that have been in school. I had several applications of the kind. Boys educated on the reservation will have a better chance to prepare themselves homes than boys brought up at a distance. This ought to be the final advantage that children, boys and girls, in the different schools on the reservations ought to reap as a reward for the time spent while there. I mean to say, to get a home and a way of living, so when their school-time is up they will be able to continue the good that has been commenced, and not to leave school after several years without some advantage—obliged to go back to their parents' camp, and forced to a kind of wild life again. In this there is danger. Former habits come back in much less time than it takes to destroy them. The idea to start anew for themselves is very distressing for boys and girls reared up in Government Indian schools.

Question. How many white persons are employed on the Umatilla Reservation? How many Indians? And how are they employed, whites and Indians, in what capacity? And what progress are the Indians on that reservation making in education and agriculture?

Answer. Eleven whites and two half-breeds. No Indian. But one Chinese. At the agency there is the agent, carpenter, wheelwright, and blacksmith. At the school, one superintendent and an industrial teacher, two teachers (females), one matron, seamstress, and laundress. These five are Sisters of Mercy. The physician is a half-breed (Chinook), also the interpreter. The Chinese is the cook employed at the school.

PROGRESS IN EDUCATION.

At school it is the opinion of all those that have examined, seen, or come in contact with the school children, that they are doing well. The school has been now in operation two years and a half, and myself, although I see the children often, I notice that a great change for the better has been accomplished under the teaching of their devoted teachers. The present agent, who has been there more than two years, has done nothing towards training the school boys to agriculture. The progress of the Indians in agriculture generally has been very slow, in most cases it amounts to nothing. This owing specially to the want of system and energy on the part of the different agents. Those Indians never had and have not an agent who took a real interest in training the Indians towards civilization.

Question. To what extent would you apply the system you propose for the improvement of the Indians at Umatilla to other reservations? and please state the general condition of the Indians on the Umatilla Reservation.

Answer. There is no doubt in my mind that my system for the speedy civilization of the Umatilla Indians by breaking their tribal relations and training them as farmers, could be applied similarly to all the reservations on the other side of the Rocky Mountains, and in the course of time extended to even the wildest tribes of the plains. After having done my work with the Umatillas and other tribes, I would be glad to try my plan with no matter what tribe of the plains.

GENERAL CONDITION OF THE UMATILLA INDIANS.

On the Umatilla Reservation are located three tribes who, with the half-breeds, number about one thousand souls. They have now three to four thousand horses, but not many cattle. Since I have been there they have been selling off these for living. To-day there is no demand for the kind of horses they raise; the consequence is they are poor, much poorer than they were years ago. Up to the time the half-breeds were allowed to come on the reservation (for they were kept off by the agents in the hope the Indians, too poor to live by the land, although the land is extremely fertile, would sell their rights in despair). I say up to that time their progress, as far as work was concerned, did amount to very, very little. As yet it don't amount to much. They are not increasing as a race; many children and even grown persons die of consumption. The medical department is and has always been a failure.

Question. What would be the cost per annum to the Government of the system you propose as to the Umatilla Reservation, and how should the expenditures be applied ?

Answer. The cost of my system depends somewhat on the amount of work to be done.

For the salary of two competent farmers.....	\$1,000
Wire (two strands) 8 cents $\frac{1}{2}$ pound, posts, rails, staples (it will require 12,000 pounds of wire to fence 2,400 acres—160 for each man).....	1,020
Lumber to build houses, stables, barns, &c., 150,000 feet, 10,000 each, at \$10 per M feet.....	1,500
Shingles, nails, doors, windows, &c.....	500
Plows, harrows, mowers, &c.....	500
Wagons (two).....	300
Camping outfit—as tents, cookery-ware.....	500
Horses, four, at \$100 a piece (I intend to have six or seven spans, but only two to be purchased by the Government).....	400
Hay and grain (the latter only when at work), 25 cents per head a day for 365.....	1,095
Total.....	6,815

Board and clothes for the fifteen young men to be got from the school supplies. The school there is a ration-school. The names of the boys will be kept on the school roll, my intention being to have them taught book learning during the winter. After the Indian young men shall have entered upon their farms my intention is to have the Sisters of Mercy now teaching school on the reservation to go every week to the houses of those fifteen Indians to teach the female inmates—their mothers or their wives—housekeeping and cleanly habits on the spot. Such visits in practical training will be very useful to those concerned.

THOMAS V. KEAMS.

KEAMS CAÑON, ARIZ., November 19, 1885.

DEAR SIR: Hearing of your visit to the Navajo Agency, I was anxious to have seen you, and if possible induce you to visit the Western Navajos and Moquis. Was sorry to hear your time was so limited to make this impracticable. Knowing your desire to obtain all reliable information relative to these tribes, and believing my residence among them for about fifteen years has given me opportunities and advantages over others to be better acquainted with their statistics, and having at his request furnished General Bradley a report on the same, I herewith transmit you a copy, hoping it will be of service.

In my report I speak of the urgent necessity of having these Indians made properly acquainted with the lines of their reservation, and their being limited to that with their herds. Some ten days ago one of the principal men of the tribe was killed by a cattle herder for no other reason than driving his sheep near where the white man's cattle ranged, and only by prompt action on the part of the agent was serious trouble and loss of life prevented; and as the country south of the reserve is rapidly being settled by cattlemen, if some steps are not taken to confine these Indians with their herds to their reservation, cases of this kind will frequently occur, which may result in great loss of life.

In justice to both Indian and settler, this should command the immediate action of the Indian Department.

Hoping you will use your influence to accomplish this,

I remain, very respectfully,

THOMAS V. KEAMS.

Hon. W. S. HOLMAN, M. C.,
Washington, D. C.

KEAM'S CAÑON, ARIZ., September 24, 1885.

General L. P. BRADLEY, U. S. A.,
Commanding District of New Mexico:

DEAR GENERAL: In reply to your favor of recent date relative to my knowledge of the Navajo Indians and their reservation, I have the honor to state that I estimate there are, in all, 17,500 souls. The reservation which they occupy extends over an

area of about 16,500 square miles, containing about 10,660,000 acres. In this I include the Moqui Reservation and that set apart by an Executive order of May 17, 1884. With the exception of a strip, 10 by 20 miles, which the Moquis farm and herd over, all this is held and partially grazed over by the Navajo herds.

To one unacquainted with the nature of the country this would appear to be far more than sufficient for them, as it gives to every man, woman, and child in the tribe nearly a mile square of land. The pasture is abundant and of the best, but the great drawback to this vast area is the lack of sufficient water in the valleys, where they have to resort with their herds during winter. There are a number of springs that the energetic white man would improve and keep in order so that the supply would be adequate. With the improvident Navajo, to-day is sufficient for him; let the morrow with its needs come, he makes no preparation. While he is willing to work and take good care of his herds he never tries to clean a spring or improve the supply of water; he takes just what Nature provides him with, and often carelessly destroys that by the continual tramping of his herds in the sources from whence it flows. This supply failing him, he resorts to some place where the white man has improved, or drives his herds off the reservation and supplies them where it is to be had. This has been his habit, but the country, especially south of the reservation, is fast being settled up by men who own large herds of cattle; they will not allow the sheep herds to destroy their ranges or water at the places they have improved.

It, therefore, becomes necessary for the Government to assist the Navajoes by helping them not only to improve the water supply on their reservation, but to teach them to construct dams and reservoirs to save it. A trifle has been done in this direction by their present agent, Mr. Bowman, with the limited funds sent him for such purpose, and to my personal knowledge this has been the only attempt on the part of the Government to help them in their greatest need. With their large herds of sheep and horses, should the Government desire them to proceed with such industry, which is natural to them, the supply of water is paramount to all their other requirements.

My residence of fifteen years in the Navajo country (ten years of it at this place) has proven to me beyond a doubt that where water is found the supply can be greatly increased by labor properly applied. Here, at my home, a few years ago, the supply of water was only sufficient for 400 or 500 sheep, now I have, by opening sources and making ditches and dams, so increased the supply as to cultivate 100 acres of land, and the surplus water provides thousands of Navajo horses and sheep daily with all they require.

Every dollar properly expended by the Government in this direction would not only enhance the value of the reservation to the Indians, and furnish them with labor, but would also enable them to graze their herds over vast plains covered with grass which are now almost useless for lack of sufficient water.

Enlarging the reservation has been spoken of as a remedy. My knowledge of the country does not show me that this will be of great advantage, as it is not land but water they lack, and this would not mitigate this need, as I am not aware of any quantity of water within a reasonable distance of their reserve. If it is contemplated placing them all on their reservation, steps should be taken at once to increase the supply of water for their herds.

From the nature of their country, farming among them is limited to a small scale. Their corn-fields are to be found at the entrances of cañons or in the beds of dry washes where the sand is abundant and retains a great deal of moisture below the surface. In Cañon de Chelly and one or two other places they have made some small irrigating ditches. Nearly every family in the tribe has its corn-field, large or small, half the crop it yields is generally eaten while green, the other portion traded, from time to time, for such articles as they require; when all this is exhausted, their sheep and goat skins are sold to supply their wants. Their wool-clip also yields them a very considerable revenue.

My experience is that the average Navajo is far superior to other Indians in disposition, intelligence, and industry. Had he that attention and assistance from the Government that his general good conduct justly merits, he would be far more progressive. While he holds to many of his old prejudices, he readily takes advantage of and adopts comforts and improvements suggested to him by the white man he respects.

The main objection the Navajo has against sending his children to school is that he deems the acquirement of English of little advantage, especially as he needs his children for herders. If they were taught some trade, however, such as building or making articles required for use in the tribe, he will readily see the value of it, being ready and willing to work and quick at learning, especially so when he finds that benefit is to be derived from it.

It is a notable fact that many of the Indians living off the reservation are of the worst class, and a constant source of trouble to the agent. They are able to obtain without risk all that tends to demoralize them, and they bring bad influence to bear

on those disposed to be good. With firmness and very little trouble on the part of the Government they could all be made to live on their reservation.

These people are well-disposed, and when properly managed will comply with the wishes of the Government.

To practically aid and make these Indians self-sustaining on their reservation (by this I mean the area before described), the most important measures are to assist them in improving the water supply and a system of reservoirs to save it. Oblige them to send a certain number of children to school to be taught trades. By offering prizes for improvements in their stock and farm products they would be stimulated to raise a more remunerative and better breed of horses and sheep, &c.

If this should be properly carried out, the Navajoes in a few years will be a rich and prosperous people, as they have both the necessary ability and energy, but lack system and method to apply them.

I append a table of statistics which is an estimate based on personal observation and inquiry.

Navajo and Moqui Indians of Arizona and New Mexico.

[Statistics showing population, number of stock, area of reservation, &c.]

	Navajo.	Moqui.	Total.
Population:			
Men	3,900	654	4,554
Women	4,200	635	4,835
Children under 14	9,400	8,501	10,250
Total	17,500	2,139	19,639
Number of acres farmed	60,000	8,000	68,000
Stock:			
Horses	25,000	600	25,600
Donkeys	710	1,500	2,210
Cattle	2,500	400	2,900
Sheep	650,000	6,000	656,000
Goats	325,000	2,000	327,000
Wool-clip, pounds:			
Sold	850,000	3,000	853,000
Manufactured into blankets	125,000	3,000	128,000
Total	975,000	6,000	981,000

	Area.	Number of acres.
Land within reservation, including Moqui Reserve and that set aside by Executive order dated May 14, 1884	<i>Square miles.</i> 16,500	10,660,000

Schools.—Navajo: One at agency. Moqui, none.

BUREAU OF CATHOLIC INDIAN MISSIONS.

WASHINGTON, November 24, 1885.

SIR: By direction of this bureau I have the honor to hand you herewith a communication of Rev. L. B. Palladino, S. J., superintendent of the St. Ignatius Indian Mission School, on the Flathead Reservation, Montana, dated October 20, 1885, and addressed to you through this bureau, in which he gives his views as to the best methods of civilizing the Indians, and makes sundry suggestions upon the subject.

This bureau is fully in accord with the views expressed by the reverend father, and

trusts that they may meet with the approbation of yourself, of your committee, and of Congress; and it asks that you will incorporate said communication in the report of your special committee to Congress.

Very respectfully, yours,

CHARLES S. LUSK,
Secretary.

Hon. W. S. HOLMAN,
Chairman Special Committee to inquire into Indian Matters.

REV. L. B. PALLADINO.

ST. IGNATIUS MISSION,
Flathead Reservation, Montana, October 20, 1885.

Hon. W. S. HOLMAN, M. C.,
Chairman House Commission. Indian Affairs :

HONORABLE SIR: Pressing duty having detained me elsewhere just at the time that your honorable commission was visiting the St. Ignatius Mission School, I beg to be allowed the privilege to do now by writing what I could not then by word of mouth, as I intended, and by way of supplementing the information furnished you in my absence by Father Van Gorp, present to your attention a few additional points on the subject of Indian education and Indian schools that may not be devoid of all interest and importance.

No one having some practical knowledge of the Indians in their uncivilized condition can doubt that to civilize them the best and only means that can be employed with any hope of success is to educate the young Indian generation. The reason is obvious. The Indian is a savage, and to civilize him means to make him cease to be what he is by elevating him from his savage condition to a state more in harmony with reason and man's nature. There is no doing a thing without a way, means, and process of doing it; and here way, means, and process are what I understand by education. On the other hand, grown-up people, be they red, black, or white, cannot be easily trained into new ways and new habits. Theirs is the case of the aged, knotty tree; no ordinary force can give it or make it retain a shape contrary to its natural bend; it is unyielding, and will sooner snap under the strain. Hence, as the young Indian of to-day will be the grown-up Indian of to-morrow, if he be not trained when he can, when plastic and capable of being formed, most likely he will remain, when old, what he ceased not to be when he was young; and thus the savage condition of the race must needs be perpetuated.

By this, however, I do not mean to say that the grown-up Indian, as many seem to imagine, is hopelessly such that he cannot be reached, still less improved by any influences of civilization. For experience shows that, if he cannot be thoroughly civilized, his condition can certainly be ameliorated. What I say is, that even this can only, or best be done, as will appear farther on, by educating the young Indian generation.

But it is clear and obvious that the education to be given, as well as the means and ways of imparting it, must be suitable both to *the subject* and to *the object* in view. Without it the effort could but end in waste of time, means, energies, and utter failure. The *subject* are here degraded human beings, in their nature and individuality, with needs and wants, moral, intellectual, and material, specific and well defined, arising from and constituting the savage condition of the race; and to remedy and supply these needs and wants must be the aim and object of their education just as it is, as we have said, of their civilization. Now, what system of schools, what education can meet the requirements of the case? I answer, without hesitancy, and say that true, genuine, enduring, and self-sacrificing Christianity must be at the bottom, core, and top of any system that is to educate and civilize successfully the red man. This factor is as important as it is absolutely indispensable, because it not only is in itself the farthest reaching, most comprehensive, and most efficient of all causes and means of civilization, but also because it imparts civilizing force and efficiency to all the rest. Without it the task is hopeless. Material means are certainly necessary, philanthropy and enthusiasm may assist, but by themselves alone all these are insufficient here. For, what is to render material resources real means of civilization lies outside themselves, and Christianity alone can supply. Enthusiasm is impotent, and soon cools down in the face of the undreamed-of difficulties and stern realities, to be met with at every step in a work that is as uninviting as it is slow and irksome. Genuine philanthropy is but of the few, whilst of the many are selfishness and greed of gain. Whence follows that even the most disinterested philanthropy could not but enlist in the cause mercenary hands, whose principal aim and object in engaging to

better the Indian would be to better themselves. I do not know which, whether the civilized Indian or the uncivilized one, is greater evidence of this, but both tell the same story; and for the last two hundred years all over this vast American continent, failure and success both here join and give the same testimony. Whence, I conclude that, as but Christianity alone can adequately meet the wants of the Indian, the first and principal requirement of Indian education is that it must be thoroughly Christian, or in other words, that the Indian cannot be civilized except on thoroughly Christian principles, in thoroughly Christian schools, by thoroughly Christian men.

Of course it is not expected that the United States Government can supply this element, but it can be found and easily secured by looking for it in the right place.

After Christianity, next in importance as a factor of Indian civilization is work and manual labor.

A second nature with the Indian is a great, deep aversion to toil and labor of any kind.

This aversion is not merely a consequence springing from, but, by turn, also a principal cause tending to intensify and perpetuate the savage condition of the race. Because a savage, the Indian knows not and hates to work, and because he knows not and hates to work, remains a savage. Hence, what he needs most, above everything else, is to be trained and formed to habits of useful toil, industry, and manual labor. A plain, common English education, speaking, reading, and writing, with the rudiments of arithmetic, are book-learning enough for him; anything beyond that would but feed and encourage his natural indolence at the expense of what he needs most, industrial training. Where essentials are wanting, accomplishments are out of place, and where, and as long as education, as in our case, is necessary, so to say, in every point, undue attention to the unnecessary in any one point will entail neglect of the necessary in another, and, consequently, such education must prove in the end as unsatisfactory as it is defective.

And this, in my opinion, equally applies to the industrial part of his education, if it is to meet his wants and requirements. For, really, the Indian needs not to be made a skilled workman, nor even exactly a mechanic. What he wants is plain, common, ordinary work, withal useful and necessary. In his savage surroundings, the school being the only source of information and education that he has, his industrial training must necessarily be varied, just because his condition with regard to education is like an infant's, a blank all over the line. And if this renders it necessary that, always with the eye to what is best suited to his wants, he should be instructed in many a common-something of many trades, it also, for that, prevents him from being taught any one trade exclusively. That some of the Indian youths who may develop a knack for and a special aptitude to one or the other of the common trades be given a chance to become proficient enough in one to make a living by it is undoubtedly good and well and to be aimed at, since there is every probability that some few may and will find enough work to exercise their trade and live by it. But it is obvious, that so long as civilization is not more and more generally advanced with the race, if few could make a living by a trade, many could not, and to the exception of two or three for every trade, the rest could find no employment. Since, then, by trade and shop work but few of the Indians could make a living, and the aim and object of their industrial training is just to enable them to gain their life and become self-sustaining, the kind of manual labor best suited to them cannot lie exclusively in the direction of trades and shops. Where, then, can it lie? In tilling the soil, in field and farm labor; in a word, agriculture and all its branches. And then their industrial education, to answer its purpose, must be principally agricultural.

But, contrary to the French cook's prescription that "to cook a hare the first part of the process is to catch it," we are training the young savage to work, and he is still at large, roaming about in the woods and prairies. We must get hold of him first, and bring him within reach of civilizing influences, before we undertake to civilize him; and to do this there is but one way.

Continuing, then, I say that a system of suitable and well-conducted boarding-schools is as indispensable to educate the young Indian, as to educate the young Indian is indispensable to civilize the race.

Day-schools may be good, and even better than boarding-schools, for children basking in civilization, and who, together with the training of the school room, enjoy the far greater blessings of a home and family education, and live surrounded by everything that goes to form social living and civilized society. But mere schooling alone without the rest could be, indeed, of but little advantage, and with no more education than mere school room training can supply, none of the white races could be today above the level of the savage Indian of the Rocky Mountains. Of what practical use, then, can a day-school be to the Indian who has no home, and having no home is absolutely destitute of all family education. Nay, whose home, or whatever it be, is but a complex of positively uncivilizing forces—parents, associates, surroundings, and all. Leaving aside all the rest, it must be manifest, that not even mere attendance

at school is here possible, since it cannot be easily conceived how the young savage could attend school and live, or live and attend school, when his daily life wholly depends on what he may catch, and that is still swimming in the streams, or flying in the air, or roaming in the forests. To attempt to mold, train, educate, and civilize such a being, under the circumstances, and by the means of a school that he cannot attend, is too much of a paradox to be seriously entertained by any one, except such only as know nothing about the Indian, or such, perhaps, to whom the establishment and continuance of unattended Indian day-schools may bring a profit. To do it, the young savage must be withdrawn from the uncivilizing influences that surround him, and brought within the reach of and under civilizing ones; and this, evidently, cannot be done here, except by giving him what alone furnishes the elements indispensable for his education, a school and a home, that is, suitable boarding-schools.

No one, however, should here imagine that for this it is required to transport the Indian children thousands of miles away from their native country, for this would be to favor a system of boarding-schools for the Indians that would be as objectionable as it would be detrimental to the cause of their civilization; for it is not only obvious but evident that no boarding-school far away from the Indian country can have for the Indians any way near the advantage of one established in their midst. The great advantage of the latter is that it alone can here answer the purpose; for (1) whilst it withdraws, to all intents of their training, the children from their objectionable surroundings, it yet entails no separation that is not acceptable and beneficial to the children and their parents alike; (2) it alone, being on the spot and in their midst, can adapt the education to remedy the needs that it is sought to remedy; (3) bringing, as it does, civilization and uncivilization face to face, the former, with its home and dwelling, its food, its clothing, its industries, its manners, its cleanliness, its field and garden, its stock, its ease, its comforts, and its plenty, the latter, with the whole train of its wretched contrasts, the Indian is made to see, hear, smell, touch, taste, and contrast the blessing of the one, the wretchedness of the other, whence the industrial boarding-school in their midst becomes, for old and young alike, an argument and a means of education, than which none could be more suited, more convincing, or more effective. And this is exactly what made me assert in the beginning, that even the amelioration of the grown-up Indians, for all it can be, could not be better attained than by educating the young race, since what is necessary for or resulting from the education of the young is just what alone can best improve the condition of the old. For a proof of this I have only to refer to our Catholic Indian missions, where, with no other incentive than the example of the Fathers and the Sisters of Charity laboring amongst them, the Indians generally have attained a degree of civilization that is acknowledged by all who visit them as quite satisfactory.

After the loss of all this, which it is needless to say must necessarily follow the Indian boarding-schools located far away from the Indian country and impair their usefulness as means of Indian education, I need not dwell on the greater expensiveness of this system, which is sufficiently exemplified by the Carlisle, Hampton, and Forest Grove schools, when compared with other Indian schools supported by the Government in the Indian country, nor on other disadvantages attendant upon it. I only observe that the separation that would be imposed by it would be not only dreaded and hated alike by the parents and the children, but also detrimental to both. To an Indian father and mother, than whom no parent on earth was ever more overfond of their children than they of theirs, the separation would be unendurable, and to force it upon them would be akin to cruelty. I here voice a fact that seems at first as striking as it is incontestable; and yet this exceeding great overfondness of the Indians for their children is but a natural and necessary consequence of their state and condition; it is the instinct, in all its force, of man's animal nature, unchastened and unrestrained by right, reason, and higher motives. But just for that the separation must prove the harsher and the more difficult to bring about.

As for the children themselves, separation, school, and all could not but tend to alienate and estrange them from their own blood, people, and country. That really such would be the most probable result of such education any one who knows a little of human nature can see, and but a moment's reflection is enough to make any one understand what the natural consequences of so unnatural an estrangement would be. The Indian so educated would be but too liable to turn out like so many over-educated individuals in the lower walks of the white race, whose education is their misfortune, and who know too much and are too clever to earn a living by honest toil; he would be *too* civilized, and would have lived too long in too much ease and comfort to go back to his people; or, if he went, his conduct amongst them would likely prove more of an obstacle than help in the cause of their civilization, and the greater an obstacle just because of his education. That, entailing no hardships and no privations on the part of those who would have to conduct and manage such schools, it would commend itself on this score, no one will deny; but for educating the Indians, as must be manifest from all that has been said, this plan can have but few and trifling, if any, advantages at all, and to secure these at the expense of all

its disadvantages seems to me like pulling down the whole house in order to replace a shingle on the roof. I conclude, then, that the industrial boarding-schools for the Indians, to attain its object, must be located amongst them.

Thus far I have spoken of the Indian in the masculine gender, but I by no means intend to be partial and exclude the other sex from the benefits of education. The training of both is indispensable; for without it there can be no Indian family, and the family being the corner-stone of all civilized society, Indian civilization without the family would be an airy nothing, a contradiction; whence to attempt to civilize the Indians without making the family the main and principal object of their education would be like rearing up a building with no foundation.

From this follows, that not only suitable boarding-schools are necessary for both, and both the Indian boy and the Indian girl must be educated, *but also that it is necessary to make some provision for them when from the school they graduate and marry.* Without the former there would be no family, without the latter no family life, which comes to the same, for family without family life is no family. Thus to make some provision for them when they quit school to marry becomes as necessary as it was necessary to educate them.

It is to this very point, honorable sir, that I desire to call your special attention—a point that in the liberal provisions made by the Government for the education of Indian children seems to be overlooked, and yet, in my eighteen years' experience, its importance in the cause of Indian civilization could scarcely be overrated. For it may be pertinently asked here: How are the young Indian educated couple, on quitting school, going to start out in life for themselves, and keep up in the industrious and cleanly habits of civilized living to which they have been formed? *Can they go farming without some means and implements?* Can they go housekeeping with no house to keep and absolutely nothing to keep it with? Their civilization, after all, in here but a stock of wants—wants that cannot be left unsupplied no more than could not be created. And certainly no one can expect that the young couple's uncivilized parents and relatives will supply wants to supply which implies civilization. If, therefore, some provision be not made to give the young couple a start, a house to live in, some necessary household and farming implements, *they will have no home and no means to make one.* Without a house of their own, there is no alternative left them but to go back to the Indian lodge and to some of their old people, where it will be impossible for the young couple to live a civilized life and make any headway towards becoming independent and self-supporting; for if, under the circumstances, they do not fall back, as they are most apt to fall, into the old people's habits of indolence, &c., but struggle to be industrious, whatever they will earn by their own toil and industry will be eaten up by their uncivilized hungry relatives. Thus, without some provision being made for them, the fruit of the young couple's education will be lost in great measure, and money and years of labor spent to elevate them will have been to little or no purpose; whereas the means here suggested would remedy all this. Nay, it would lend additional prestige to the new family, which it would thus place conspicuously before the whole tribe, and make it an example and incentive of civilization all around.

I need not add that as a prospective reward before the children at school the provision advocated would also be most beneficial to promote their education. It would be an inducement not to leave school nor to be withdrawn before they would be properly formed, as well as a stimulus to make them work-loving and industrious.

If objection be raised at the expense of the provision, I beg to remark that what is here done for the young couple is done for their children and their grandchildren, who will be all alike benefited by it. The Government gives out plenty in annuities to the Indians, sometimes unnecessarily, oftentimes to individuals whose indolence is thereby encouraged, or who will gamble away all that is given them. Why object to an outlay where it is necessary and where it is sure to bring its returns.

I here append a list of the articles that, in my opinion, the provision ought to embrace, and which, as a starter and wedding *trousseau* for man and woman, ought to be furnished the young couple on their marrying from the school, to enable them to enter and keep up a civilized family life.

The list explains itself; but a word or two of further explanation will not be out of place.

1. To meet the present requirements of the Saint Ignatius Mission School, age, number of pupils, and all considered, the provision would have to be made on the basis of three couples a year getting married and to be started in life.

2. No mention is made of land, fencing, &c. The land is here, so the timber, and the couple are able and willing to do the work. What they want is the implements and means to work with.

3. The cooking-stove would seem sufficient for all cooking and heating purposes, and it would be, but for this: that during the winter the young family every day would have to cook and eat their meals in the presence of hungry and lazy intruders, whom, according to Indian etiquette, they would have to feed every time. This is

just what keeps many an industrious Indian poor, and renders many an indolent Indian more indolent still.

And with this, honorable sir, I feel that I have finished my task, and I should feel twice happy, also, could I entertain even but a faint hope that by my writing I neither have tasked your patience beyond all endurance nor failed to promote the cause of Indian civilization; but, with or without hope, I shall remain, honorable sir,

Yours, truly and respectfully,

LAWRENCE B. PALLADINO, S. J.,
Saint Ignatius Mission School.

To enable them to make a permanent home and keep up in the industrious habits of civilized living acquired at school, Indian couples on graduating and getting married, from the St. Ignatius Mission School, will be provided, wholly or in part, as may be deemed advisable, with the following, to wit:

One dwelling-house (cost and specifications below).

2 cows.....	\$ 60 00
1 cooking stove, complete.....	20 00
1 heating stove.....	6 00
One-third dozen soup-plates.....	} 4 00
One-third dozen plates.....	
One-third dozen cups and saucers.....	
One-third dozen spoons, forks, and knives.....	
1 double bedstead, home-made.....	6 00
4 pair blankets.....	18 00
One-third dozen chairs or stools.....	} 4 50
1 table (3 x 5).....	
1 candlestick.....	15
1 wash-basin.....	25
1 wash-tub.....	2 00
1 wash-board.....	75
1 bucket.....	50
1 broom.....	75
1 flat-iron.....	75

Cost..... 123 85

1 sewing machine.....	\$20 00
1 churn.....	2 50

22 50

3 milk-pans.....	45
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Farm implements and other supplies:

1 wagon.....	\$100 00
1 span work-horses.....	140 00
1 set harness.....	25 00
1 plow.....	14 00
1 set harrows.....	6 00
1 scythe.....	2 00
1 grain cradle.....	3 50
1 pitch-fork.....	95
1 hoe.....	75
1 hand hay-rake.....	50
1 garden rake.....	75
1 shovel.....	1 00
1 ax and handle.....	1 25
1 hatchet.....	75

Cost..... 296 20

1 hand rip-saw.....	\$2 25
1 cross-cut saw.....	2 25
1 hammer (claw).....	75

301 75

Specifications of dwelling-house—16 by 24 feet 4-inch sawed logs; weather-boarded; partitioned in two rooms; 9 feet high from joists to joists; 11 feet to heave of roof; floor and ceiling; shingle roof; one brick flue; 3 windows, 2 ft. 6 in. by 5 feet, glazed sash; one door with lock and key; frames, sash, and door to be painted with two coats oil paint; so also all wall-surface *exposed to the weather*. Estimated cost of dwelling, \$325; of the whole provision, \$773.10.

In the foregoing is not included any cost for a season's provision of food and of seeds.

SAMUEL S. HAURY.

HALSTEAD, KANS., October 15, 1885.

Question (by Hon. WILLIAM S. HOLMAN). Please state your name and occupation.

Answer. My name is Samuel Smith Haury; I am a Mennonite missionary among the Indians.

Question. With what nation of Indians have you been laboring, and where?

Answer. With the Cheyennes and Arapahoës. I am located at Cantonment, Indian Territory.

Question. Please state your experience in Indian affairs and the education of Indian children, and how long you have been connected in any way with Indians; with what tribes now, and if not, when?

Answer. Nearly nine years. I have been in my present connection for six years.

Question. With which nations?

Answer. The Cheyennes and Arapahoës.

Question. State how you became interested in these Indians?

Answer. I was sent out by my country to look up a missionary field. I first traveled to Alaska with a view to establishing a mission among them. I did not think it satisfactory or justifiable to begin work there. I had previously been in the Indian Territory, and traveled through a portion of the Cherokee, Creek, Choctaw, Chickasaw, Pawnee, Saes and Fox, and Seminole Reservations. That was nine years ago. I came up West and traveled down further, and visited the Cheyennes, Arapahoës, Caddoes, and Wichitas. A year after that I visited again the Kiowas and Arapahoës and remained there three months with a view to learn the people, their needs and wants, and if possible establish a mission. I could not decide as to the matter then. Until a year or two I went there, sent by the church to reconsider the matter, there having been no mission at the time.

Question. State what church.

Answer. The Mennonite Church.

Question. What part?

Answer. I was sent from the whole denomination; by the Mennonite Conference.

Question. That was six years ago?

Answer. Five years ago last April. In March I went down and finally decided to locate at the Cheyenne and Arapahoe Agency and establish a mission. After I had been there two or three months, I saw, if we wanted to accomplish anything, we would have to establish a school for children. The Government had at that time already two schools. I think at least 200 in both tribes were not in school. There was accommodations in school only for a few Cheyennes, and not half the Arapahoës.

Question. Both the Cheyennes and Arapahoës were under the same agency?

Answer. Yes; they are still.

Question. When did they establish this school?

Answer. We established in 1880.

Question. At the agency?

Answer. At Reno, two miles from the agency. I had just completed my building and it burned down. We lost four children, our own child and three Indian children. I brought them out to keep them from being consumed by fire. They were smothered to death.

Question. You had only one?

Answer. Only one.

Question. Your wife was with you?

Answer. Yes, sir. I concluded to go right on with the work. The Arapahoës were anxious I should go on with the school. The quartermaster was so kind as to let us have a hospital tent. We arranged for the children to sleep in the barn, and at the same time they began right off on the new building. The first building was for only forty or fifty children. The second one put up was for fifty children. At the same time the Commissioner asked if we intended to carry on the work. If we did he said he would ask for an appropriation of \$5,000 to rebuild.

Question. Congress did appropriate the money and it is carried on the rolls as Government property?

Answer. Yes, sir.

Question. And it is Government property as far as the money went?

Answer. It is. It cost \$6,500.

Question. That is the same you have there now?

Answer. Yes, sir.

Question. It is capable of accommodating fifty?

Answer. Yes, sir; it is full now. Then, in 1882, the Cantonment military post was abandoned, and it was turned over to the Interior Department. The agent requested me to establish a school there if I could get my church to do it.

Question. Who was that?

Answer. John Mills. He was a Quaker. I did not think at first I would do it, I had so much to do at Darlington. He thought it was a very good thing. Quite a number of Indians were living up there. Everybody that came there carried off everything. Indians as well as a Government policeman was placed in charge for a month or so. Finally, I consented and secured of the Government permission to use the building for educational and missionary purposes. They established a school there at the Cantonment about two years ago.

Question. What condition did you find it?

Answer. Very poor. I had two men five months preparing it for occupation. They are log houses with chinks; they were canvased. I have been still repairing; have had a man there all summer. We need more room.

Question. What class of children did you have there?

Answer. Both tribes, Cheyennes and Arapahoes, but the Cheyennes had no children there the first year. Last year we had about fifteen Cheyennes and about forty Arapahoes.

Question. You had last year about fifty-five?

Answer. At the close. We started with twenty-five.

Question. How many did you have at Fort Reno?

Answer. No Cheyennes, only Arapahoes.

Question. You had fifteen last year?

Answer. Now we have twenty-five Cheyennes and forty Arapahoes.

Question. That is the largest number you had?

Answer. Yes, sir. They are coming in now right good. They agreed to fill up the building and promised to keep them there, and I think they will.

Question. The building will accommodate how many?

Answer. One hundred.

Question. You have, altogether, children living in four buildings?

Answer. We have the Arapahoes living in a building with the matron, and the Arapaho boys living alone in a building with a teacher. Then the Cheyennes live alone in the building with the industrial teacher, who takes care of them. The Arapahoes who live alone at this time are at Tacoma. Of those I have Arapahoes and a few from the school at Darlington.

Question. Why did you call it Darlington instead of Reno?

Answer. The Cheyennes call it Darlington. Reno is the fort. Darlington is the agency. They are a couple of miles apart.

Question. State how many teachers you have with your establishment.

Answer. We have an industrial teacher, a teacher of the school, a matron, an assistant matron, a cook, a seamstress, besides my wife and myself. They are all whites. In connection with the school at the cantonment, I started to colonize the Indians, and there were quite a number of vacant barrack buildings. The whole cantonment was turned over to our church. I induced a number of families to move in and live there.

Question. The Indians?

Answer. Yes, sir.

Question. The Cheyennes and Arapahoes?

Answer. Yes, sir. At first I was quite anxious. I knew that a fraction had been cut off. There was always a bad feeling between the Cheyennes about the cantonment and the Cheyennes below and around the agency. They would not occupy the houses. They said they were chicken-houses; that their tents were much better.

Question. Did you get some of the Arapahoes to move in?

Answer. Fifteen or sixteen Arapaho families are living in the houses. I have my regulations. They are not allowed to throw away their wives to take another one. They are to begin as much as they can to understand farming. I started a farm so I could see what they are doing. They are not allowed to carry on any medicine dances or to gamble. The transgression of any of these rules will cause their removal from the houses. I had occasion to discharge a man. He promised me he would make a corn field. He had a little farm, and said he wanted to remain there and work it; he went off for six weeks. Some one asked me if I knew where he was, and

he said this Indian was at the agency gambling all the while. I saw him afterwards. He acknowledged it, and I told him he could not live in the house any longer. He took a wife in addition to the one he had. The other Indians are doing pretty well. Some raised corn last year. They have little fields; one has twenty acres, another sixteen acres, broken. They raised between two and three hundred bushels of corn. There are as many as fifteen or twenty-five. In all they raised as much as two thousand bushels of corn. There is one farmer—Little Raven. A young man worked for me last year as industrial teacher. I induced him to work Little Raven's farm for him; that Little Raven would furnish him boys, and he should have half the proceeds. Little Raven worked with him, and they raised three hundred bushels of corn. Others worked three, four, or five acres. I was surprised, for it was the first time they never made a medicine. That is their religion. They postponed it until after corn was ripe. They promised me they would not, and they kept their word. Their medicine interferes altogether with civilizing and educating them.

Question. Have you mentioned that all the children at Darlington attending school were Cheyennes?

Answer. All are Arapahoes at both places, except fifteen Cheyennes. In carrying on the school it is my plan to teach them not only to read, but especially to teach them to work. I met this experience: If the boys are in school, especially if they are taken off to school in the State for a few years, they can read and write tolerably; but having had no opportunity to learn to work, after a few weeks they fall back into the old camp life, and one of these boys is perhaps worse than ten camp Indians. I saw at once the great necessity of their learning to work.

Question. What kind of work did you have them do?

Answer. The boys worked on the farm. We have school from 9 a. m. to 11.30 a. m., and from 1.30 to 3 p. m. In the morning the boys work about the house, chopping wood, carrying wood, assisting milking, feeding stock, and carrying wood down to their own rooms. The girls work in the kitchen, in the dining-room, wash-room, and laundry. We change them about every week, so they will learn all branches of house-work.

Question. Now as to the boys attached to the farm, did you have them employed regularly during the summer?

Answer. Yes, sir. In the morning they worked about the school and about the house. After school they worked in the field, or did whatever work there was to be done. We cultivated last year 70 acres with the farmer and the boys. Then I usually set a small field apart for the larger boys, and told them the whole proceeds should be theirs. That I would buy with the money cattle for them—small cattle, calves, and have a brand for each of these boys, and put his brand on these cattle, and let them understand it is his own, and that you cannot take it out of pasture. I kept charge of it for the boys in order to teach them the value of work.

Question. That plan you have only followed out for this present and last year?

Answer. For the last year, and two years.

Question. Were the boys building there in the barracks last year?

Answer. Yes, sir.

Question. Now, is that your rule as to both places?

Answer. At Darlington we had no accommodations. They have corn there too, and they got their money and disposed mostly of their money there.

Question. You had the same rule as to both places as to fields for the larger boys?

Answer. Yes, sir. If I should have to choose between two schools, one being an industrial school and the other for education, I would prefer the industrial, because the Cheyennes don't know how to work. They are just like little children. I think that is the first part they ought to be taught as far as civilizing is concerned.

Question. Are these missionary enterprises of your people confined to these people in the Cheyenne and Arapaho country?

Answer. Yes, sir.

Question. Give an idea how they have their lands set apart for the Cheyennes and Arapahoes, whether they have their lands in common, or the Cheyennes in one portion and the Arapahoes in another.

Answer. They do not mingle with each other at all. Both tribes, I hardly think, ever intermarry. They do in some cases, but they are few. You usually find a section is occupied by a few bands of Arapahoes perhaps. Again, that is occupied by a few bands of Cheyennes, and they claim that portion of it. They claim wherever they occupy.

Question. The Cheyennes are much the most numerous?

Answer. The Cheyennes numbered, according to last enrolment, 2,300, and the Arapahoes 1,300. The old enrollment was, Arapahoes 2,300, Cheyennes 3,700, about.

Question. That was the former enrollment?

Answer. Yes, sir. I think it came that there was so much on the paper enrolled when they first enrolled. They would not locate. The agent could not get them to locate, so that he could take their enrollment. They would come in and bring their

families; perhaps they would bring in the same child three or four times. When the agent demanded that they give their names, they threatened to kill the first man who gave his name. They did not want to be enrolled; they knew their numbers were much smaller than that carried on the book.

Question. You are satisfied that the old enrollment was an exaggeration?

Answer. It was not intentional on the part of the agent. The Indians knew it very well that it was fraudulent. Heretofore they would report a birth, but hardly ever report a death. They are dying very rapidly; they are terribly diseased with syphilis, and the Cheyennes quite so much. The last enrollment is fair. I enrolled them myself at the request of the agent. Agent Dyer made the enrollment of the Cheyennes. They objected to the enrollment, and four or five hundred of their dog soldiers rode through the camp in order to avoid being enrolled. The next day General Armstrong told them that if they would not settle down he would have the troops there. Those that were not there were notified that they could not be enrolled. In the enrollment the name of each Indian was taken down and counted. They counted so many women, so many men, boys, and girls.

Question. It is an actual count?

Answer. Yes, it is in order to get the children of the school age. Boys and girls of sixteen are counted with the men and women.

Question. How many persons have you employed in the school at Darlington?

Answer. There is the superintendent, Rev. H. R. Voth, Mrs. Voth, the matron, Miss Susan Richert, assistant matron, a seamstress, a cook, and an industrial teacher, all white.

Question. Have the Indian agents, since you have been in connection with the work there among the Cheyennes and Arapahoes, uniformly encouraged you in your enterprise very much?

Answer. Yes, sir.

Question. From the beginning?

Answer. Not from the beginning. Agent Miles looked a little suspicious on the work at first, because he did have confidence in me until he had learned to know me. Ever since then my work has been encouraged.

Question. Also Agent Dyer and Captain Lee?

Answer. Very much so.

Question. Please state the extent, within your own personal knowledge, of the Government schools within the Cheyenne and Arapaho Agency, and what the Government has done since you have been there?

Answer. Five or six years ago they had a school for the Cheyennes and Arapahoes.

Question. Give the location of each one.

Answer. At the Cheyenne and Arapaho Agencies. The Arapaho school was right at the agency. The Cheyenne school was located three miles north of the agency. Previous to that there was a school for both tribes for a number of years, which is now an Arapaho school exclusively.

Question. They are industrial and boarding schools at present?

Answer. Yes, sir. There are schools for both with a capacity for one hundred pupils.

Question. How many scholars are attending each?

Answer. They are not quite full. There is, I think, about seventy or eighty.

Question. Are there boys and girls in each school?

Answer. There are usually in our school more boys than girls. They marry their children off very early. The girls are often sold at six and seven years of age.

Question. Do both tribes sell them?

Answer. They often sell them at auction. They sell off girls to the highest bidder.

Question. Have you ever been present when one of these sales has been made?

Answer. No, sir; but then I know of a great many girls who had been sold. I brought a girl up here [Halstead] who had been sold to a man who has one wife. I was anxious to get the girl here, and she wanted to come, but her parents were opposed. She is quite young—about fifteen. I wanted to avoid that he should marry her. She is a young girl, and she did not want to marry. She wanted to come last spring, but the father would not let her go. He gave his consent at last.

Question. State, if you are able, how many persons are employed at the two Government schools.

Answer. I think they used to have a superintendent, a matron, a principal teacher, two assistant teachers, an assistant matron, a cook, a seamstress, a laundress, and sometimes an industrial teacher.

Question. At each school?

Answer. Yes, sir; but I do not think that they have that many now. I do not think they have sufficient workers. They have no assistant matron, and it ain't possible for a matron to get along alone, even for only seventy children.

Question. She could not get along with the aid of the girls?

Answer. No, sir; it is impossible for them to work. In all that they do they want

continual supervision. You cannot intrust work with them; they are not far enough advanced.

Question. You keep them at school all the time?

Answer. Yes, sir.

Question. The whole year through?

Answer. Yes, sir. Well, we have, perhaps, a vacation at Christmas of a week or so, and allow them to go home.

Question. Do you find them benefited?

Answer. Rather not; but they have urged it upon me, so that I could not resist. We cannot carry through our plans as much as at the Government school at Darlington. They are given permission at the Government school, but never to be out at night; they are to be back in the evening. We do not even do that in Cantonment. I only allow them to go out Saturday. On Sunday I never allow them out.

Question. But you give them a week during holidays?

Answer. We always have it arranged so that those who wish to remain can remain at vacation.

Question. Does the Government do the same?

Answer. They often do; but there is not enough employés. At the end of the school a number of the employés go off at vacation, and the new ones have not yet arrived. We had during last vacation from ten to twenty in the house. We have a school for them, but they would do little work while there. The influence of camp life is very great on them. It throws them back a great deal.

Question. Your church pays your teachers?

Answer. The Mennonite church pays rather a very low salary, and from this principle: We do not want anybody in the work who goes for the salary. We want them to come for the sake of the work.

Question. Are you able to state the cost per child for the support and education of each child at your two industrial schools?

Answer. There was a good many things I expended for carrying on the work. I would have to refer to my book. I never have figured what it would cost per child. The salaries are very low.

Question. Could you approximate, even upon the basis of the salaries paid by your church, independent of the work done by the children, what your church appropriates annually to the support of the institution per child?

Answer. The farm products of our agency go into the benefit of the Indian school. We have raised corn for the boys, about 300 bushels, and for the mission in the neighborhood of 1,000 bushels, all consumed in the mission; and we raised oats, potatoes, and vegetables. We made 200 gallons of molasses for the schools.

Question. Taking all these elements into account, in addition to all this, what would be the probable cost per child?

Answer. The Government furnishes the rations and clothing. The rations are not always sufficient we use there. For instance, I bought 50 bushels of corn. We did not raise quite enough. Or we make a change perhaps. We did not eat all the flour and beef. They furnished some rations at school. They gave the same to each child in school as they deliver to the Government school, including the clothing. Now, we did not draw near all the clothing, for the church furnished quite a lot, and it is my principle to have the church interested in the work; but they were entitled to it. I could not say exactly, but I think \$50 per child, outside of the rations.

Question. What would be the cost to the Government if it furnished rations and clothing to each child?

Answer. I think about \$70 per year—say, \$75. We raise a good deal of vegetables on the place.

Question. What, to the Government, is the cost in your school for each one?

Answer. I could not say, unless I could sit down and figure up the whole thing. We are entitled to draw for twenty children 150 pounds of flour. The Government gives on the basis of one hundred and forty, one ration a day. In one hundred and forty rations there are 150 pounds of flour, 140 pounds of beef, 10 pounds of beans or hominy, or rice in lieu of it, 5 pounds of coffee, 5 pounds of salt, 5 pounds of soap, 1 gallon of molasses, 12 pounds of sugar, 3 or 4 pounds of baking-powder, 1 pound of tea. There is a rule or regulation in respect to clothing, and I suppose a boy would get three suits of jeans in a year.

PROGRESS OF THE INDIANS.

Question. During the time you have been among these Indians what progress have the Cheyennes made in industry of any kind (agriculture), and to what extent do they raise horses or cattle, or any other kind of stock?

Answer. They have made little progress in regard to the cultivation of the soil. I think one reason of that is there were not any farmers employed by the Government to teach them, and to encourage them to go on with the work. And another reason

is that those who want to go to farming among them are discouraged by a majority of both tribes. All they possess they possess in common to some extent. For instance, if a man in one band, say of forty persons, would go to work and earn ten or fifteen dollars, the whole band will live on him. He cannot save a dollar. Just as long as an Indian in the band has anything left the whole band must have something. They would consider such a man cruel if he would not give them anything. They often come in begging; they would ask for meat, and I would refuse them. They told me I was a hard man; that I had much and would not give them any.

Question. As to their stock?

Answer. They raise a great many ponies, but they have no earthly use for them whatever, except that they raise them to accumulate, I think, as they do to prepare for war. Undoubtedly a portion accumulate them to use them only for riding purposes. They estimate their riches by the number of ponies they possess, as the white man estimates his possession by the number of dollars.

Question. As to the kind of cattle?

Answer. They have none to amount to anything. I do not know how many. I do not think the whole Cheyenne tribe has over 200 head of cattle.

Question. Any hogs?

Answer. A few. A few chickens and a great many dogs.

Question. How much land is cultivated by the Cheyennes?

Answer. I could not say; I have no idea.

Question. They cultivate some in common?

Answer. There is a good deal broken.

Question. Broken by the Government?

Answer. They started to plant corn, and a few of them raised some; they have not raised. Just at the time they ought to have cultivated their corn they started their medicine.

Question. How long did that take them?

Answer. A month, sometimes two months; they have one after another. It never lasts shorter than three or four weeks. They have a custom that everybody must attend medicine. Those who decline are forced to go. The Cheyennes often have gone so far as to shoot their tents, their hogs, and to threaten if they would not go to medicine they would kill their ponies. There is one case where they rode up to a chief, Rain-on-the-Cloud. He had a nice little farm, had some nice corn, and had sown some millet. They came up and told him he must go to medicine. He would not go, and told them he wanted to look after his corn. One day the dog soldiers tried to ride through his corn-field. One of the agent's farmers had given him a revolver previously. He asked the farmer to protect him; but he told him he would give him a revolver if he would protect himself. So when they came he told them he would shoot first dog soldier that undertook to ride through his corn; that he had worked hard; that he did not want them to destroy his labor—what he had earned. And they came the next day and destroyed and shot through his tent and forced him to go to medicine. The Arapahoes are not so much that way any more. They send out dog soldiers, too, but they try to prevail by persuasion.

Question. How much progress are they making in agriculture?

Answer. Very little further than the Cheyennes.

Question. Have you any idea how much land they have in cultivation?

Answer. I have not; they are scattered over the reservation.

Question. And have white men married into the tribe much?

Answer. More among the Cheyennes than the Arapahoes. As a usual thing they cause more trouble, and a great many of them are hard cases.

Question. Do they make any progress?

Answer. Some few are pretty good farmers.

Question. Do they raise their families respectably?

Answer. Some, but very few. Some keep one wife and tire of her, and then throw her away and take another.

Question. They are not legally married?

Answer. A few of them are.

Question. What is the character of the country occupied by the Cheyennes and Arapahoes?

Answer. Parts of it good for agriculture. On the Canadian River, especially along the North Canadian, and along the King Fisher, a portion of the lands are good. There are other portions that are too much broken and cut into by ravines and gulches. Other portions are too sandy.

Question. What portion of the whole reservation is adapted to agriculture without irrigation?

Answer. I do not think you could irrigate. It is too sandy and the rivers are too flat, too deep down. All the surrounding country is sandy. The water would lose itself in the sand.

Question. You do not irrigate there?

Answer. We have had sufficient moisture in the last three years.

Question. What could you count upon for corn in amount?

Answer. It varies. We have raised twenty, even fifty. I think our corn averages twenty-five bushels.

Question. Do oats do well?

Answer. It is very well. We had oats last year, that I think would have thrashed out eighty bushels to the acre, not less. And the oats themselves would have averaged forty to fifty acres. I think the country is well adapted to wheat. We raised a little patch two years ago, and Agent Dyer sowed considerable last year, and as you know this last year it was a bad season, and the average was much better than in Kansas. The present agent is making a good agent. He has a thrashing machine, or will have one in a few days. The present agent is a military man. Agent Dyer had been asking for a thrashing machine for a year and a half, and Commissioner Price recommended that he would make an estimate for mills. They would have cost more than a thrashing machine, and would not have answered the purpose.

Question. Is there much timber in that portion of the Territory?

Answer. Well, it is scant. There is very little timber in the neighborhood of the agency. It is all cut off for twelve or fifteen miles in circumference. Further on towards Cantonment there is more timber.

Question. What do you do for timber?

Answer. They burn wood, but it is quite expensive business. They have to pay \$4 per cord.

Question. What does your wood cost?

Answer. Nothing. We have it hauled by the industrial teacher, and the boys do most of the work. The last year those who had children in the school at Cantonment could draw their beef there. There are 200 Arapahoes and 250 Cheyennes; each are banded into beef bands, and have more or less children in my school, and they draw their beef at Cantonment. The agent sent up this month fourteen head of cattle to be issued to them, and the small rations of flour and sugar, and these Indians will draw at Cantonment after this month. Captain Lee was down and looked into the matter, and asked me if I would take the trouble to issue. At first thought he had made a recommendation to the Commissioner to pay me a salary, provided I would accept of it. But then I spoke of my objection that it would interfere too much with my missionary work if I should take a position in Government employ.

Question. How many Indians can be supplied with their rations there?

Answer. I think perhaps 500. Captain Lee reserved 15,000 pounds of rations at Caldwell to be shipped to the cantonment and issued there next month to those men who have children in the school. Those who decline to do so will have to go to the agent and their rations monthly like those around the agency. They get them every week. I think quite or nearly all will send their children to school. It is an inducement for them to send to school who have not had children at school. Stone Calf now has a child there.

Question. Do the Indians do all the freighting from Caldwell?

Answer. They are to do it; they have not heretofore. They did some years ago, but I do not think they have done any last year, or even two years ago.

Question. The contractor delivers at the agency?

Answer. No, sir; the contractor delivers at Caldwell. Indians have done a great deal of hauling, and a great deal of it is done by white men. It was impossible for the agent to get the Indians to go there. The Indians were out making medicine. Captain Lee had reserved out rations for my school, and I was out for a week, but could not get any Indians to go, and finally Captain Lee was forced to allow white men to bring the freight of his agency. But they are doing a great deal of freighting, and promised me to start not less than twenty wagons the next day. One reason, perhaps, they don't do their freighting is that the supply comes in late, and in winter the Indians cannot do any freighting; they have no feed for their ponies and the grass is gone. And another reason is, if they make one or two trips their ponies are worn out and they cannot use them for many days. Usually in the fall they cannot use them for winter.

Question. The supply of clothing for your children at Cantonment is delivered to you in bulk?

Answer. But as to clothing I make an estimate for the whole year. I figure for the whole number of children I will have during the year, and they send it in bulk. I get it at the agency. I draw there and keep an account of what is issued, and of course I report there quarterly what the children use and what remains there.

Question. In addition to your schools you have mentioned, is your church, the Menonite, educating any Indian children elsewhere?

Answer. We have some here at the Halstead College.

Question. How many?

Answer. I brought up fourteen yesterday. There are five. They are here a year and a half.

Question. That will make nineteen altogether?

Answer. We have four or five in families in Kansas, and one little girl in Illinois, and one in Indiana. My assistant superintendent he went back and took a child and adopted it. The same year I sent a little child to Illinois.

Question. These are orphan children?

Answer. Yes. One is not an orphan; but her mother threw the child away, and the father is a Mexican, and he made this agreement with the children.

Question. What work has been done among the Cheyennes and Arapahoes by the Christian denomination?

Answer. Not any to speak of. There was no missionary among these Cheyennes and Arapahoes to my knowledge, previous. Well, the Quakers had a missionary on one occasion, but no schools.

Question. Yours were the first schools organized by the denominations?

Answer. Yes, sir.

Question. And there was no mission there when you commenced the Mennonite mission?

Answer. The Episcopalians had a missionary there for five or six months when I went there. He built a house for himself and abandoned it. It has been abandoned for a year or two.

Question. That is at the agency. Do these Arapahoes and Cheyennes live in villages or houses?

Answer. They are together in camps.

Question. Do they build houses or live in tents?

Answer. They have no houses; they live in tents. Two of the Arapaho chiefs have built houses. A number of the Arapahoes would have houses if they had ways and means to get them. I promised one chief to get him a white man to help him if he would pay for it. My plan is to teach these Indians as much as possible the value of work, and rather have him pay a little for it. If he pays he can see that work is worth something. The agent was willing to allow the man to assist him in building a house. There are a number of Government buildings there. They have good roofs, and Captain Lee granted permission to take part of one of these roofs and put it on his house. There are others who are willing to live in houses if they had them.

Question. These Cheyenne and Arapaho Indians, then, substantially live off the rations furnished by the Government?

Answer. Yes. Most of them are blanket Indians.

Question. What do they do with the clothing furnished them?

Answer. Some wear it. They did not get any annuity for three years past.

Question. You apply the term annuity to clothing, do you?

Answer. Yes.

Question. And the rations to what they live on?

Answer. Yes. They were cut down very much. They did not get anything but beef and flour. Now they get sugar, and coffee, and bacon. Of course their beef will be cut. The beef is usually so poor there is nothing left but bone and hide.

Question. Do you keep a herd of cattle at your school?

Answer. Yes. We have 40 cows at Cantonment, and between 35 and 40 calves, two-year-olds and yearlings—perhaps 50.

Question. Those you have raised there?

Answer. Yes, sir.

Question. You get pay for them?

Answer. Yes. Of course, we keep a herd in the interest of the mission. We fenced a pasture larger than necessary. The cattlemen had fenced around us. I had wire to fence a pasture two miles square.

Question. That was furnished by the agent?

Answer. No, sir; by the church. I fenced in between 5,000 and 7,000 acres, and we kept these cattle in there to encourage the Indians to keep their cattle in there. There is Little Raven; he has between 60 and 70 head. He could have had 300 head. I saw he had a bunch of cattle, nearly a hundred head—some of the finest stock in the country. He had about 50 cows. I encouraged him to bring them in, and wanted him put a brand on them and drove off in this range. Of course, if the cattlemen find stock on their range that is not branded, they claim them. That is the law among the cattlemen. The next spring he had 10 left.

Question. The cattlemen got the balance?

Answer. I suppose so, and perhaps ignorantly. The next spring he brought cattle to us and I had a brand for him. This last spring I asked him to put his cattle in pasture, and he keeps them, and he has no expense whatever. There is another man; he has about 10; he is one of my employés—an interpreter.

Question. Your interpreter is an Indian?

Answer. Yes, sir.

Question. An Arapaho?

Answer. An Arapaho.

Question. What do you pay?

Answer. Fifteen dollars per month. He is at the same time blacksmith for the Government; the Government pays him \$15 per month; he is married to a white woman, and is a good reliable man. The Indians keep two or three hundred ponies in the pasture.

LEASES AND RECENT TROUBLES.

Question. I wish you now to give a history of the leases on these lands, and the recent troubles and the cause of them.

Answer. The original plan to lease these lands originated some four or five years ago by Agent Miles. He spoke to me frequently. There was a good many cattle right on this reservation. He said this: He did not see why that the Indians could receive any revenue; he could not keep the cattle off; they often made efforts and they would come in; he thought that if the Indians were allowed to lease they would at least get some revenue from it; and so finally it came to leasing of the lands. I understood there was a good deal of trouble about it at first; some opposed; there was not much trouble; they were all willing to lease except a portion. At last all the lands south and west of Cantonment were leased.

Question. The main body of the land west of Cantonment was leased?

Answer. Yes. The best lands for agricultural purposes lie east of the leased lands.

Question. That was made about how many years ago?

Answer. About three years ago. Then a second lease was made to which Miles was opposed severely, and the full council, with the exception of Stone Calf and his band. The second lease I do not know much about. It leaves a strip of land twenty or thirty miles wide on the east side.

Question. The second lease extended the leased lands still farther east?

Answer. Yes, sir; leaving a strip of land about eighteen miles wide.

Question. Agent Miles was opposed to that?

Answer. So I understood.

Question. Who made the lease?

Answer. It seems it was made in Washington. I understood that the lease was made by the Commissioner—that is, that if the Indians would consent that they should have that portion. And Agent Miles was opposing it, but he was away West on a leave of absence. He was sick. And when he came back I told him. I think that he thought that it ought not to have been leased. It was said that the man who got the last lease he bought Indians to sign it. That was the report. I do not know; I rather think it was so. It seems these leases were let fairly and squarely by a full council.

Question. The last lease was in operation in this present year?

Answer. I think nearly two years.

Question. The first lease only remained in operation about a year?

Answer. Yes, sir; in operation only about a year; hardly, I think, when the second was made. Though, at the same time I understood that they could locate on leases wherever they pleased, and keep their stock cattle there.

Question. Were the Indians opposed to the first lease?

Answer. It was Stone Calf's band; about two hundred. They opposed all the leases.

Question. What was the cause of the trouble last spring?

Answer. I think that was to be dated back a number of years. I would not say that this lease had not something to do with it. Of course that helped to bring it on. I date the causes back at least five years ago. There is where it started, and it kept growing. There is not the best feeling between the Interior Department in respect to the Indian question, and it is rather a very difficult matter. I understood the Indian agent has a right to ask for troops for protection in the Indian country. Is not that so?

Mr. HOLMAN. Yes, sir.

WITNESS (continuing). I informed Agent Miles there was never enough troops there, except to protect posts and Indian agents. Five years ago some Indians were out away West, and they had been off four months or so. They had not drawn any beef, and they came back and wanted their back beef. But the agent is instructed by the Department not to issue any back rations. He can issue several weeks in advance. Well, the agent told the man, "Man-on-the-Cloud." He demanded the beef. "Mad Wolf" was chief of the dog soldiers. The agent told them that he could not give them any beef; that that was the Washington rule. And when the Indians had gone from the beef corral, and the agent was left alone, he stepped in front of the agent and said, "Now give me that beef or I will kill you." The agent told him he would not, and the Indian finally forced the agent to go back, and he went in and took two beeves. The agent reported to Commanding Officer Randall the trouble. First, he sent out his Government police, and he asked Major Randall at Fort Reno. Major Randall responded at once. He went out and there was about

2,000 Indians collected just ready for a fight. Major Randall went out with his troops and told them what he had come for; that he wanted to arrest that man and have him tried—"Mad Wolf." Of course they would not bring him in. And Major Randall gave them time to consider, and unless they complied he would fire. Well, they considered a while. They took the man and brought him to the headquarters of Major Randall and they brought along with him fifteen or twenty dog soldiers. They rushed in and took hold of the agent by his hands and feet and dragged him out at the point of their guns cocked, and if it hadn't been for four or five older chiefs they told him that they would have shot him first. The agent afterward requested that these men should be arrested, but there was not enough force there. This, of course, made the Indians bolder, and such little troubles came up again and again that Agent Miles thought it proper to ask for arrests, but there was not troops enough there to arrest anybody. Somewhere near Agent Dyer's parties had been depreeding on cattlemen, and on the Government contractors' cattle, and on the beef cattle, too. Of course there was no force there to do anything, and even military officers hesitated to make any arrests, and they were afraid of the Indians, and there has not been an Indian punished during the whole time, nor a white man, and there was a great deal of crime committed. Naturally, such state of affairs will bring on trouble. For four or five years there has not been one arrest of Indian or white man, except one Indian. The Cheyennes alone are involved in this trouble; the Arapahoes kept quiet and peaceable. They had one trouble after another. This last year a white man named Horton shot an Indian right at Cantonment. Horton came through with a herd of ponies. Well, of course he had no right to come through there. They claimed that he could not cross the river, and there was an Indian living across the river 4 miles from us; he contended that he should give him four ponies. I suppose one word gave another. The Indian's name was Running Buffalo. I suppose the man would not have driven into his cornfield, but the man ought to have paid; he is subject to pay \$1 a head toll. They got into trouble. Well, this white man shot the Indian and killed him.

Question. Was he a Cheyenne or an Arapaho?

Answer. He was a Cheyenne. The news came first to the store, and the storekeeper came down on Sunday at our service and sent me word that he was afraid there would be an Indian war, that I should come up at once at the store, about a quarter of a mile from my house. I sent him word that I would be up, that they should not be alarmed. I did not think there would be any trouble. When I came out there there was quite an excitement there. There was a white man there, the telegraph operator and others, and this man who had charge of the ponies. An Indian came along and demanded the man. I told him I would go out with him to the camp and see the people. I did not want them to take him, because I would see that the matter would receive justice, and the matter should be thoroughly heard before the proper authorities, and that it would be settled. I went over there to see them, though I did not know what they might do. They had already gone to another band to notify them of what had taken place. They have a regulation that if a white man kills an Indian that the first white man they meet that they would shoot. But there was no other way to avoid any serious trouble, so I went even at the risk of my life. I talked to them, and just when I was there I saw a number of Indians come back as fast as they could go. I started back and found this man, Horton, and his horses at the telegraph office, and the Indians. Those who were pretty good Indians were willing to take this man and take him down to the agent, and they wanted him tried there and have the matter investigated. The man would not go. I promised him I would go with him, and that these Indians would not hurt him, that they were none of the relatives of the deceased, and finally they wanted to settle with him for ponies, and let him go if he would pay ponies for the shooting. They usually settle that way. He would not do that. He was so excited when I wanted to go in to him with four or five Indians that I had to prevail on them to lay down their arms. They cocked their guns right on to us, and I saw if I stepped forward he would shoot, because I stood in front of the Indians, and the Indians saw it, and they jumped for their guns and cocked them. I finally told them there was nothing to do with the man, and that they should go back. I shut the store and went over to my industrial school, and I had hardly been there until word came that there would be trouble if I did not go over there with Horton, that he would shoot through the window. I took the first chance, and had quite a talk with him. There was about thirty of them, and I told him if he would shoot they would scalp and kill your men, and there would be general war, while otherwise we may be able to save your life. He finally cooled down. He saw really what position he had placed himself in. It grew towards night, and the Indians came in more and more. Finally they threatened to burn the telegraph office. I told them that was Government property, and they said they wanted the man. I told them that they could not have the man, that he should come before the proper authorities. He said he would not stay in that house, that they would kill him. I wanted him to go over to the

office, but he wanted to go over to the bakery, a stone building a quarter of a mile off. The Indians consented to let him go and stay, and said they would not molest him unless he would come out of doors, and then they would shoot him. I talked to them, and they finally consented to let him go to the stone building. They moved away a half of a mile. I intended to keep him safe until troops could relieve us the next morning. The next evening—that was Sunday evening—the troops got there. In the next day, Monday, they demanded thirty ponies. They (the Indians) told him if he would give each dog soldier a pony that they would let him go. I told them that I had no right to; that I was not the proper authority to pass sentence on him; that he was to come before the Government, and the Government was to settle it. We stopped them again from taking him. In the evening that the troops came; at the same time Amos Chatman came. He is a squaw-man, and post interpreter at Fort Supply. Then the troops took charge of the man. There was only twenty of our men and seventy dog soldiers. The next morning the Indians demanded all the ponies, four hundred, and then they would let the man go. Either they would have to have four hundred ponies or his life. We did not know what to do, but it seemed as if it had been worked up by this Amos Chatman, this post interpreter. And the lieutenant in charge of the company, Gibbons, telegraphed to the commanding officer at Reno what he should do—whether he was to protect the property; that he had not force enough to protect the property. Word came back that should protect only the man, and bring him down; and that Amos Chatman turned right around and told the Indians the contents of the message, that these men were not sent to protect the property, and of course that made them bold at once, and finally they agreed to take half the ponies and let him go. But then it was an act of violence; the man was forced to give them up, but I could not but recommend that it should be done. Afterwards Captain Dyer thought that these ponies ought to be brought back and the matter tried.

Question. The result was that half the ponies were given up, and the man permitted to go?

Answer. Yes, sir; and the man was brought up for trial, but there was no witness. I did know anything about the shooting at all. The man was acquitted. The man declared that the Indian had first pointed a pistol and it had snapped. With the information I had, all I could do was to recommend that the matter ought to be investigated; that it ought not to be dropped. I told the Indians to get up their witnesses, but there were no Indian witnesses there; they would not go. There was just one Indian who claimed that he had seen the shooting. He went up to Fort Supply. The agent requested him to proceed at once with the Indian, and he telegraphed and declared that he had not seen anything of the shooting at all. I think he was afraid to go up. He was afraid these Indians would kill him. He was superstitious. There being no witnesses there the man was acquitted. He was let go. He was not tried at all. There was nothing but a hearing. I understood that the man claimed his ponies. The agent asked the Indians to bring his ponies in. I have been told (of course I don't know that this Chatman had over fifty of them) that he had received sixty-five of these ponies, and had them still in his herd at this time. Now, I saw, myself, that one scout and Stone Calf took off twenty-five, and had ponies in my horse corral. I counted twenty-five that he claimed had drifted up to his place. Of course I do not know.

Question. This occurred last May a year ago?

Answer. Yes. Then the agent requested that these Indians be forced to bring in these ponies, and that he would settle it; but he had no force to bring them back and he only got back a hundred of them; and then, another thing, this man brought in a claim for his ponies. I do not know if his claim was paid. That man ought to have had a case made against him for driving ponies through the reservation, even if the man had threatened to shoot him. The two men were Horton and Knight. Horton was in charge of the herd and Knight was his cook. There was another man, but he had no part in the shooting. As it was, nothing was done by the Government, and this made the Indians bolder again, for they had their own way with the Government. Last spring I got wire for the Indians and induced a great number of them to go to work and fence pastures, and the dog soldiers would threaten them to shoot their ponies or would threaten to kill the Indians themselves.

Question. They were fencing lands for cultivation?

Answer. Yes, sir.

Question. Were these dog soldiers Cheyennes?

Answer. Yes, sir. The Arapahoes had no trouble in this disturbance.

Question. Nor at any time?

Answer. Perhaps there were a few, but not as a tribe. The Cheyennes often cut fences to stop them from going with their work. They forced them to come out and destroy their corn-fields. The Indian scouts forced them to get to medicine, and the commanding officer could not do anything; and so all these years in reality. This trouble has been going on for a number of years. Of course, this last trouble was still

worse. They have been worked up by squaw men and undoubtedly by this Chatman. He said at the Cantonment that he had now accomplished what he would give twenty years of his life for—meaning that he had got the cattlemen out.

Question. Was this interpreter an Indian?

Answer. No; it was Amos Chatman, a squaw man. I rather believe there was a great many cattle on this reservation, and this Stone Calf was receiving revenue from the cattlemen. But this man Coe, he died. Now there was large herds before these leases were made. Stone Calf was receiving the revenue, from whom I do not know. Of course it is claimed that that is the reason he opposed the leases. He did not get quite as much. But there was another one, Cohoe; they received the revenue from cattlemen for allowing these to keep cattle on the reservation, and of course when the leases were let they objected quite naturally.

Question. These Cheyennes were determined to prevent the Government from encouraging Indians from going to work?

Answer. I urged upon the Arapahoes and Cheyennes that the agent would furnish them wire that they could fence it and go to work and put in some corn.

Question. And some Arapahoes went to work, and some Cheyennes threatened them?

Answer. They did not want the land fenced; that was a new road; they did not want the Arapahoes to go to work. I told them that the Government wanted the Cheyennes to go to work, and it was good for them, and if they knew what was good for them they would be anxious to start to work. They went to the Arapahoes and intimidated them. The Arapahoes came to me and said that they would be glad to go ahead. I told them that if any of these Cheyennes destroyed their fences, that the Government would punish them. Well, they threatened for several weeks, but they did not do anything until they made medicine. Then an Arapaho came and reported that the Cheyennes had cut his wire, and cut up his posts, and burned them. That is only one instance. Now this medicine dance they held along in the spring, in May.

Question. Was that when the trouble with the cattlemen began?

Answer. They talked of war all winter, but they could not make war in winter, their ponies were too poor. They would often come in with the reports that they were afraid, and some of my employes got alarmed. I told them they would not go to war, but they got rather troublesome. The agent wanted to enroll them; that was before medicine was made. They sent up dog soldiers and stated that they would kill the first man that went up to be enrolled. The agent wanted to issue a notice and the dog soldiers stopped him from doing it. There would have been a fight there at the time and the agent told them not to do it; he saw he would be at disadvantage.

Question. The Indian police were all Arapahoes?

Answer. And they were Cheyennes, too. They were threatened by their people; they were not allowed to go in. Their people would not let them go any more. The Arapahoes, of course, they staid right there. An Indian, Little Man, he had his children in school, and all at once he took them out. I went out to see him, and he said he did not want them in school, and on next Monday he came for beef and I told him it was only for those who had children in school, and I said to him, you understand that those who have no children in the school have to go to the agency. You took your children and you will have to get your beef at the agency. He went off and came back and asked me what I was going to do. I told him I had said already what I was going to do; I could do nothing else except what the agent's regulations were; and I told him kindly that he could not get the beef unless he would bring his children back to school. And he came in with a Winchester rifle, and he told the colored boy that if I would not give him the beef he would kill me and he would kill my child and outrage my wife. I came back from dinner with an interpreter, Tom Carlisle; I told him he could go out and get his dinner now; usually we have a number that are around that way; they come to beg. He went down and got his dinner, and he told my interpreter what he had told the herder, and they were both much alarmed. I told them that I was not afraid of him. I had got out that afternoon about 3 o'clock. He sat around there for three or four hours, and I told him when he started again that I had said all I had to say, and that he could not have the beef unless he would bring his children back. Just as he came down the agency physician arrived and he was very much alarmed; on consideration he took his gun along. I advised him not to do it, but he would take no chances, and that I took too much. I told him I did not think I did. They know I am not afraid of him, but I am afraid that they will do something because there is not sufficient number of troops to prevent, and, of course, I thought he would take the first chance to kill me, but he would not do it now. The telegraph wires were cut, and Tom Carlisle, this boy (Bear Robe), boasted of his plans; that he had cut the telegraph wire; that there was one man gone to Washington; that we would make a road for them all out of the country if they would not go; that they would kill them, besides he said that to my herder. He told me again, and when I heard that I talked to him kindly; I told him what the Government had done; he had been at Carlisle three years, and the Government had spent, perhaps \$1,000 on

him, and now he was using his education in such a way as to excite the Indians and get them in a bad way. Last spring I had a little broom machine to give the children work, and he came and asked for work. I told him, if you want to learn to make brooms I will have a man to learn you, and you can earn a dollar a day or more. He stuck at it for two weeks, and afterward I found out what kind of a character he was.

Question. He had been at Carlisle three years and had been here, how long?
 Answer. Two years; but then he had been out for three or four months in camp. I had talked with him, and he left, and the Indians did not come. The doctor went down to the agency and told the agent. I had made up my mind I would not say a word about it. I did not want to create any excitement, and the agent wrote at once to me that he did not want me to endanger my life for all the Indians there; that he should order me to give the beef to him and let him have the children; that he could not do anything now; that there was not enough troops to give any protection there. It went out that I had written to the agent about the beef and told him all about this trouble. I told him that if the agent permitted me to give him the beef that he could get it. A few days afterward they moved down to the medicine near Reno, when I heard that this Tom Carlisle had boasted of having cut the telegraph wire. I soon learned that the operator had gone out to repair the lines. I told this colored boy, who speaks the Cheyenne language and has the confidence of the Indians, that he should go out and talk with Tom Carlisle in a friendly manner and try to find out whether he really cut the wire or whether he was boasting. He found him gambling with the others. He asked Tom, "I understand the white people are afraid of you." He answered, "You are right; I am told they will not come. I will shoot them right down"; and he pulled out his revolver. He went on, "Why, Tom, you boasted of cutting the telegraph wire; is that so?" "Yes," he said. "Where did you cut it?" "Up this way a piece," he said. It seems to me that is pretty plain.

Question. Was it cut?

Answer. Yes, it was cut; about half way between Midway they found posts cut down.

Question. How long was it before the Government began to move its troops?

Answer. About a month and a half, May 1; but just previous to this there was a white man working among the Indians, working them up against the agent, misrepresenting things, by the name of Arbuthnot, and he had been reading to the Indians a paper. He had got hold of the agent's report on the condition of affairs, and that he had recommended that they should be disarmed, and he went and read all that to them, and of course he explained it in this way to them, and the agent found it out and sent a police after him, and he saw that they were about to take hold of him and he came in to the agent. He told him that he had sent his police out after him to have him arrested and brought out of the reservation. He said he was sorry for what he had done; that he knew that he was meddling; that he had come in to confess it, and he promised that he would leave the reservation, and declared he would not make any trouble; but instead he went up to Fort Supply, and he came back from there again and put himself in the Indian garb and painted up and lived under the agent's eyes for three weeks and counceled with them every night, and they finally started off with twenty-five Indians and wanted them to go to Washington, and they got as far as Lawrence. Both telegraph lines were cut in two and were down.

Question. What was he going to Washington for?

Answer. To represent that the agent was robbing the Indians, were abusing the Indians and stealing their stock, and so on, and I do not know what all. All this came right together. Of course this Arbuthnot had no intention of going. He is a man of the lowest character. He kept three or four squaws at a time. It is claimed by white men that he killed a squaw by giving her syphilis, and is a man that has been discharged from one Indian trading store at Reno for stealing goods out of the stock. That is the character of the man. I can understand that such a man could do this in the interest of the Indians who could start out for Washington with the Indians.

Question. How far did they get?

Answer. They got as far as Lawrence. They collected money from the Indians to go; then he abandoned them; they did not have money enough. They got to Caldwell, and part of them went on to Lawrence. They had not enough to get on, and they went back. Arbuthnot went on to Washington. The Commissioner knows him. He saw the Commissioner there. I wrote the Commissioner, and he wrote that he wanted to hear first from me. I just mentioned this case as an example. I noticed that the Indian Department took more notice of the report of squaw men than they would of their own agents. If there was any matters in reference to the Indian Department in behalf of their agents, that they would send a special agent out. The squaw men were not the proper persons to report there. I understood that General Armstrong said he was just in his office for a few moments, and this first clerk of

Commissioner Price said he did not know anything about it. It was this man who got hold of the letters of the agent at Reno which the agent at Reno had written, and they would bring them right back to the Indians. Perhaps they wrote them in the best confidence and the Indians would find it out, and this would create a very bad feeling.

Question. Did anything else occur before the Government sent General Sheridan down?

Answer. They sent General Armstrong. There was a committee of five or six to come. Finally, when General Armstrong came he saw the agent and myself, and he at once thought that these Indians ought to be disarmed and some of these bad characters arrested. That was my impression; I understood that was his report and recommendation. I told him that was my mind—that the Indians ought to be disarmed. I think it is a great mistake that they are not disarmed. Just as soon as the Indians saw the troops coming in they hid their guns, and I told General Sheridan as I passed their medicine camp and so advised him, and I was advised by him not to pause with them, that they would kill me; but I told him that I was never afraid of an Indian, and would pass there, and of course they let me pass. There were there two or three medicine-men and a hundred young Indians with new Winchester rifles. Two weeks later, with General Sheridan, I passed as many Indians or perhaps more, and met only one Indian carrying a Winchester rifle, and that was an old one.

Question. Since that time has there been perfect peace among the Indians?

Answer. Well, it has to some extent; they are quiet. Captain Lee had only one case; that was just a day or two ago.

Question. Was he a Cheyenne or an Arapaho?

Answer. He was a Cheyenne. He had been in the guard-house a day or two.

Question. How many troops are there there?

Answer. Seven at Fort Reno and one at Cantonment. There is no doubt about it that these Indians have been wronged a great deal.

Question. You think that these Indians require the best of government?

Answer. Yes, sir. It is not the tribe as such; the Cheyennes did not want war, but they were forced into it by the dog soldiers. They took no part whatever, and declared again and again that they did not want war. Black Rock gave me a great deal of information. He came one night to Cantonment and told me he was afraid that the Cheyennes would go on the war-path. The Cheyenne dog soldiers stopped the agent from issuing a notice.

Question. Why?

Answer. Just to oppose the agent and the Government. They said they did not want anything from the Government.

Question. How did they propose to live?

Answer. They have been training for months. Now Stone Calf and nearly three hundred, they have not enrolled at all. They have not drawn any beef until about two weeks ago, and Captain Lee came to the Cantonment and urged them to come down to the reservation. They were off the reservation up at Supply, on the Cherokee Nation. I do not know whether they had permission to be off. He requested them several times, and they did come down and made up their beef bands at the Cantonment, and they are at the Cantonment.

Question. How did they live up there?

Answer. That is the question. They have no supplies, except Stone Calf had made up his beef bands, and had drawn his beef for three months, and they took the whole bunch out with them.

Question. They did not work, and had no other herd of cattle?

Answer. They have ponies.

Question. You do not know how they live?

Answer. A great many have been camped out, and have been out again and again. They have lived on the cattlemen, and they did not care to come in that distance to get their beef.

Question. Of course it was to their interest to keep all the cattle not removed from the reservation?

Answer. Yes; there are a few there, but they are strays. There was a herd that was stampeded, and the Indians stampeded it for them; they belonged to Hunter & Evans. The cattlemen went to work at once to remove their cattle. Some of Evans's are still there yet; I suppose that they have not had time to remove them. They bought two or three times as many ponies.

Question. How much money was paid under these leases?

Answer. Two cents per acre per year.

Question. How much did that amount to?

Answer. I think about \$75,000 per year. The first lease amounted to about \$50,000.

Question. The last lease amounted to about \$75,000?

Answer. No; all together.

Question. The enlarged lease amounted to \$75,000 per annum?

Answer. Yes.

Question. How was the money distributed?

Answer. It was just paid to them from the contractor, under the agent's supervision. They would come in to the commissary down at Reno, and each family would bring their ration ticket—so many men and so many women—and it was divided up, so much for each head of the family, and each family receiving in proportion to their numbers.

Question. Was that paid every month?

Answer. No, sir; it was paid semi-annually.

Question. Did they get it in money?

Answer. Yes.

Question. What did they do with it?

Answer. Some made good use of it. They bought themselves blankets and other good clothing and tent cloth, and others used it for gambling.

Question. Did the larger number make good use of it?

Answer. The larger number did; they bought coffee and sugar. They were not previously getting coffee; they did not get anything but flour and beef. This year they are drawing coffee, and now the issues are increased. They have been drawing sugar, coffee, beef, flour, and bacon since the 1st of July.

Question. That is the case in your neighborhood?

Answer. Yes, sir. They nearly all receive the same supplies.

Question. But prior to the 1st of July they received but flour and beef?

Answer. Yes, sir.

AFTERNOON EXAMINATION.

Question. Please state what is your experience in regard to the education of Indians. What is your opinion as to the best method of educating them, with proper reference to the effect of their education upon themselves as well as upon Indians of the tribe?

Answer. In the first place, I think they ought to be educated right on the reservation. I always held that; and the longer I have lived among them the more I get convinced of the correctness of it. And for this reason, if the children are on the reservation and are educated there, the people see the benefit of it themselves to these children. The children that go away and are kept away, and even for eight or nine years, come back under very serious disadvantages. The Indians try to get them back into the old life again, and this is a great deal more so than with those who have never been in school. These educated Indians get along pretty well when they are surrounded by the society of white people, but it is not said they will stand their trial when they come back. To some extent they do not want to go to farming life, but they want to work like white people and be clerks or storekeepers. What they want to learn is to work. Their own country is there, and the soil is on the reservation. It is lying there and it is not used. If Government wants to establish industrial schools, why not carry them on right there, where it can be done almost as cheap as in the State. Land can be had for nothing, and farming can be started right there in connection with the schools. You could have the Indians right on the reservation, instead of shipping them away. I think that could be done with good execution. I know some have advanced the idea of keeping them all their lives in the States, in order to take all the Indians off the reservation, and taking them in the States and mingling them with the whites for the purpose of intermarriage, but there are very few whites who will marry with them. They want to start in family life. They want to marry, and they will never feel themselves at home in the States. There may be a few who would, but then the old people would never have the benefit of it at all.

Question. As to intermarrying, would the educated children of the reservation be more apt to marry each other?

Answer. Yes, I think that would be the case after a while. You see it has been too short a while for that. That is my plan, to get as many girls as I can into the school.

Question. The children you bring here you expect to remain for quite a while?

Answer. I am not in favor of taking them away, but I am afraid they will be lost anyway after they go right back into camp. They wanted to go; were very anxious to go, and I thought rather than see them go back into camp, if we could accommodate them right here and keep them here as long as possible that we had better bring them to Halstead. That is what I told them. I made this remark, you know, that it was so much the best for them to come back, and I want you to understand that we do not take you off to school to learn something to fall back into the old way. We want you to go back and be good people, and live a correct life, and live like a Christian man. I told them, if you go back I will do all I can to start you in farming and get you located, and assist you all I can. I do not think they will be as contented in the States as if they were at home and saw their parents occasionally. They have

strong attachment between the children and their parents. They do not, as a rule, like to go so far away as Carlisle; I would think it is the locality. A girl came back; she was sick, consumptive, and after she was home two days, died. She was just as healthy as she could be when she left two years ago. The difference between the climate of Carlisle and the Indian Territory is too great. To bring them from the north, I suppose would do much better than to bring them from the south here.

Question. How many children are there at Carlisle from the Arapaho and Cheyenne?

Answer. I do not know; there may be about seventy-five; from sixty to one hundred.

Question. How many have returned?

Answer. More than thirty.

Question. Are any of them in Government employ?

Answer. A few of them.

Question. How are they doing?

Answer. A few of them are doing well. This young man that interprets, he was at Carlisle three years.

Question. What do you pay him?

Answer. I pay him fifteen dollars for interpreting and the Government pays him fifteen dollars as a blacksmith. There is a young man working for the agent and doing some interpreting. His name is Jesse Bent. He is doing very well, and several others are doing very well; the majority of them are going back into camp. Some are scouts. One hundred and twenty Indian scouts have been enlisted by the Government upon the reservation; they are enlisted for six months. Some of these Carlisle boys are among them. The results have not been entirely satisfactory, according to my judgment.

THE ALASKA INDIANS.

Question. You stated that you had been among the Alaska Indians. Please give us your information in regard to them.

Answer. I was among the Alaska Indians for six months. They are a self-supporting Indian; the Government never has furnished them any rations or annuity, and seem to be about the average.

Question. How were they located?

Answer. They live in houses or villages, and they live mostly by fishing and hunting berries. They put up berries in oil and dry some for winter, and use herring. I should have remained at Sitka but for the fact that the Presbyterians had already established a mission there, and I did not think it desirable to come in conflict with their arrangements. Further on I went to Kodiak Island about, six hundred miles west of Sitka. These people are not a full-blooded Indian any more. I think they are a mixed Indian. They look like the Chinese, and have small eyes and pretty similar institutions, and they are a peaceable people, and members of the church, and they have priests in every village, but very ignorant. Their priests cannot read, and know nothing but perhaps a few prayers they have learned by memory.

Question. Are they in pretty good condition?

Answer. Yes; there are not more than two or three hundred in a village. The country is not adapted to cultivation; it is too mountainous, and the climate too damp, and there is not enough sunshine to mature grain. Vegetables do very well. Seasons are too short, and too much rain; but no doubt the country is a very valuable country, and the United States has allowed the fur companies to have control of the whole territory. The people told me there that there was a time they had to pay a sea-otter fur for a paper of needles, which they sell from \$50 to \$100 apiece.

Question. Do they know we have obtained possession of this country?

Answer. Oh, yes; about twelve years ago they learned it. There is one company controls the whole territory. They have no actual control over the men and the lands, but they had control of the stores, and there were no civil officers there, and they did all they could to avoid any civil government being established there.

Question. What is their number estimated to be?

Answer. There is not more than 25,000 in the whole Territory.

CIVILIZED INDIANS.

Question. What is your observation as to the state of education among the civilized tribes of Indians?

Answer. They generally have their schools in operation. The Cherokee Nation is far advanced; they have a better school system than most of the States. I think they had thirty schools at the time I was there. They have two high schools, one for young men and one for girls; about 250 in each can be accommodated. They have their own government. The governor was a full-blooded Indian and Baptist minister. Quite

a number are Baptists and Moravians. They have several missions, and the Presbyterians have a mission there.

Question. What is the state of education among the Creeks?

Answer. It was not so good.

Question. What denomination was controlling them?

Answer. I think the Presbyterians, among the Creeks.

NAVAJO SAM.

SAMUEL DITTENHOFFER testified as follows:

Question by Mr. HOLMAN. Please state what knowledge you have of the Navajo Indians.

Answer. They can do anything that you and I can do. They are good silversmiths and blacksmiths, shoemakers, and farmers. They want to be citizens of the United States. They pay taxes to Arizona in horses and blankets. The Moqui tribe of Indian people claim to be rich. They are big cowards, but terrible workers; they have a number of thousand of sheep and some goats; they have not got any running streams. The agent is in with the contractors. They are peaceable and very industrious, and all they need is education to make them the best of citizens.

Question. Are their children going to school?

Answer. The children are employed in watching sheep and goats. The men only own their ponies. The women own the houses. If a woman's husband dies, she goes home to her husband's brother, if he is living. They have no war-like dances, but have corn dances and rain dances. They are not a nation to take scalps.

Question. What was the occasion of sending them to Texas?

Answer. They were fighting the Mexicans. They fought them for fourteen years. They were corralled and everything taken away. They took all their property from them. The Government had issued orders for a free war. They diminished in Texas.

Question. When did they come back?

Answer. They came back in 1863. The Government gave them 1,500 sheep, and now they have 1,500,000; they have 40,000 horses.

Question. Do they use wagons?

Answer. Yes, sir.

Question. Do not they carry their wool on horseback?

Answer. Yes, sir; those who have not wagons. The officers have pets among them. Of course my recommendation for a wagon would not amount to much.

Question. Don't these Indians need new blood in their sheep?

Answer. Yes, sir. The Government ought to give them sheep on shares. They have never introduced new blood in their sheep, except two years ago, when they issued blooded sheep. I only know that the way to work with the Indian is to make him know that he has got to pay for it. If you give him a cow, he will kill it; but if you tell him he is responsible for it, he will keep it and turn it back.

Question. What portion of the Navajoes are on their reservation?

Answer. About 14,000, and about 14,000 off the reservation.

Question. Can they find sufficient pasture now for their flocks on the reservation?

Answer. No, sir; the trouble is their reservation is too big.

Question. Aren't they having trouble with Arizona by getting off their reservation?

Answer. They charge them taxes, and if they get a good range they steal it from them; and one thing they want is the right to buy supplies. You take a flock of sheep and run them across a tract of land and they will burn everything; they have got to have water for them. The trouble is they have not water enough. They have got one hundred and fifty thousand dollars worth of silverware among them. They will drink whisky, but they will not buy it.

Question. Have they a good many houses?

Answer. Yes, sir.

Question. Do they go from one house to another?

Answer. They keep some one in the house. They are without doubt the richest class of people we have in America. As a people, they will outvalue any other people. There are none of them poor; all have something. You start a boy out with ten sheep, and when he is twenty-five he will have a big herd. They own all the horses, and their horses have to be watched, and the children are necessarily employed to watch them.

Question. How do they corral?

Answer. They do not corral at all. The horses are let loose, and the sheep will corral themselves.

Question. There have been no religious people among them?

Answer. Yes, considerable; they are all polygamists. The Mormons tried to raise a row and get them to join them.

Question. There is no permanent missionary among them?

Answer. No, sir; there is an old school-house at Defiance that belongs to the Presbyterians.

Question. Have they a Presbyterian school there now?

Answer. They are in charge of the school.

Question. Was not the gentleman himself a Presbyterian?

Answer. I believe so; there are two ladies employed as teachers—Mrs. Beeman, and I do not know the other lady's name.

Question. There is an embarrassment in teaching children on account of the necessity of their camping with their herds?

Answer. Yes, sir; and another thing, they are afraid that they will join religion that is not their own. They believe in moon worship, while the Pueblos are sun worshippers.

Question. How do they worship?

Answer. They worship the moon when it dies and dance when it comes to life again.

Question. How long have you been there?

Answer. Since 1868.

Question. What part of the country did you come from?

Answer. New York City. I have been back home on four occasions.

Question. Have you ever been down among the Apaches?

Answer. Yes, sir; I made the first peace with the Apaches.

Question. What was the real trouble?

Answer. I suppose the agent was robbing them.

Question. Was it not from the fact that coal-mining was commenced there?

Answer. No; if you feed an Indian he will stay. Their stock was dying on their farms, and they would not do anything on their farms but drink bad whisky.

Question. The Navajoes were fond of roasting-ears, were they not?

Answer. Yes, sir; that is a great time for them. The Navajoes sell at least \$500,000 of corn throughout the country. Mr. Beaumont predicted that their corn would equal 50 bushels to each Navajo. They dry it in the sun, and do not feed it to their stock. They do not feed their stock any. They have 40,000 horses and 3,500,000 sheep. Amongst the Navajoes the women are boss. When shearing times comes she carries the wool to market, and if she wants to give the buck anything she does it.

Question. If there is divorce the man has to go?

Answer. Yes, sir.

Question. Does she take another man?

Answer. She can. They like their children.

Question. Don't they whip their children?

Answer. No, sir; they shove the child, and the child will pout awhile, and then they will pet them. They have not enough pasture, and that is the reason they go off the reservation.

Question. Are sheep more destructive to pasture than cattle?

Answer. Yes, sir.

Question. Do you know any considerable number of them living in villages?

Answer. I will explain: The Navajoes is a tribe formerly made up of twenty-one clans of people—I mean of different Indians—and these different bodies all stay together, and never intermarry. One never marries into another clan. For instance, they call one clan a Salt River clan, and that is a village. They always keep scattered, each family to itself. They are robbed by other Indians.

Question. Do they steal by each other?

Answer. No, sir; not from each other.

Question. Have they still great faith in their medicine-man?

Answer. Yes, sir; but they have stoned some medicine-men to death. They exterminated a whole tribe of medicine-men. That was six or seven years ago. These new men are very successful in herbs. If any of them have contagious diseases they leave them to die.

Question. Have you seen any result of Indian schools?

Answer. Yes, sir. Whenever they have any children who go to school they generally come back and go right into their old habits.

Question. Did they not go back into their old habits amongst the Pueblos?

Answer. Yes; to a greater or less degree.

Question. How many do you know that have come back from Carlisle?

Answer. At Santo Domingo there were two came back. One was a blacksmith, and he went to work at Albuquerque at the Navajo Agency. There was a young lady. She got married to an Indian in another tribe; but nine-tenths of them quit school and have gone back. I think they do first rate if you give them a house and land to support them and keep the white man off the reservation, and in twenty-five years they will be equal to any people in the United States. The only trouble is that they do not know how to build stone houses.

Question. There is no marauding or plundering among them?

Answer. No, sir; these big cattle must have water, and sometimes the springs are 5 or 6 miles apart, and unless he gets water for his cattle he loses everything.

Question. What is the capacity of their school building?

Answer. It will hold from 150 to 200 children.

Question. Last year it had only 35 children?

Answer. Yes, sir; their beef rations were taken from the old ones and the young ones did not come.

Question. What reservations were you speaking of?

Answer. Of the Lagon, Pueblo, and the Aquemo.

Question. How do they compare with the average Mexican?

Answer. Well, about the same thing. About the only difference is the Mexican has become more civilized; he has got to be tricky and will drink and steal, while the Indian does not know how. The Pueblo Indian has to raise all he wants, because he won't work for anybody, while the Mexican works only for himself. The Mexicans will work for three or four days and they get money enough to buy whisky and then they loaf.

Question. Are the Pueblos much addicted to intemperance?

Answer. No; they make wine and brandy; along the river they raise grapes and make very fine wine.

Question. Is this country all along the Rio Grande well watered?

Answer. Yes; there is no settlement of any consequence except the Yuta Indians, and Mormons there are surrounding them at the reservation at present.

Question. Do you know anything about the character of the Utes?

Answer. Last year they killed some white people; that is, a Navajo Indian told me so.

Question. Were they usually peaceable?

Answer. They were; they never fought white men before.

Question. There was no outbreak?

Answer. No; you will find bad people among the whites as well as the Indians; you are bound to find thieves among the tribes.

Question. Do the Apaches live in villages?

Answer. No, sir; they live in wigwams.

Question. They are not migratory?

Answer. No, sir; the Apaches can't do anything; the Apaches do not do anything but make whisky or tiswn. As soon as he raises his corn he gets it into liquor; the liquor is a good deal like our baker's yeast. They put the corn into the ground until it grows, then they take it out and put it in a stone jar; they boil it until it ferments.

Question. To what extent do these folks herd amongst the Apaches?

Answer. Not any; they have no sheep or herds that I know of.

Question. Have they got 2,000 head of horses.

Answer. No, sir; the Apache Indian will eat his horses readily; they have not many ponies; out of their tribe there is only about forty of them on the war-path to-day, and there is about 2,000 or 3,000 men after them, and they have not got them yet.

Question. Where?

Answer. In Mexico, I suppose.

Question. Do you know anything about the Mescalero Apaches?

Answer. No, sir.

Question. Do not you believe if these Apaches were encouraged to have sheep and flocks they would do better?

Answer. Yes, sir; if you would let them have cattle on shares they would do better. Give them a brand and let them know that if the hide was found they would have a right to take it, and that it is Government property. I do not believe in giving them anything.

Question. As to the formation of reservoirs in the Navajo region, is it practical to make an embankment across the stream?

Answer. I do not believe it is. The water would come down and knock down anything you could put up; it will carry everything before it; it will carry trees and bowlders before it. The only thing that I think would help them would be to give them the right of citizenship. They attempted to fix a dam at Fort Defiance last year, but they could not hold the water.

Question. You think that nothing could be done by embankments in that country?

Answer. No, sir.

Question. Have you known any of these Indians at any time to engage in snake dances?

Answer. Yes; they will get rattlesnakes, take a handful, and commence the dance, and then they would catch them in their mouths in their teeth. They generally took medicine for it two or three days before. They have a little stick with which they tickle the heads of the snakes.

Question. For what purpose is this dance?

Answer. I do not know. It is a sacred dance. Sometimes the snakes will bite them, but they generally recover from it. It is claimed that these snake dances are descendants from birds and snakes. You will find among the people that they have feathers in their heads, which feathers they carry to represent the tribes of birds or snakes that they have descended from. In fact, all of these Pueblo Indians have snake dances.

Question. The Moquis are a declining race?

Answer. Yes.

Question. I understand that they have the appearance of great antiquity?

Answer. Yes.

Question. They live in cliff houses?

Answer. No, sir; they live on rocks and adobes. The cliff houses still remain. I have been to pueblos where the cliff houses still remain.

Question. Do the Pueblos build from the ground up?

Answer. Yes, sir.

Question. What is the name of the largest pueblo?

Answer. Santa Domingo. I think it is about 45 miles this side of Albuquerque.

Question. What is the name of the Santa Domingo tribe's chief?

Answer. I do not know, sir. The Pueblos elect their governor by vote. They say they have factions, and the ones who lay the best plans are successful.

Question. How do they vote?

Answer. They vote man by man; they vote by ballots. They have red and white sticks, and the color of the stick means a particular candidate. They hold up these sticks when they sentence a man for any crime.

Question. What kind of punishment do they inflict?

Answer. With a cowhide.

Question. Do they pay fines?

Answer. Yes, sir. They have no paupers; they do not know what that is. If you want to know how smart they are, get an interpreter and talk with them. They make a fine speech. They never repeat a word. They have regular arguments. One will get up and make a speech and the other will argue back again.

Question. You regard the Mescaleros Indians as a pretty fair Indian?

Answer. Yes, sir.

Question. What kind of land have they?

Answer. They have a splendid country; better than any Indian in the country. They have the finest farms in Mexico and Arizona. The chief of the Mescaleros is a middle-aged man; he has thirty or forty women; they claim that he has forty.

Question. Does this chieftainship amount to much?

Answer. No, sir; not at all.

Question. Are the Apaches attached to their country?

Answer. They have no country.

CAPT. F. E. PIERCE.

SAN CARLOS AGENCY, ARIZONA TERRITORY,
October 20, 1885.

Question (by Mr. HOLMAN). Please state your name and occupation.

Answer. F. E. Pearce; captain, First Infantry, United States Army, and Indian agent at San Carlos.

Question. State how long you have been at the San Carlos Agency.

Answer. I came on the 4th of March last in charge of the police control of the reservation, and have been acting agent since September 1, 1885.

Question. State what experience you had before that time in regard to Indian affairs.

Answer. I had been with the Sioux Indians for six years; after that I moved for two years over on the Mojave River to assist the Indian agent at Haialapais. My position there was not Indian agent. I was there issuing rations, which were purchased by the Subsistence Department and paid for by the Interior Department. I was with them for a year before they came here. That is all I have been with the Indians. I have been familiar with the Indians ever since I was twelve years of age.

Question. How many different bodies of Indians are there at San Carlos?

Answer. Eight.

Question. Give their names.

Answer. The Yumas, Mojaves, the Apaches, the Tontoes, San Carlos, the White Mountains, the Coyoteros, Warm Spring, and Chiracahnas.

Question. They are all Apaches?

Answer. All except the first two.

Question. Which band of Indians is the most numerous?

Answer. The White Mountain Apaches.

Question. What is about their number, and where on the reservation are they located?

Answer. I think there are about 1,820; 1,600 are located in the vicinity of Fort Apache, and are entirely self-sustaining. About 200 are located right up the Gila River from this place. I wish to explain here that there is a slight difference between all these tribes of Apaches in some of their manners and belief. There is a difference between the Coyoteros and White Mountains. Only a person who is thoroughly acquainted with the language can detect the difference between the Coyoteros and the White Mountain Indians. The interpreter can do it; he is the only man who can.

Question. Where are the other Indians located on this reservation?

Answer. The San Carlos are located up the San Carlos River about northwest from the agency. Their farms commence 4 miles up the river and extend 10 miles. Amongst these San Carlos are some Tontoes and White Mountain Indians. They do not live entirely apart.

Question. How are they located?

Answer. The Tontoes are right down the river here below the agency, commencing within a half mile of the agency and running down 20 miles. The Yumas and Mojaves are located some on this side of the river, running down 12 miles, and some on the other side, running down the river 7 miles. The Warm Spring and Chiracahuas are at Fort Apache.

Question. In the vicinity of White Mountain?

Answer. Yes, sir.

Question. In the recent disturbances that have occurred among the Indians in your agency, what Indians were connected with that disturbance, and at what point and how were they located?

Answer. The Chiracahuas and Warm Springs, in the vicinity of Fort Apache, from 1 to 12 miles.

Question. How many are in that band?

Answer. Five hundred and thirty-two altogether.

Question. And are located how far from Fort Apache?

Answer. From 1 to 15 miles, scattered over the country, engaged in farming and herding.

Question. Were any portion of these Indians under the surveillance of the Government preceding the time of this disturbance?

Answer. Yes, sir; they were all prisoners of war. Of course they were not in fact prisoners; it was impossible to guard so many people, or to put them at work with soldiers around them to guard them. Some were enlisted as scouts.

Question. Do not these people belong to that part of the Apaches who were brought back from Mexico a few years ago?

Answer. They had all gone into Mexico, and they all came back.

Question. About what time?

Answer. Some went in the spring of 1882, and others in the spring of 1881, and some in the fall of 1881.

Question. And they were two years in Mexico?

Answer. No, sir; but they have been away a long time.

Question. They had been riding across the border?

Answer. Yes, sir.

Question. And they have recently been brought here as a body?

Answer. Yes, sir; and have been kept here for two years.

Question. Was the disturbance of last spring among all the people, or was it confined to any one of them?

Answer. It was confined to all the Warm Springs and Chiracahuas.

Question. Did any of the scouts have any connection with the outbreak?

Answer. No, sir; none of them went, at least.

Question. How many of these bands went out?

Answer. Thirty-four men, eight boys, and ninety-two women and children.

Question. Have the other members of these two bands remained on the reservation?

Answer. Yes, sir, except two, who went away a few nights ago.

Question. Where they went you do not know?

Answer. The story is that Geronimo went and took them out with his women.

Question. Who was the leader of this movement—who went away with these ninety-two women, thirty-four men, and eight boys?

Answer. It was between Magnus and Geronimo. I think that the difficulty here was with Mrs. Magnus; she commanded both of them.

Question. She went with them?

Answer. Yes, sir; she has been captured and is now a prisoner at Fort Bowie.

Question. How long has it been since these two bands of Indians have committed or attempted to commit any outrage or leave the reservation?

Answer. About two years ago some were out with the Chiracahuas and came in when they did.

Question. The persons who took part in the trouble of last spring, and which has continued up to this time, of the Indians of this reservation, was entirely confined, as well as you are informed, to the members of the two bands only?

Answer. Yes, sir.

Question. How many of these Indians who left the reservation, besides the wife of Magnus, have been captured or killed, as far as you are informed?

Answer. Thirty six or seven.

Question. How many killed?

Answer. Eight I think it is; I am not certain of that.

Question. Seven men and one boy?

Answer. No, sir; five men, one boy, and two squaws. I think that is it; I have no means of knowing accurately, except through reports I have.

Question. It is reported that they were killed upon our side of the line of Mexico?

Answer. I think they were killed in Mexico.

Question. Those captured alive were confined to women and children?

Answer. Yes, sir, to women and children entirely.

Question. How many of them were there?

Answer. About twenty-nine; I am not certain; that is as near as I can get to it.

Question. Where are those who were captured kept?

Answer. In prison at Fort Bowie.

Question. To what extent are these various bodies of Indians engaged in industrial occupations at the present time, and what kind of industries, and to what extent have they raised produce of any kind?

Answer. Nearly all of them are engaged in agricultural pursuits.

Question. Of the six bands?

Answer. Yes, including the Chiracahuas and Warm Spring Indians, and they all have considerable stock. They have about 2,000 head of cattle and about 2,000 head of sheep. Those Indians in this immediate vicinity have raised about 700,000 pounds of barley; and I said when I made my report 700,000 pounds of corn, but I have over-estimated; it ought to have been 400,000 pounds. They have raised lots of small truck, such as punkins, melons, pepper, and beans. Those Indians in the vicinity of Fort Apache have raised about 80,000 pounds of barley, about 3,500,000 pounds of corn. The Chiracahuas and Warm Spring Indians together raised about 20,000 pounds of barley, and about 300,000 pounds of corn. That is what I estimate. I rode over the ground and estimated the number of acres. These people up there take very good care of their stock, and they are increasing them very rapidly.

Question. Do all the Indians on the reservation receive rations except the White Mountain Apaches? Did they voluntarily relinquish their rations and go to the White Mountain regions?

Answer. Yes, sir; that was their country. They wanted to go back there. I suppose they were urged to do it by General Crook. He told them it was the best thing they could do.

Question. Did they receive their annuity goods?

Answer. Last year they did. It was only a remnant of what was left after issuing to those people here.

Question. Are any of these Indians on these reservations, except the White Mountain Indians, self-supporting?

Answer. No, sir; they all receive their rations except these.

Question. Are any of these Indians permitted to leave the reservation for the purpose of selling their produce?

Answer. I always allowed them to have passes.

Question. Do they in the main supply the military posts with corn?

Answer. Yes, sir; they supply Fort Apache entirely, I believe. I will have to modify it a little there. The cavalry command here wants oats, and they will raise them another year. They could have done it this year. I believe they are getting some oats in. They are taking some considerable grain to Camp Thomas. They could supply Camp Thomas if they had the means of transportation.

Question. The Government pays them for the corn and produce?

Answer. Yes; it pays \$1.90 per hundred for corn, and \$3 per hundred for barley. At Apache they also get 90 cents per hundred for hay. At this place they get 2½ cents per pound for barley, and 1 cent a pound for hay, or 95 cents per hundred.

Question. Do they furnish all the hay used at this post?

Answer. Yes, sir; and could furnish ten times as much if required.

Question. Do they haul their hay?

Answer. Yes, sir.

Question. With their own teams or on their backs?

Answer. Yes, on their backs. They furnished all the wood for this post.

Question. To what extent is this reservation adapted to agriculture; and to what extent is it adapted to raising stock?

Answer. I think on the whole reservation there is 6,000 acres of land that can be irrigated. Of course, everything has to be irrigated here.

Question. Except the grazing lands?

Answer. Yes; the grass is on the hills, up high; about half the reservation is good for pasture for sheep and goats, and it is good for cattle too. The northern half of the reservation is well timbered and well watered. There is accommodation there for unlimited number of cattle; there is splendid grass, and shade, and water, and everything that is needed. The ranges are a very great extent, and excellent.

Question. About how many on the San Carlos and Gila Rivers?

Answer. About 3,000 acres.

Question. How much in the balance of the reservation?

Answer. I think there is about 4,000 acres. I have probably underestimated in my first statement.

Question. That four thousand is in the White Mountain Reservation?

Answer. Yes, sir; there are five streams along there, and considerable bottom on each side.

Question. What is the whole number of Indians on the reservation?

Answer. It does not vary far from five thousand.

Question. Would you regard the reservation for so considerable a body of Indians, unless you make them engage in raising stock?

Answer. No, sir; there is not sufficient land to raise food for all of them that can be cultivated, and there is sufficient grazing land to raise stock to furnish them meat, and the sale of a few other articles would furnish them clothing.

Question. Upon the whole do you regard this reservation for these Indians a favorable reservation; and is the land for such purposes as it is now used for, grazing and agriculture, of sufficient extent and quality?

Answer. Yes, sir; I think it is only for the trouble of building dams and irrigating. As they had not the material with which to construct their dams, they would not stand the freshets. Their dams are not permanent; they have never been properly constructed; they never attempted to make them permanent. It is made with brush and sand, and are generally built when the water is high and under difficult circumstances.

Question. These ditches have been dug by the Indians themselves?

Answer. Yes, sir; entirely.

Question. With the Indians who have left the reservation and are now off and away from the reservation permanently, do you know any reason why there should be any desire among the Indians who are now here to leave the reservation, and is it probable they would keep their present relations to the white population around them?

Answer. There are no indications of an outbreak. The indications are that they will work probably better than they have in the last two years, and that they will raise better crops; not so much corn and barley to sell, but articles for their own consumption.

Question. What are their relations with the white people on the land adjoining the reservation?

Answer. As far as I know, their relations are favorable; they go off to make purchases and sell barley and corn. If an Indian leaves a reservation without permission he is punished for it if he is detected.

Question. Outside of the south portion of the reservation and on the northern boundary also there are coal-fields and valuable minerals; what is your information on that subject, and what is your view as to the policy of disposing of that portion of the reservation said to contain coal, with the view to remove the cause of irritation between the Indians and the white people, and for the purpose of creating a fund for their own benefit out of the proceeds thereof?

Answer. As to the coal-fields on the southern portion of the reservation, I think there is little coal there; experts have been sent there by various parties, and some have decided there is coal; the majority of them say there is no coal there to amount to anything; I think that in the northern part the coal-field is better. I think that there is considerable coal there, and I do not think it would be good policy to dispose of the coal fields of the northern boundary, because they are fourteen miles from the northern end—not so far; about twelve miles—and that is the most valuable part of it. It is covered with pine timber, and there is where the good grazing land comes. As to this on the southern boundary, if there is any coal, the Indians can work it as well as anybody else, for there is considerable mining there, and they would take the coal.

Question. Then your judgment would be against selling any portion of the reservation?

Answer. Yes, sir; my opinion would be that the reservation has been whittled

quite enough. The reservation has been whittled and cut off at the corners to satisfy outside parties.

Question. Then your opinion is that the reservation should not be reduced?

Answer. Yes, sir.

Question. What is your judgment, captain, as to the practicability of removing the whole of the Indians of this reservation to the Indian Territory or some other place else, or of the practicability of removing the two bands, the members of which have been engaged in the present disorder; and please state whether all of these Indians are especially attached to the country in which they are now living.

Answer. As for attempting to remove the Indians from the reservation it would create a disturbance. It would be much easier to make them self-sustaining, if they were in a country where all the land could be cultivated and where they would not have to irrigate and build dams and dig ditches. I think that the people who are living on the Gila and San Carlos Rivers have become considerably attached to this locality. I do not think that the White Mountain Apaches, who are now self-sustaining, can be put in any better place than they are at present. The two bands of Chiracahuas and Warm Spring Indians can be removed, I think, without creating a disturbance. I believe there is a living for all on the reservation as easy as could be had on any other place.

Question. What is your judgment as to the propriety of changing the location of your agency to Fort Apache?

Answer. I think it is better where it is. These people get their rations on this side of Fort Apache, and there is no need of having an agent up there.

Question. Would it not be an absolute hurt to have an agency there, and would it not make paupers of them?

Answer. Yes, sir.

Question. In what way do you supply the bands of the Chiracahuas and the Warm Springs?

Answer. They are fed by the War Department and then paid for by the Interior Department.

Question. How long has this been the case?

Answer. For nearly two years.

Question. Ever since they returned from Mexico?

Answer. Yes, sir.

Question. These Chiracahuas and Warm Springs are not properly under your control as agent at your agency?

Answer. Not as agent, but under my control as a police officer under the War Department.

Question. What is your judgment as to the propriety of removing the Chiracahua Indians to some other locality, and what disposition should be made, in your judgment, of this portion of these two bands now held by the Government and recently captured and those which may be captured hereafter?

Answer. I think that the Chiracahuas and Warm Springs are as well located now as they can be in any other country. I do not think their opinions are apt to influence any of the Indians on the reservation, and that all those who went out, the bucks, should be every one of them shot or hung, and the women and children should be sent away for safe keeping.

Question. According to your best information, captain, what efforts have been made by the missionaries of any denominations to either educate or Christianize these Indians; not to say anything in regard to the Government buildings or schools?

Answer. I do not know, sir, that there has ever been any missionaries on the reservation; if there has been I do not know of it. There have been no efforts to Christianize or educate them.

Question. Nor has the Government made any effort to educate them?

Answer. No, sir.

Question. What has the Government done heretofore in educating them?

Answer. There has been a school built there.

Question. On the agency?

Answer. Yes, sir; right here.

Question. Describe what buildings have been erected, and what has been done with them up to this time?

Answer. I think that the buildings were erected in 1881, while Tiffany was agent here; there is a building probably 75 by 30 for school-room.

Question. Two stories?

Answer. No, sir; it is a one-story building. There is a building for residence attached, and it is two stories, and is having four rooms on the ground floor 16 feet square each, and the same on the upper floor. Back of that, on the right-hand side of the school building—that is, facing us—is a dormitory for boys, and on the left-hand side is a dormitory for girls, and back of that a dining-room. I do not know the cost of the building.

Question. They are frame buildings?

Answer. No, sir; adobes. They were partly finished, and after the outbreak in 1881 they were badly ruined by the Indians, and soldiers came in the fall of 1882, and these buildings have been occupied by them, and no repairs have been made to amount to anything.

Question. Are they substantial buildings?

Answer. Yes, sir; they are all good buildings.

Question. Sufficient for how many pupils?

Answer. One hundred—about fifty boys and fifty girls.

Question. Was school taught at any time in these buildings?

Answer. I do not know that any school was taught there. I believe school was taught there several years ago, but with that exception no enterprise has been entered into by the Government or any Christian denomination.

Question. At this time there is no educational facilities for the children of this reservation?

Answer. No, sir; not on the reservation.

Question. To what extent, as far as you know, have the children of this reservation been sent to educational institutions beyond this reservation?

Answer. There are forty boys and five girls at school at Carlisle. I think in all five of that number have returned.

Question. Of that number?

Answer. No, sir; in addition to that number.

Question. Will you state what has become of the five who returned?

Answer. One of them died. One is the Apache interpreter here.

Question. How does he conduct himself?

Answer. Pretty well. One is working in the carpenter-shop, and partially learned his trade while away. One is working in the harness-shop; he learned the shoemaker trade while away. The other one is now living up the San Carlos with a squaw, the daughter of the chief Chilchuana; he is the brightest one of the lot. He was interpreter here, and received \$500 per year, and was dissatisfied with his pay. He wanted \$100 per month, and said that he could do better and he did not wish to serve.

Question. Is he doing any good?

Answer. I do not think he is.

Question. Has he gone back to the habits of his people?

Answer. Very nearly so.

Question. How long has it been since he returned?

Answer. I do not remember whether he was at Carlisle or Hampton. I think he has been back a year and a half. I was not here at the time he commenced work for the Government.

Question. With the exception of the one that died, the others are in the employ of the Government, with the exception of the one you spoke of?

Answer. Yes, sir.

Question. What is your judgment and your experience in Indian matters as to whether it is better to educate children on the reservation in Indian schools or to send them to remote points elsewhere?

Answer. I think it would be better to educate them on the reservation in industrial schools, and after they learn to work if they show any aptitude then send them away to some school and give them an opportunity.

Question. The brightest boys and girls?

Answer. Yes, sir; the brightest of them.

Question. Would that have a beneficial effect on the tribes as well as upon the children themselves?

Answer. I think it would.

Question. Would not that system induce marriages between the educated Indians to a certain extent, than if they were educated in some portion of the country remote from the reservation?

Answer. I do not know how it would work as regards that. I think the educated would as soon marry an ignorant Indian as an educated one. It is just as he takes a notion. I do not think that would have any influence upon them.

Question. Which is the most important consideration in Indian education?

Answer. Teaching them in industrial arts, or any ordinary course of intellectual studies. I think they ought to be instructed in agriculture, stock-raising, blacksmithing, and how to manufacture saddles and harness, and that a little education would benefit them after they learn these things, and those who show an aptitude for book knowledge should have an opportunity.

Question. A knowledge then of the industrial occupations—you esteem them of more importance for the Indians?

Answer. I do at present. That, is I am speaking of these Indians right here, of course.

Question. If any of the children are to be sent to remote schools, if they are found to be apt scholars, would it be indifferently to both sexes or confined to one?

Answer. I should send boys entirely. I think in time the girls can be educated as well as the boys; in fact they can be educated now as well as the boys, but it would not be much benefit to them at present.

Question. How many persons are occupied besides yourself and others connected with the Army and are connected with your agency, and in what capacity and at what salary?

Answer. The surgeon, \$1,300; the physician, he is called. One clerk, \$1,300; one carpenter, \$900; one blacksmith, \$900; one clerk, \$900; one butcher, \$900; one assistant butcher, \$900. These are all white men. We have employed besides one assistant butcher, a \$35 per month; two teamsters, I think, \$260 per annum each, and three herders, at \$360 each; two interpreters, one at \$500 and one at \$400.

Question. How many of these are Indians?

Answer. Eight.

Question. Name the occupations.

Answer. One Indian is assistant butcher, three are herders, two teamsters, and two interpreters.

Question. Do you find the Indians employed valuable in the branches in which they are employed?

Answer. Yes, sir.

Question. To what extent do the Indians ship goods from the railroad station to the agency?

Answer. None at all, sir.

Question. Would it not be beneficial to the service if they were employed in the transportation of goods required to be delivered at the agency?

Answer. It would if they had suitable teams and wagons. Their horses are not strong enough. I presume the Indians could not haul at the contractor's price.

Question. How many wagons are there on this reservation owned by Indians?

Answer. About forty have been issued to them by the Government. I do not know that one of them has purchased; and some of the White Mountain Indians above here have some. I do not know how many.

Question. Are the White Mountain Indians more advanced in agriculture than the others?

Answer. No, sir; just about the same.

Question. To what extent, according to your opinion or knowledge, has the Government furnished stock for these Indians, which has been turned over to them or held as herds for their benefit?

Answer. I furnished last summer 1,001 cows and 60 bulls. I understood that they were produced from the savings on beef rations.

Question. You only speak of this from information?

Answer. Yes, sir; I know it was so last year because I inspected them myself.

Question. In what manner have these herds been disposed of; distributed among the Indians or held as herds?

Answer. They have been issued to the Indians, but each band held its herds by itself.

Question. To what extent are you advised that these cattle are taken care of and preserved from slaughter?

Answer. I think that since I have been here, since the 4th of last March, that there have been only three cases where Indians have killed cattle. Before that I know nothing about it.

Question. Are the Indians increasing their herds at this time?

Answer. Yes, sir.

Question. The cattle are doing well throughout this reservation?

Answer. Yes, sir; very well.

Question. There is plenty of grass?

Answer. No, sir; they have to go over the river, except on the upper end of the reservation; there is plenty grass there.

Question. What rations are issued to your Indians?

Answer. The rations are flour, sugar, coffee, salt, yeast-powder, soap, and beef.

Question. How much beef to each member of the family, including children, is issued?

[The witness promised to furnish this.—STENOGRAPHER.]

Answer. There is an allowance given, a certain amount given of each article. I did not issue the full amount. For instance, when I came here the beef ration was seven pounds for seven days for each Indian. I reduced it down to five pounds for each Indian. I have no check except to those who worked. The yeast-powder ration is very small.

Question. Do they get flour and corn-meal?

Answer. Flour, but no corn-meal. Beans I forgot to mention.

Question. How often are the rations issued ?

Answer. Every Friday.

Question. To whom are they ordinarily delivered ?

Answer. To a part of the family or the band. One of the chief Indians draws all the rations, and they take it home in a wagon and deliver it after they get home. There are about seven hundred families to whom rations are issued.

Question. Are the butchers employed Indians ?

Answer. Yes; with the exception of the butcher and assistant butcher. The second assistant is an Indian. There are eleven beeves butchered every killing-day.

Question. Would it not be practicable to issue these cattle to the Indians on hoof and let them dispose of them themselves ?

Answer. No, sir; I do not think so. It is much better to have the beef butchered and weighed out to them.

Question. You issue the beef and weigh it to them ?

Answer. Yes, sir.

Question. The practice prevails at some agencies of issuing cattle alive and allowing one to a given number of Indians to slaughter them themselves. In others these animals are slaughtered by the Indians and they receive for their services the offal of the animal slaughtered. Would not one of these plans be practical, and would it not be more economical ?

Answer. No, sir.

Question. Neither would be ?

Answer. No, sir; for these reasons: As beef is issued now each person gets his proper share of it; but if cattle were turned over to the bands to be issued the head of the band or some other strong fellow would get more than his share, while the old, sick, and weak would be apt to fare very slim. The Government would lose the hide. As it is now the hides are sold and from their proceeds the butchers are paid, and it does not cost the Government anything; and, besides, there would be some surplus from these hides that won't be used to pay the butchers. I intend to make application for permission to expend that money in fruit trees and grape vines for these Indians right away.

Question. Is this country adapted to the cultivation of fruits ?

Answer. Yes, sir; the best of peaches and grapes can be raised right here.

Question. Have any orchards been opened on the reservation ?

Answer. No, sir.

Question. How often, captain, have cattle designed for the feeding of the Indians been furnished at your agency ?

Answer. Every week. That is an article in the contract, that they shall be furnished as the agent calls for them; and I call for them every week.

Question. Throughout the year ?

Answer. Yes, sir; throughout the whole year.

Question. The animals are slaughtered one day in each week ?

Answer. Yes, sir; every Thursday afternoon the animals are killed, and issued on Friday.

Question. For what specific purpose are the herders employed ?

Answer. The three herders are working at the blacksmith and carpenter shops and stable. I asked for authority to employ six apprentices and give them the same pay that these herders get. I understand that this authority is to be granted. In the mean time I have marked these men as herders, because I have authority to employ these herders and they are not used.

Question. Have any sheep been furnished by the Government ?

Answer. Yes. I understand two thousand sheep have been issued and the coyotes got every one of them.

Question. I believe you expressed the opinion that the Indians, now understood to be in hostility against the Government, and who are now away from the reservation, ought never to be permitted to return ?

Answer. Yes, sir; those who are away.

Question. What would you do with the women and children who belong to the absent Indians, if captured, and with those who are captured ?

Answer. That is a very hard question to answer. I would not let them come back here. It is hard to tell; I do not think the women and children ought to be permitted to come back; it is very difficult to tell what ought to be done with them.

Question. What would you do with them permanently ?

Answer. I do not know.

Question. Do you not think it a good plan to separate the women and children, and take the children from them ? Would not the influence of these women upon the children be bad, and do not they deserve that much punishment ?

Answer. My impression is that it would be better to send the children to school.

Question. You have mentioned the fact that the wife of Magnus, belonging to this band, had manifestly been influential in the disorderly movement in this reservation ;

and to what extent, in your opinion, did the ninety-two women and children, who went with the forty-two men and boys, go voluntary or under coercion?

Answer. I know's nothing about it. I made a thorough investigation of the causes of the Chiricahuas' outbreak, but learned nothing in regard to that question you have asked.

Question. Will you please state as briefly as you can, as consistent with clearness, the causes leading to the outbreak of these Indians?

Answer. I could learn no causes; could give no reason. I examined all of them.

Question. Did they go, as far as you know, direct to Mexico from the reservation?

Answer. No, sir; they staid in this Territory eighteen or nineteen days, and then went to Mexico.

Question. Did they seem to be moving towards Mexico?

Answer. The Indians, when they started, moved eastwardly, and kept moving east, and finally turned south, and they got away over into New Mexico. Some went south through the eastern part of Arizona, but it was nineteen days after the outbreak before any of them crossed a Southern Pacific.

Question. To what extent were depredations committed by them, as far as you are informed, before they reached the Mexican border?

Answer. I think there were seventeen people killed and a great many horses stolen.

Question. You have mentioned that, in your judgment, the Indians who left the reservation—two bands—should not be permitted to return to the reservation. Have you any opinion in your mind what should be done with these women or children that have been or shall be captured?

Answer. I can not think of anything except send the children to school and put the women in some industrial prison, if there is any such thing.

Question. In like cases has it been the policy of the Government before to permit disorderly persons to return to the reservation?

Answer. As far as I know, with the exception of those Indians who are in prison in Florida, they have always been permitted to return.

Question. What Indians are now held as prisoners in Florida?

Answer. I cannot answer that. I could tell by looking it up.

Question (by Mr. CANNON). You say the White Mountain Apaches are self-supporting in agricultural and pastoral pursuits. Will they, in your opinion, at this time take further education, either industrial or otherwise?

Answer. Well, sir, I hardly think that they are far enough advanced in civilization to make book education useful to them. Some of their children are already at school.

Question. In your opinion, can the other Indians on this reservation be learned to work, so as to become self-supporting?

Answer. Yes, sir.

Question. How long, in your opinion, will it take to bring them to that condition—that is, by proper proceedings—and what means would you employ?

Answer. I think, with proper assistance, it can be done in two years. The first thing necessary is a steam grist-mill. It is necessary for them to sow their own wheat, and it could be ground into flour, and the Government would not have to supply that ration. There will be a saving of beef this year of at least half a million pounds. I believe all of that should be put into cattle and given to them, and they to be furnished some money or permitted to buy from hide money fruit trees. They should be put to cultivating fruit trees, sweet potatoes, corn, pumpkins, and everything that they could raise and consume themselves. They should be furnished some sheep, and raise wool besides. They need some money for clothing. In two years I do not think they need to be any expense whatever. There ought to be employed here two or three apprentices all the time as blacksmiths, carpenters, wheelwrights, and harness-makers.

Question. On the reservation?

Answer. Right in the shops here; also, some permanent dams should be constructed in the Gila River, and there should be some system in laying out ditches, that they should not be filled up. I have already asked for a level for that purpose.

Question. In your opinion can all this be accomplished at an annual expenditure not exceeding the expenditures now being made, and if not, what additional expenditures over the annual expenditures now being made would be required?

Answer. Well, that is a hard question to answer.

Question. Excluding the cost of the flour mill?

Answer. Well, there will have to be furnished, besides horses and wagons, agricultural implements and some seeds. There ought to be, besides the head farmer, two additional farmers that are not now authorized, and they also ought to have six good stallions to improve the breed of their horses. The quality of the stock they now have is good for nothing.

Question. Can you approximate the additional increase of expenses?

Answer. No, sir; I do not know the cost of a flour mill.

Question. Will the Indians at San Carlos Agency (I do not refer to the White Mount-

ain Indians), in your opinion, be benefited by education (I mean book learning) before they learn to support themselves?

Answer. I think not.

Question. Do the Indians upon this reservation manifest a willingness to work; and, if so, to what extent?

Answer. Yes, sir; when they see they are to be benefited from it.

Question. You spoke in reference to the beef rations of cutting them down?

Answer. Yes; that is probable.

Question. Explain what you mean by that—whether the beef ration has been decreased this year; and, if so, to what amount?

Answer. The Indians are to be furnished by the contractors 2,500,000 pounds. I think these Indians can have all the beef they want and consume only 2,000,000 pounds, and that the 500,000 pounds will be saved. They had been issuing a pound a day, and I cut it down to six pounds a week, and the last issues have been only five pounds, and it seems to be plenty for them, and I think that a saving of quite 500,000 pounds could be made that way.

Question (by Mr. HOLMAN). The beef furnished to the extent of 2,500,000 pounds would be a pound a day to each Indian?

Answer. Yes, sir.

Question. And in your judgment the results you have made are not injurious to the Indians?

Answer. No, sir; they have not complained of it. These Indians have a great deal of money. They sell barley, and they bought a great deal of outside stuff.

Question. You have one farmer on this reservation?

Answer. Yes, sir, at present; called the head farmer.

Question. How long has he been employed?

Answer. Since the 1st of September.

Question. Is he able to speak the language of the Indians?

Answer. Yes, sir; pretty well. He was in the store here a couple of days. He assisted in straightening the store-room; there was nothing to do in the farming business. He was gone about two weeks, down on the San Pedro. There are some Indians there who are self-sustaining. I made an order for him to locate their lands for them. He was down there looking at their lands and showing them how much to locate.

Question. Are these Indians now a part of this reservation?

Answer. No, sir; these Indians are 30 miles off; they are Mojaves and Apaches. I was ordered to do that, and he is going back there, and will be there thirty or forty days assisting in locating their lands. I expect when he comes back to superintend the ditches, as he is a practical dam-builder.

Question. These Indians are occupying a portion of the old reservation, which was a part of this reservation?

Answer. Yes, sir.

Question. It is now proposed that they should take their lands in severalty?

Answer. Yes, sir.

Question. How many of these Indians are there?

Answer. About 200.

Question. They are Apaches?

Answer. They are Apaches, Mojaves, and Yumas.

Question. They were on that land before it was segregated from the reservation?

Answer. I think not.

Question. They went there after that part was detached?

Answer. Yes, sir; I think so.

Question. That is a favorable region for agriculture?

Answer. Yes, sir; what little land is left of it the white people have crowded it. The report of the farmer is that there is very little left of it to be located.

Question. Have the white people located upon lands that they occupied?

Answer. I understand that they have, and some of them even have titles to their territorial lands. I have a report of it to Washington already. My understanding is that these Indians left the present limits of these reservations and went upon lands that were detached from this reservation, and that they were on the lines and remained there after the southern line was removed farther north. I am not certain it was even a portion of this reservation. The southwest corner was cut off and the southeast corner was cut off.

Question. They were cut off for what purpose?

Answer. I never understood the object.

Question. Your understanding is that there would not be enough land left to give all these Apaches in that region farms to themselves?

Answer. Not to give 40 acres to each head of the family; that is, of all the land that can be cultivated.

Question. But, in addition to the 40 acres, there should be pasturage lands, and it

is your judgment that it should be set aside for them, and there is a law requiring a patent to issue to them?

Answer. Yes, sir; after occupying it twenty-five years.

Question. Are there any Indians on this reservation, in the White Mountains, on the Gila River, the San Carlos River, who are engaged in cattle-raising, and agriculture, who are in condition to take their lands in severalty, and do they desire to do so?

Answer. Yes, sir; a great many desire to do so. The trouble is there is not enough land to take. They have only little plots to farm. You can see how difficult it is to get in any one place 40 acres that can be irrigated.

Question. How is it in White Mountain?

Answer. It is about the same, but it would be easier, because the valleys are wider and the streams occupy but a small portion, and it runs through a rocky region.

Question. You think there would be found a difficulty in the division of these lands among the Indians in severalty?

Answer. Yes, sir; to give each head of the family a portion of it, they could only get ten acres to a family.

Question. It would be policy to encourage these people in agricultural pursuits?

Answer. Yes, sir.

Question. So that the raising of cattle and sheep would become a very important object?

Answer. Yes, sir; very important.

Question. Could not the number of Indians be increased in the White Mountain portion of the reservation, inasmuch as there is a larger portion of arable lands?

Answer. Yes; I have talked to them, but they say they would rather stay here.

Question. Do not they appreciate the ultimate result of the absence of sufficient land?

Answer. They ought to.

Question. I suppose they do not?

Answer. No, sir; I do not think they think about such things.

Question. Do you think that the employment of farmers to teach agriculture to the Indians and to instruct them how to cultivate their lands that much progress could be made unless the farmer is able to talk to them?

Answer. No, sir; there are a great many Indians sufficiently acquainted with the English language to talk to the farmer.

Question. What portion, in your judgment, would be able to derive benefits from the instructions of the farmer who could not speak their language?

Answer. Every one of them.

Question. How?

Answer. By gestures and looking at the work. He can show them how to plant corn without being able to speak to them, or he could have an interpreter to show them. There are plenty of interpreters who can speak sufficient English to teach farming.

Question. To what extent, captain, are these Indians living in houses on this reservation?

Answer. Only one Indian has a regular house; the rest live in wickiups.

Question. Where do they store their corn?

Answer. We furnish them sacks, and they put some logs on the ground, and pile the sacks on top of it, and cover the sacks with straw, and throw some brush on top of it; and it rains but very little here.

Question. What agricultural implements are required here?

Answer. Shovels, plows, hoes, spades, rakes, harness, wagons, scythes, sickles. A few only have purchased sickles.

Question. You do not undertake to introduce in this region more complicated farming implements. Is there any lands here which require mowing-machines?

Answer. No, sir; there is some land in the northern part of Arizona where mowing-machines could be used.

Question. You would hardly advise the introduction of mowing-machines at present?

Answer. No, sir. There was about 800 tons cut with a sickle in this reservation, and taken to Fort Apache, and carried 14 miles. There are some places in which they could use mowing-machines, if they had them, in small patches of two or three acres, but I think they can get along just as well without them.

Question. When, according to your understanding, did the White Mountain Indians leave this part of the reservation and settle where they are now?

Answer. I was not here. I think it was in the fall of 1882.

Question. Up to how late a date did they receive their rations?

Answer. They did not receive any rations after they left here. I have not issued any since I have been here.

Question. Do you know whether they were embraced in the number of Indians in the beef contract for last year?

Answer. I do not know, but I believe they were.

Question. What, according to your opinion, would be the saving on the beef rations during the fiscal year, up to the 1st of July last?

Answer. \$36,232.

Question. You do not get my idea. What, during that year, was the effect, if the White Mountain Indians were taken into account, in the estimate for beef rations? To what extent was there a saving on the beef rations, growing out of the fact that a portion of the Indians estimated for did not receive their rations, and that the most of that was saved, amounting to about \$47,000, and with this money 1,001 cows and 60 bulls were purchased? Now, this proceeding was the action of your predecessor?

Answer. Yes, sir.

Question. What is contract price for the beef to be furnished for this current year?

Answer. \$2 84 per hundred pounds; a total of \$76,000.

Question. Is there any savings on the other rations?

Answer. Yes, sir; there are some things in the store-house. There was a month's flour saved a head; that was issued this year. I think we were issuing last night sugar and salt and beans from last year. I understood at the time, I never stopped to figure, that the cost of these cows and bulls was \$36,632.

Question. Then, if I understand you, that since the 1st of July rations that were purchased last year have been issued to the Indians; some of them?

Answer. Yes, sir.

Question. Including flour?

Answer. Flour and sugar, some coffee and beans and salt, and no yeast-powder was asked for this year at all.

Question. There is sufficient on hand?

Answer. Yes, sir.

Question. What farming implements are now on your reservation, belonging to the Government, that have never been issued, and were not adapted to the cultivation of lands on the reservation?

Answer. There is a thrashing-machine, a horse-power, a reaper, and a mower, that we could not use, and there will be no use for them.

Question. Do you know how long they have been here?

Answer. No, sir.

Question. They have been here ever since you have been here?

Answer. Yes, sir.

Question. They look as though they had been here for years?

Answer. Yes, sir.

Question. The promise of these Indians in agriculture is better than ever it was before?

Answer. Yes, sir.

AMENDMENT TO CAPTAIN PIERCE'S TESTIMONY.

Mr. Holman asked me if it was the custom for Indians to be returned to the reservation after committing depredations. I said, in all cases that I knew, except of those Indians in prison in Florida. I referred to the Nez Percés.

Question (by Mr. HOLMAN). You have stated substantially in your testimony that the Chiracahuas and Warm Spring Indians were at various points engaged in industrial employments between Fort Apache and a point some twelve miles distant. Did you refer in this statement to their present condition or what they were prior to the outbreak of Geronimo and his people that followed him last spring; and if so where are the Chiracahuas and Warm Spring Indians now located?

Answer. I referred to the position they occupied at the time of the outbreak; they are now close to Fort Apache, and carefully guarded and watched. Just after the outbreak they engaged in farming on Turkey Creek, within two miles of Fort Apache, which accounts for the small amount of farming they have done the present season.

Question. Will you please state how many persons are located on this reservation not connected with the agency, and where they are located, and what they are doing?

[Captain Pearce promised to furnish this information accurately.—STEN.]

Question. I would ask if the Chiracahuas and Warm Springs and Yumas and Mojaves, as I understand from your statement are altogether about 1,900 to 2,000 in number, were removed elsewhere, where farming lands can be secured for them, would there then be ample farming lands within the limits of the reservation for the remaining Indians?

Answer. Yes, sir; I think there would be enough so that each head of the family could have 40 acres of farming land when it comes time to give them their lands in severalty. There are 178 Yuma and Mojave families; that is, persons to whom rations are issued separately. In some instances those persons on one ration ticket represent two or three families.

Question (by Mr. CANNON). Am I correct in my understanding of your statement

that there is sufficient grazing land upon the reservation and of good enough quality for years, at least, for all the Indians upon the reservation, and that the agricultural lands are ample to support and render the Indians wealthy?

Answer. Yes, sir.

Question (by Mr. HOLMAN). Would not they have to become wealthy as a pastoral people, instead of agricultural?

Answer. Yes, sir; that is the way they would have to become rich.

Question. Is not agriculture more inductive of wealth than pastoral employments?

Answer. Perhaps so. In this case each land would have its own location for pasture of its cattle. That would be its locality. You see that there are so few water-holes around, and they would have to be divided among them, and this would be their places.

Question. There are all told on this reservation about 2,500,000 acres of land, and of that about 7,000 are adapted to agriculture?

Answer. About 6,000 I said, I believe.

Question. Some of the lands are mountainous and broken and of no value, and in some portions of the reservation there is a scarcity of water. Do you take all this into consideration and into account in the opinions you have expressed?

Answer. Yes, sir; there is only one thing—I did not say the reservation contained 2,500,000 acres. I could not give the exact number of acres in the report. I stated that the reservation was about 95 by 85 miles.

Question. Which would amount to about that?

Answer. That would amount to about 5,000,000 acres.

Question. And you wish to say that you did not state the number of acres in your reservation; but your understanding is of such length and width that the number of acres are stated by the last report of the Commissioner of Indian Affairs at 2,528,000 acres; but you are not advised of the number of acres contained, and, further, you understood that a survey has been made, and that it is so wide and so long, which would amount to 5,000,000 acres?

Answer. I have the maps of the survey, and can tell you how many acres there are.

Question. Since the present population have occupied this reservation, will you please state the reductions that have been made in its limits, and, if you can do so by the maps, indicating each portion of the reservation that has been detached, it will be very desirable?

Answer. I will furnish the outline of the maps that will show the different reductions and the number of acres that have been taken off.

UNITED STATES INDIAN SERVICE,
San Carlos Agency, November 25, 1885.

Hon. W. S. HOLMAN,

Chairman Indian Investigating Committee, Washington, D. C.:

SIR: When you were here I promised to prepare an outline map showing boundaries of present White Mountain Indian Reservation and the various reductions made since it was first declared by Executive order. The reservation as first described contained 6,866,500 acres. It has been reduced four times, the total reduction amounting to 2,972,000 acres, leaving in the present reservation 3,894,500 acres.

These reductions do not include the Fort Apache Military Reservation, which contains 7,421 acres, as most of the land on it suitable for cultivation is farmed by Indians, and it will in time probably be returned to the Indian reserve. The most valuable part of the farming land was cut off from the southeast corner of the reservation and is now occupied and cultivated by white men. The map furnished was prepared by Lieut. R. D. Walsh, Fourth Cavalry, from boundary surveys recently made. It is not accurate in every respect, but as nearly so as it could be made, in the time allowed, with the instruments at hand. The locations of the persons who are on the reservation without authority are marked. I also promised to supply you a list of persons living on the reserve besides authorized employés, traders, &c. To fulfill this promise I inclose copies of reports of Lieut. John B. McDonald, who visited all the places designated. He makes two separate reports, as he was interrupted in his work. Since you were here I have made an accurate count of Indians getting rations here, and find the number as follows: 734 men, 1,000 women, 539 boys, 612 girls—total, 2,939. Of the children, only 196 are of school age, the rest being too young. From this it appears that these people are increasing rapidly, and in a short time will need all the land now included in the reservation. To the number of men given above should be added 185 now out as scouts, making 919, and the total 3,124.

They raised 36,700 pounds of wheat, 150,000 pounds of corn, and 476,800 pounds of barley, besides large quantities of pumpkins, melons, beans, and various vegetables. They own 1,331 horses, 60 mules, 114 burros, and 1,872 cattle, including 588 increase this year. In making my statement to the committee I overestimated the number of pounds raised, but the figures now given are accurate, and from an inventory taken by myself. Besides the 3,124 getting rations here, there are 1,600 White Mountain In-

dians in the vicinity of Fort Apache, making 4,724, and if the Chiricahuas are added the total will be 5,136. Much of the reserve is of no value for any purpose whatever. Various matters have prevented my making this report before this date, and I hope it will reach you in time.

Very respectfully,

F. E. PIERCE,
Captain 1st Infantry, Acting Indian Agent.

SAN CARLOS, ARIZ., September 10, 1885.

To the COMMANDING OFFICER,
San Carlos, Arizona:

SIR: I have the honor to make the following report. In obedience to your verbal instructions of the 5th instant, I proceeded to McMillen, a mining town, 30 miles north of San Carlos, on the White Mountain Apache Indian Reservation, where I found the following-named men engaged in mining, and whose present address is Globe City, Gila County, Ariz., J. D. La Rue, T. T. Overton, E. H. Neff, — Lynch, Henry Weber, F. S. Jordan and family, Ed. Shanly, Jack Gleason, M. V. Gadinghouse, J. W. Smith, James Grayham, Morgan Peden.

The town property and property of the Washington Mining Company is under charge of Mr. J. D. La Rue, who estimates the total value at about \$57,000, though it would not realize half that amount in the market even if it was off the reservation.

The houses in the town are tumbling down and only five or six occupied as sleeping apartments for some of the miners. Mr. La Rue stated that permission had been granted him by the Secretary of the Interior, Mr. Teller, to remain and work their claims for an indefinite period, but he could not produce any written authority for their presence on the reservation. A post-office had been established some years ago at McMillen, but has been discontinued of late. The residents, who at one time numbered 1,500 or more, have paid taxes and internal revenue ever since they have occupied the town and mining property.

"The McMillen Silver Mining Company" has its mill, mines, and office about half a mile west of McMillen and about three quarters of a mile within the western line of the reservation. The company owns five mines, viz.: The Stonewall Jackson, General Lee, Hannibal, Little Mack, and Antler, on which and the mill have been expended about \$60,000 during the past four years in improvements. The mill originally cost the company \$40,000 to be erected and put in operation. The stock of the company has been pooled, divided into one hundred thousand shares, and is on the market at \$2 per share, but as this is only a speculative value no definite idea of its worth can be had at present. The board of directors is composed as follows: W. S. M. Wright, president; A. P. Overton, vice-president; J. Moijor, secretary and treasurer; E. T. Farmer, J. K. Smith, and are addressed at No. 328 Montgomery street, San Francisco, Cal. Mr. T. T. Overton is agent for the company at the mill, and his address is Globe City, Gila County, Arizona. Mr. Ed. Shanly has several hundred head of cattle on the reservation in and around McMillen.

Mr. E. H. Neff has two adobe houses at the mills, which cost him about \$1,000, and Mr. Gadinghouse has a few cattle and stock around the mill on the reservation.

At the Champion Mill I found Mr. L. J. Webster sole owner and proprietor of a 10-stamp quartz mill, which has not been in operation since 1881. His mines are off the reservation.

The mill originally cost him about forty thousand dollars, though he pays taxes on about half that amount for mines, mill, and other property. He owns a few head of cattle and they run on the reservation.

He says he had permission of Secretary Teller to remain on the reservation, which permission was forwarded to him through Agent Wilcox, whose letter of transmittal was dated September 13, 1884, and which I saw, but the letter granting permission to remain was not to be found.

At Gibson's ranch I found Mr. S. Gibson and family. He keeps a watering-stand for the traveling public, owns about one hundred head of cattle, and runs a couple of freighting teams.

The water is obtained by a horse-power pump from a fine well. Mr. Gibson is forage agent for the United States at his ranch, and his watering stand is almost a necessity to the public, as it is about half-way between Globe and the head of the San Carlos River, on the high road from Globe to San Carlos, Thomas, Bowie, and Wilcox stations, on the the Southern Pacific Railroad, of Arizona.

The Indian stock is watered free of charge at this tank.

Very respectfully, your obedient servant,

JNO. B. McDONALD,
Second-Lieutenant, Tenth Cavalry.

A true copy.

F. E. PIERCE,
Captain, First Infantry.

SAN CARLOS, ARIZ., *October 21, 1885.*

The COMMANDING OFFICER,
San Carlos, Ariz.:

SIR: I have the honor to submit the following report:

In obedience to verbal orders of the 24th of September, I proceeded to the coal-fields 14 miles south of this post and on the White Mountain Apache Indian Reservation. At this place I found the following-named men in possession of claims: Jim Lilly, Robert Anderson, David Anderson, Tom Anderson, Charles Sheldon, ——— Scully.

Their post-office address is Globe City, Gila County, Arizona. Jim Lilly is the only one who remains permanently at the mines. The others work at other places and employ Lilly to hold their claims for them while absent.

There I found a ledge of coal-bearing earth varying from 8 to 10 feet in thickness. Some of the coal shown me was rich bituminous coal, but the shaft, said to be 200 feet deep, was filled in with earth, so that only a 40-foot hole was open for inspection, and I could see very little good coal in the vein thus left open to view.

The surrounding country does not indicate a great quantity of coal, and leads one to doubt the existence of much coal in the field. From the coal-field I went over to Tweed's copper mine, in the southwest corner of the reservation. This mine was sold by a Mr. Tweed to a mining company, and the latter has erected a mill with two smelters, a short tramway from the mill to the mine, and put in two sets of ore scales and an ore crusher. I should value the improvements at \$75,000, including cost of transportation and erection.

The ore is a low grade of copper, with some silver in pockets. I found no person on the premises and none in the mines. I learned from the Indians near there that only one white man lived there to take care of the property, and he was very often away. I don't know the name of the company to whom the mine was sold nor the post-office address of any one concerned in the company.

Four miles east of the Tweed mine, the mines being just one and a half miles within the western boundary of the reservation, is the range of Mr. Blair's cattle. He owns about 600 head, and they range over the Indian chief John Smith's cattle range. John Smith made bitter complaint to me about the matter. Mr. Blair lived on the little creek near John Smith's place until this spring, and then moved up the creek until he found a pool of water, just half a mile across the line, and then settled to allow his cattle free grass on the reservation at the expense of the few cows owned by the Indians in that vicinity.

I would recommend their immediate removal.

Very respectfully, your obedient servant,

JNO. B. McDONALD,
Second Lieutenant, Tenth Cavalry.

True copy.
F. E. PIERCE,
Captain, First Infantry.

EYAPI.

SAN CARLOS AGENCY,
Wednesday, October 27, 1885.

Capt. F. E. Pearce, acting agent at San Carlos, Ariz., having previously sent out scouts to notify the Indians of this reservation to meet the House Special Committee on Indian Affairs, and Gen. J. D. C. Atkins, Commissioner of Indian Affairs, quite a large number of the Indian chiefs, and the leading men of the tribes of the reservations came in this morning to hold an eyapi with the Commissioner and the committee.

General Atkins having been introduced by Captain Pearce, he addressed the Indians through the Majova and Yuma interpreter, and the Apache interpreter, as follows:

GENTLEMEN: I am glad to see so many of you present, and a friendly talk will do us all good. These gentlemen and myself have come 2,500 miles to talk to you. We are the representatives of the Government. We are here because the Government of the United States feels a deep interest in the welfare of all the red men. What I have to say I want to be for your good. The advice I give you to-day is the same advice I would give you if you were my brothers. The Great Father at Washington, and the men who make the laws, and these are among the chief men who make them, want to protect your rights and establish you so you can live within yourselves. The Great Father intends to protect you in the possession of your lands and your cows and whatever you have got. The most important message that I have to deliver to you to-day is this: All the game is gone, you cannot live by hunting. The best way to live is to till the soil—to work the land—where you are certain of a good living. If you begin to work the land the Great Father will assist you. If you will work the land, you will not only make enough to live upon, but you will make enough to get your flocks and herds of sheep, that you can sell and buy your clothes. You remember about a month ago the Government bought 1,200 bushels of

barley from the Indians of this agency. The Government will help you put water on your farms, to dig ditches and turn the Gila River onto your lands to help you raise crops. You have got a rich valley of land, and if you had water on it you could raise wheat and barley, and oats and corn. If you will do that—if you will work the lands and be industrious—he will give you a mill to grind your corn.

Question. How do you like that? Do you want a mill?

The interpreter said the Indians were pleased and that they wanted a mill.

General ATKINS (resumed). If you will be industrious we will give you a mill. By working your farms and attending to your herds and ponies you can make a good living. The Government has issued you 800 head of cattle this year. We gave you cattle to raise others from. You must not kill them and eat them so we won't give you any more. We will try you with some sheep if you will take care of them. Can you protect the sheep from the wolves? Do you want sheep?

The INDIANS (through the interpreter). Yes.

The COMMISSIONER. Do you need any more farmers to learn you how to farm?

The INDIANS. We need more.

The COMMISSIONER. The Great Father feels very glad that you are all so friendly. The thing for you all to do is to obey orders of your agent, Captain Pearce. He is a good agent, and a good man. [The Indians smile approvingly.—STENOGRAPHER.] He is a good man, and will do the best he can for you. You must obey his orders. To obey the law is the first duty of American citizens. While you are not citizens now, you may be; but you must obey the law anyhow; everybody has to obey the law in this country. As soon as you learn to farm the Government will give you schools to educate your children. Now, you may not think education is a matter of importance. See what an advantage this man [referring to the interpreters] and that man has over all the rest of you in consequence of their education. You may not be prepared just now to send your children to school; but if you will make one or two good crops you will want to send your children to school, and then the Government will help you. You ought to try to build houses to live in, and if you were to build houses to live in you would live there; when your children get sick they would not die so soon. When your children and the old people get sick you ought to let this white doctor wait on them.

The INDIANS. We will.

The COMMISSIONER. I understand that some of you are in the habit of sending for medicine men when your children get sick. I advise you to send for the white doctor. He will doctor you, and it won't cost you anything. I understand you have a habit among you of not letting your sick people sleep. Sleep will restore them to health as quick or quicker than medicine. This old custom of burning the house when your sick die ought to be stopped; that is all wrong. It does no good; keep your houses, keep your bedclothes, and keep all you have got and try to get more. The medicine men only want to get what you have got. I only tell you the truth. If you have got a white friend in the United States, I am the man, together with the Great Father. These men are your friends (referring to the Congressional committee); that man did not lock his door last night, he had so much confidence in you. What we tell you is for your good. The white people can afford to be good to the red men. If you take every man, woman, and child of the red men in this country, there will be but one to two hundred white people. The lands you have got we intend for you to keep; if you will work them and do your best you may take your little pieces of land to yourself, every man to himself if he wants to. Fence up your lands and put a house on it and the Great Father won't let anybody move you from it. Do not you all wish you had a house and lot upon the lots fenced to yourselves?

(An Indian here told the interpreter he wished to have his own house.)

The COMMISSIONER. Are there many more that way?

INTERPRETER. They all say they want a house.

The COMMISSIONER. I am glad to hear that; that is the doctrine; just go right to work and make crops and build your little houses, and just as soon as you are ready for your lands the Government will give them to you; but there is no use of taking separate pieces of land unless you are going to work them.

The INDIANS. We will work them; we will work with our hands.

The COMMISSIONER. Everybody has got to work. I am glad that you are all at peace.

An INDIAN. They have to learn the same as you.

The COMMISSIONER. Are there any questions you want to ask me?

The Commissioner here concluded his remarks.

Several of the Indians made short speeches. One Indian said he was glad that the Great Father had sent the Commissioner down here on business, and these Indians are very glad to listen to what you have to say. He believes that the Great Father is a good friend to the red men.

The COMMISSIONER. He takes a great interest in you; he wants you to quit all your

old customs and former lives. He want you to live together and to work, so as to make life more comfortable.

An INDIAN. That is just the way with all the Indians. They use their own hands; they have no tools, nor shovels, nor hoes, and they are very glad and very thankful for what the Commissioner has said. The Indians will soon learn how to farm and to live in the future.

The COMMISSIONER. When any of you have trouble among yourselves or with any white man, remember what I say, go to the agent, and he will see that what is right shall be done. He will sit here as a just judge; appeal to him, and you will get your rights.

CASSIDORE (an Indian) said: These are all San Carlos Indians; they will listen to what the Commissioner has said.

Another Indian says that he is very thankful to the Great Father.

The COMMISSIONER. I will tell the Great Father that you are thankful, and he will be glad to hear it. If you have anything more to say, please say it as our time is short. I shall go back to Washington and encouraged to believe that you are all going to work, and the next time I come back to you you will have on clothes like these men, and some of you will invite me to go out to your wooden houses to see how you are living. Now I will say no more. I will now introduce to you the head man, who appropriates the money that gives you the clothing, that feeds you, and gives these farming utensils, and cattle, and sheep, and helps you along, and he is the head man, and here is the next man (referring to Mr. Peel), and here is another man (Mr. Cannon) that gives you all these things. This is Judge Holman.

At this point an Indian asked to say a few words. He said he would like to have horses and mules, that he had no work-horses, and so would all the chiefs and men.

REMARKS OF JUDGE HOLMAN.

The great council sent Mr. Cannon, Mr. Peel, and myself to see what progress the Indians were making here and all over this country, and Gen. Atkins, who has spoken, came to see you specially by the request of the Great Father. We have visited a great many Indian tribes, the Sioux, and many other Indians in the North and West. We have found many Indians in the remote Northwest with the lands and each man with his house and farms, with great fields of corn, and horses, cattle, sheep, and goats, and their children at school and the men in the field at work, and the women attending to household affairs, and ready to become citizens of this great Government, and only a few years ago an Indian held the great office of Indian Commissioner. The San Carlos Indians can be as prosperous and happy if they will go to work on their lands and educate their children. As we came down the Gila River I saw some of your comrades with wagons of grain going to Fort Thomas, and Gen. Atkins said that looks like as if we are reaching an industrious body of Indians. He said we shall find the Apaches as prosperous a body of Indians as they have reputation for being brave. The same Father, the same Great Spirit is the Father of us all; we are all brethren, and the difference between the Indian and the white man is that the white man works. All good white men work, the Great Father and all the members of the great council work, and the white men with their lands all divided up in severalty all over this great country, and their cities and their happy homes are very anxious that the red man should become happy and prosperous. When Gen. Atkins goes back and tells the Great Father and the Great Council that the Apache Indians are doing pretty well; they will be very glad to help you. There are some bad white men and there are some bad Indians, but all good white men are anxious that the Indians should become prosperous, industrious, and happy; and because white men by labor and by the education of their children have become happy and prosperous, they are very anxious that you, by industry and by education of your children, shall become great, happy, and prosperous. The Great Father was very sorry to hear that some of the Chiricahuas Indians had turned out bad and left the reservation. The Great Father and the Great Council were sorry that they had broken the law. All white men have to obey the law, from the Great Father down. The Great Father and the Great Council do not give the white man anything. Whatever the white man gets he works for himself, but your Great Father and the Great Council were so anxious for the Indians to become prosperous that they are anxious to help you if you will help yourselves, and if you will work on your farms and improve them the Great Father will be very glad to furnish you with good horses and mules and sheep, and will help you to build your houses. Now, while the Great Father has a strong desire to aid the Indians here at San Carlos, he ought to try and help himself, but the Great Father applies the same law to the Indian as to the white man. And the Great Father and the Great Spirit say that the white man and the Indian shall all live in peace and obey the law, and you chiefs ought to encourage your people to improve their condition. The chiefs among the white people set a good example and encourage their people.

Among the white people the man who works the hardest and obeys the laws the best is the chief. You chiefs ought to set the best example to your people, and encourage them to have happy homes by their labors. You have made but one request, and that is that you want better horses and sheep furnished you. Your ponies are small. I am sure General Atkins, your friend, will do the best he can to secure you good horses as soon as he is certain you will take good care of them. Your agent, Captain Pearce, is in the place of the Great Father here at San Carlos, and he reports to the Great Father how you Indians here at San Carlos are getting along. He tells the Great Father how much land they are cultivating on the Gila River and the San Carlos River. And he tells the Great Father with great satisfaction, and he is glad to tell the Great Father when the Indians at San Carlos are doing well, and the Great Father is always glad to hear that the Indians at San Carlos are getting on pretty well; and when the Great Father hears that the Indians are doing well, he sends to the Great Council and tells them he wants them to send something more down to the Indians at San Carlos. All of you love your children; you love your little boys and girls; and if you will conduct yourselves as white men, and work like white men, these children of yours they will be happy; your children will live in very happy homes if you will only be industrious; and after a while these children and their children will become like white men, and rulers in their country.

The Great Council meets once a year, and every year they will hear reports from San Carlos, and after a while the Great Council will be glad to see that the Indians of San Carlos are living in towns, and are cultivating their fields around them, and have flocks and herds, and happy families; and there are millions and millions of white men who will do all they can to help the San Carlos Indians to become prosperous and happy. That is all. Now, if any of you San Carlos Indians have anything to say, General Atkins and these gentlemen will be very glad to hear you.

CHARLIE PAN (an Indian chief). I would like to say a few words. We have all tried to do right and to aid our people. Each one have arranged fences around their lands, and he believes the Indians are all trying to do right. He is very glad at what you have said to them. They thank the one Great Father of us all. When I was a little boy I was acquainted with the white people, and was raised by the Americans, and I have tried to do right all the time. We are encouraging the people to work, and that they are not thinking of war, and that they are always trying to do right—all of these chiefs. The white people have lots of cows and animals on the mountains. I am trying to tell you the truth. I want to make dams and ditches. My farm is right on the Gila river, two miles below here, and I want to make a garden. I have already sent eight children to school at Carlisle.

Mr. SNOOKS (Yuma chief). He says, you are strangers to me. I am a good friend to you. I am glad to see you, am glad to hear what you have to say. When I was a little boy I liked to work always, and I am just the same way now. With what little work I can do I am trying to make a living and trying to do right. The white people they have been that way, and a good many of them have been sick almost to death. When the San Carlos Indians were removed here they started right to work to make a living, just the same as you told us about, and they have been working straight along ever since we have been here. I am willing to try to improve, and we will build houses and live in them. I think our people will all build the houses. I do not know why I haven't built a house before. The Government has given us clothing and cattle and everything that you have. We do not kill our beef cows; we are trying to raise others. I don't know anything about this country. I used to be down on the Colorado River at Fort Mojave. There is a big river there. When we first came here there was some talk of going back, but we do not talk about that now.

Mr. HOLMAN. We know that we have moved Indians here from different parts of the country, but the country is a great one, and is full of people. The country which you came from is already full of people. The Great Father is doing the best he can for the Indians of San Carlos. You have got a good country here; you have got good lands to raise your crops, and great pastures for your flocks, and your cattle, and your horses, and if you will consent to live here in peace you can make it a great and prosperous country, and the Mojaves and all these Indians certainly know that the Great Father is doing the best he can for them. He is protecting you, and all good white people are protecting you in all this land you have got. This land is rich, and your children will have this country, and you ought to try to make it a good country, and make its fields productive. You have heard what General Atkins has said; he is one of the best friends you have in this country. Practice what he advises and do what he requests you to do, and let Captain Pearce report to the Great Father from year to year how well you are doing, and the Great Father will do all he can for you, and your children will live right here on the Gila River and on the San Carlos River. It is as beautiful a country as any white man can boast of. Make this your country, and do not worry yourself of what is gone by, for the Great Spirit intends the San Carlos Indians to make this his great home.

Captain Pearce here told the Indians that the Commissioner and the committee had to visit many other Indians, and that they could not stay with them any longer; that they would be glad to do so if they could, and that the Big Chief would like to have them come and talk with him.

An Indian here remarked that they would like to have fruit trees and vines.

At this point the eyapi was concluded.

GENERAL CROOK.

ALBUQUERQUE, N. MEX., October 24, 1885.

Question (by Mr. HOLMAN). Please state your name and rank and relations to the public service at this time, as well as your relations to the Indians of the various reservations in the Southwest.

Answer. George Crook; brigadier-general, United States Army; in the Department of Arizona, with headquarters at Prescott, Ariz. I am held responsible for these Indians, and everything connected with them. I believe, really, the people think I am responsible for the Indians being on the earth.

Question. I believe that you have made your report in September. If you have no objection, I will ask you a question broad enough to enable you to state the causes of that outbreak, according to your understanding. You have stated as fully as is necessary in that report of yours, and we would like it go to the country. Please state the number of tribes of Indians occupying the San Carlos reservation, how are they located in the agency, and what particular portion of them are connected with the recent disturbance, and the Indians who are now off the reservation. In answer to that question you will state the various tribes and parts of tribes responsible for this outbreak, the particular bands of Indians, and the cause of the disturbance. Will you please state also the cause, as far as you could ascertain, of the outbreak among a portion of these Indians, and the causes which led to it?

Answer. If you gentlemen are not averse to a lengthy statement, I could give you a better understanding of these Indians and the situation; and, in fact, the only way I could give you a clear idea of the matter would be to go back to the condition of these Indians fourteen years ago, when I came here. The case of these Indians was different in many respects with many others that I have come across. When I came, fourteen years ago, to this Territory, hostiles existed from Colorado River to New Mexico. There was 8,000 Indians in a body in this country, and over 1,200 people had been killed by these Indians, and the whole body of Indians under my control then were as bad as the Chiricahuas are now. Little was known of these Indians then. There was a country about 200 by 100 miles, known as the Tonto Basin, a country surpassing in roughness anything you have seen in Arizona, and it was occupied by these Indians, the Tonto, Apaches, Mojaves, and Yumas, and the routes of travel were on the outside of this country. The route of travel was from Yuma to Tucson, and from Arenberg to Prescott, and from Maricopa to Prescott, and from Prescott over to the Colorado River, and from the Colorado River over to New Mexico. These Indians would make their forays on the highways, and would kill people and torture them most barbarously, tying them up by the heels to the trees and building a slow fire under their heads. The men would go up into these fastnesses, and the troops would follow them, and the Indians would ambush them, and sometimes killed everybody, nearly, so that when I came they were really afraid of these Indians, so that that country was the *Terra incognita*. It really extended from the Little Colorado to the Matatzel Mountain. It is a high range of mountains near the Southern Pacific, east and north of the Southern Pacific. There is cañons in that country two or three thousand feet deep. You apparently go along on a level plain like this, and come to one of them and you can see an Indian on the other side, and he can slap his backsides at you, and it would take you a day to get over to him. Of course, feeling confident in these fastnesses, it made them much more atrocious, probably, than otherwise would be, in their barbarities. As you gentlemen, of course, know these Indians on the San Carlos Reservation, I would like to give you a little idea of what they were in those days fourteen years ago. I want after a while to show you that these Chiricahuas to-day, bad as they are, are not any worse than these other Indians, and while these people say they are intractable, and that you cannot make anything out of them, there is no reason why they cannot be as good as those there in a short time. They are living in a desolate and sterile country, where they have got to live on their wits. The hand of man, and the elements of the country, and everything is against them, and they have been Ishmaelites for two centuries that we know of. When I first came to this Territory I was shown a spot on the desert where there was very little more covering on the ground than there is on this floor. There was a party of officers and gentlemen going out of the Territory,

the officer with the escort and the ladies in the ambulance in advance about a half mile. The wagon halted with their plunder and baggage. There was forty Indians lying on the side of the road, and they let the escort and the ambulance go past them, and when the wagon came up jumped up and attacked the wagons. The officers wanted to go back, but the ladies would not let them. Well, now, that is just about their mode of warfare and their daring. They knew perfectly well that we would not be looking for them, and that everything would be over before our people would recover themselves. In this terrible rough country, in this Tonto Basin, there was an old fellow named Delche, with a hind name for liar. That Indian was noted for coming into the posts (there was two posts not far apart; that is, Post McDowell and Old Grant, which is situated at the mouth of the San Pedro River), and would make peace with the officers there, and his favorite way of clinching this peace would be to pick sand up and say, "Gentlemen, when this sand melts I will break this peace," and probably within a day he would jump the cavalry herd and steal their horses, and then they would go back into this rough country and was away a year. This was the time when the Indian ring was at its height in Washington, and they would not let me operate against these Indians, and they were killing people every day. They bedeviled me for a year, and finally let me go, but in the mean time I had been getting a good large troop of scouts. This was against the protest of everybody in the country. Everybody said I was putting arms in their hands, and giving them information about our mode of warfare, and making them all the more formidable. I had to stand under that for a year. I commenced on them in December, 1872, and the 6th day of April, 1873, they surrendered. I organized about six or eight expeditions, with a company of troops, and scouts, and pack-trains, so that each organization was complete. I started men over to Apache, and gave special instructions. This was one part. Some were at Verdi; they were to come through this Tonto Basin country, and come out at McDowell and Grant, so as to meet me when I come up, and when I got this lower portion of the country well cleaned out, so I could not catch any more, I was then where Grant stands now, and down to the Chiricahua Mountains. These Chiricahuas were there. I had seventeen companies of troops there, and good scouts. I had my spies in their camp, and in less than a week would have cleaned them out, but the Interior Department sent out persons to represent them here, and made peace with the Indians, and gave them reservation rights on the confines of Mexico, and the Indians understood they could raid on the Mexican lands provided they let ours alone. They would get into this Tonto Basin and come out at Verdi; the troops did not meet any Indians until they reached this rough country this side of Verdi, and then they saw some signs. Of course we march after night and lay by at day time, because if any of the Indians was to see our troops they would go and signal over the country by smoke, and they understood this just as well as we do by telegraph, and the Indians would know, of course, we were in the country. The second day our people caught a squaw, and, by means of the professions, they made her tell where the camp was. They started out at night. The soldiers tied gunny-sacks around their feet, and the Indians went with theiroccasians. They proceeded down the Verdi River a mile or two, and then they took up a natural slope that the rocks will make in falling, and came to a palisade of rocks at an angle of 45 degrees, and this palisade was circular. These rocks came to the foot of the palisade. It was circular, and there was but one mode of getting through it; a rock had fallen out and left a niche. There was a large rock lying on the top, so they had to crawl under, one at a time. This was a volcanic formation at the top of this Tarrett Mountain, and was the shape the lava takes in cooling. There was immense caverns or fissures similar to that of the Modoc country, and there they found the Indians camped. So secure were they in their belief that nobody could get in there that they were entirely off their guard, and our people lay there until daylight and poured a volley into them, and lots of these fellows were so scared that they run past our men and jumped over the rocks and were mashed into a jelly. They told my people they had not seen any one since they left Grant, and these squaws told them that they had just been out on the Hassyamp Lead; it is a creek; they had been out on a raid and had killed three people. Of course these people had not heard of it before, but I knew one boy named Taylor that was stuck full of splinters, and they burned him, so that retributive justice followed right on their heels. They did not enjoy their victory long. This was a few miles below Verdi. I was satisfied that they had been punished enough, so that I sent out to see if they wanted to make peace, and they came in promptly. There was one of their party, Shettla Pan; he was one of them who came up there; their legs were about the size of my arm, and with their clothes worn off looked as if they had dropped out of a comic almanac; he said that "we are anxious to make a peace with you, not because we love you but because we are afraid." Old Delche came in and said, "Last fall if anybody had said I could not whip the whole world with 125 men, where we were, I would have laughed; but now," he says, "you got those copper cartridges; that does the business; the rocks seem to have got soft, and were no help to us; we could eat anything, even a fox or

coyote, and we could get up and dig out from you, but it is no use now." They, of course, swore they would not go off the reservation. I had a military officer in charge of this reservation a few months after that. We had Delche and his Indians up on the Verdi River; he had them surrounded, each one covered with the guns. One night if it had not been for a friendly scout they would have escaped. That night they went in at Verdi River and traveled along this river for 20 miles, and came to a point of rocks where they could get across without making any signs. He got out, so we followed him down the San Carlos, so as to come about the same way, and they were also on the reservation—the San Carlos.

Question. When was this San Carlos Reservation established?

Answer. I think in 1871, by executive order. They then had one in the White Mountains. The two were consolidated in 1873. General Howard concentrated them. Prior to that time there had been an agent in the White Mountains near Fort Apache, and at Verdi, at Date Creek, and the Beale Springs. At the San Carlos they broke out again and killed some white men, and this old Delche broke out at Verdi, and one night this Delche and his Indians flew like a flock of quails into the mountains and lit running. Word was sent out to me at the same time, forty miles from Prescott; I sent back and signaled to stop until I could go over there, and they were brought in, and I never did learn to this day what scared them. He went down to San Carlos and killed several people, and the troops at once followed, and they came back on the reservation and wanted to stay. I told them no. I broke up their arms and drove them out, and said I intended to kill them. After I got them scared good, I told them, "There is but one condition on which you can stay on this reservation, and that is to bring in heads of certain Indians." Two days afterwards they brought in seven heads of Indian chiefs in a sack in wool; it was just the thing to use. They could never appreciate an attack upon themselves, and the thing did pretty well.

These Date Creek Indians were consolidated with the others, and they promised that they would stay there. In 1874 they broke up that Reservation.

The Apache Mojave, the Apache Yumas, and the Tontos were out at Date Creek.

Question. Did the Government break up this reservation?

Answer. Yes, sir.

Question. It was in 1874 that they were put on the San Carlos Reservation?

Answer. In 1874, about the same time as the others—that is, the White Mountain, the Coyoteres, the Apache Mojaves, the Apache Yumas, Tontos, the Aravapai Indians, and the Pinals.

Question. Are they all Apaches?

Answer. They are all Apaches, but they go by different designations. The Yumas and Mojaves speak a different language, and all the others speak the same language.

Question. Why do you not in that explanation show when the Chiricahua and Warm Spring Indians were brought to the reservation, and where from?

Answer. That is just what I am coming to. At that time the reservation given to them by General Howard was on the confines of Mexico; part of them were over in New Mexico; those I do not know anything about; I put these Indians to work before he left. I was ordered over to the department of Platte in 1875, and the Apache Indians I put to work on the San Carlos Reservation, and some raised considerable crops; I took them up some stock and got them started in cattle. After I went away, of course, they had trouble with the people and the agency. In the mean time these Chiricahuas were brought upon the reservation; I do not know just when, because I was away in 1875, and was back here in 1882; then the Chiricahuas were out in Mexico, and the White Mountain and the Tontos and some San Carlos Indians were on the war-path. The first thing I did was to get around among the Indians and hear their side of the question. They told me that what stock they had accumulated had been taken away from them; that they were huddled together at San Carlos and dying of disease, and had general bad treatment, and they made up their minds that they had to die any way, and they were going on the war-path. They said they heard of my coming, and were waiting to see if there was going to be a change. After that affair was settled with these Indians they became peaceable, and then the Chiricahua Indians made a raid out of Mexico—the time they killed Judge McComas, in the spring of 1883, and captured his son and carried him into Mexico. It was then I made an expedition into Mexico, with the understanding with the agent at San Carlos that what I could not kill were to be brought back on the reservation, where we could control them. When I went into Mexico I knew before I went, of course, how many Indians were down there. I knew their mode of camping. I found them camped over a district of ten miles of the roughest country of the Sierra Madre. There would be a bunch camped on this knob, and another several miles off. It would be utterly impossible to catch them all. It would have taken 50,000 men to surround them. Of course you know that while you are getting into the country that they are seeing you and getting out of the way. I surprised one of these camps, and we attacked the camp, and, of course, the whole country was alarmed. This was all that we could do. I captured some children. I sent them out to communicate with the hostiles. I

told them we were coming down to make war, together with the Mexican troops, and they finally came in and begged for peace, and said that they would go back to the San Carlos Reservation and stop raiding forever. They went back on the reservation. I might say right here that a great many of these people want to know, if you get hold of these Indians, why you could not send them off. It is utterly impossible to get hold of them, as yet. I think that while these Indians were anxious to come in to San Carlos, they would not trust themselves. They know we will put their heads in a basket. For instance, some of them would come in, and, for fear of treachery, others would stay out; so it would be impossible to get a hold of them. Here is the White Mountain Indians. They are peaceably disposed, but you could not get a hold of them if you attempted to remove them; you could only get a hold of only a part of them; the others would stay out. And twenty Indians out in this country can keep all of this whole country within their reach in terror; can make life and property unsafe as long as they wish. If these Indians were really in earnest they could do ten times more mischief.

Question. After these Chiricahuas came back from Mexico things remained quiet until 1885?

Answer. Yes; I was going to say of course I knew that the mere fact of their promise that they were going to do right was not reliable; we had to keep a watch over them all the time, and kept our secret spies among these Indians all the time so as to circumvent their little plans, and several times they were kept from going out by heading them off. For instance, we knew that a party was going out and we kept a watch on them, and the first thing we would do was to grab their head-men. They went along for two years, and things had settled down. Geronimo and Magnus had good farms, and took as much interest as any other Indian in that country, the White Mountain region. My plan was to get them into possession of stock and something they would not want to lose. What gave me great trouble was that they had net anything. The country afforded them all they needed; they could live on mescal and steal horses and stock. My idea was to get them in possession of stock, like the Navajoes, so they would have something to induce them to stay on the reservation. So long as they make this tiswin and get drunk there will be trouble, because they will barter away their souls for this drink when they get started, and you cannot get them into possession of property. On the 15th of May they came in to Lieutenant Davis, at Fort Apache; they had been kept up there, and I was trying to disintegrate them by mixing them up with other Indians, and partially succeeded; they had been on a tiswin drunk, and Lieutenant Davis told them that he would report the matter to me. He sent to Captain Pearce, and the telegram was not sent to me. Captain Pearce was then at San Carlos, and in the mean time these parties acted very suspicious; there was a White Mountain Indian who told Geronimo that the reason I did not send instructions was that I was getting ready to gobble these fellows. Of course that worked on his feelings, and he went out, and he induced some others to go by telling them that they would kill Davis and Chatto. They told these other Indians who did not want to go out that they killed Chatto and Davis, and that they would be held responsible, and that they had better go out, and so they started out.

Question. How many went out, and who were their leaders?

Answer. Forty-two bucks, including eight boys big enough to bear arms, and ninety-two women and children, and some have gone out since. The leaders were Geronimo, Magnus, Natchez, Chirhuahua. They have not much heart in this. I am certain that they would give anything in the world if they could get back on the old terms.

Question. How did they get out?

Answer. They left in the evening. It is a terrible rough country, the White Mountain country. They went in the direction of New Mexico; they travelled 120 miles without stopping, and they never replenished their stock. Of course they killed a few people, enough to get arms, as only about two-thirds were armed when they left the reservation; and then they killed some men to get stock, but in all, in New Mexico and Arizona, there were less than twenty killed, and when they came back again in September, 1885, there was six or seven killed.

Question. They came up from Mexico?

Answer. Yes, sir.

Question. General, why not state, in this connection, the number your troops killed or captured.

Answer. They had killed and captured over forty, some of whom were bucks, thirty odd women and children; and they have killed a few women and children in the fight; that was inevitable.

Question. You hold the women and children at Fort Bowie.

Answer. Yes, sir.

Question. Now, general, permit us to ask whether any other Indians, except those Indians belonging to the Chiricahuas, were concerned in that outbreak?

Answer. No.

Question. What people did he belong to?

Answer. The White Mountain Apaches. Nodeski was the Indian's name who gave himself up to Davis; he did not go out.

Question. Were all the bands of Indians on the San Carlos Reservation inclined to participate in the outbreak at the time it occurred or since, or did they seem to deprecate the movement as tending to their disadvantage?

Answer. They all deprecated it.

Question. And remained peacefully on their reservation?

Answer. Yes, sir.

Question. To what extent, General, are the Indians now on the reservation engaged in industrial pursuits, and what has been the policy of scattering them over the reservation instead of concentrating them at particular points?

Answer. There are about 1,600 Indians who are entirely self-sustaining; they got some annuities last year, but otherwise they are self-sustaining, in the White Mountain region, and all the rest are more or less engaged in agriculture. My idea has been to get them in possession of homes, with stock, so as to give them an interest in the country, some thing to anchor them to it.

Question. The Chiricahua Indians who remained on the reservation, where have they been since the other Indians left the reservation?

Answer. They are at Fort Apache. We drew them nearer to the post.

Question. Have you any reason to believe that Geronimo or Magnus have visited the reservation?

Answer. Yes, sir; Geronimo and four bucks.

Question. How long were they there.

Answer. They got in about 1 o'clock at night; they got his squaw and one other, and left at once on the night they got them.

Question. How many Indians of your reservation are employed as scouts?

Answer. Three hundred and forty-nine.

Question. Are some of those engaged in the pursuit and attempted capture of the Chiricahuas who were out on this raid?

Answer. Yes, sir; there has been 300 of them. I have ordered those discharged who have been tramping all this summer, and will re-enlist fresh ones.

Question. To what extent do you find them trustworthy?

Answer. In every regard.

Question. Do you recollect any instance in which they have acted in bad faith?

Answer. Not one.

Question. To what extent since the Indians have been concentrated on the reservation have missionaries been among them?

Answer. Well, sir, I do not think any since I have been here.

Question. Is there any permanent establishment of any denomination?

Answer. No, sir; none.

Question. Do you regard the Indians now on the reservation, including the Chiricahuas who remain there now, as being entirely peaceable and well disposed?

Answer. Oh, yes, sir; of course these Chiricahuas have to be watched. They are liable at any time in some excitement like this to go to the mountains.

Question. Are they the least satisfactory and reliable of all the Indians on the reservation, the Chiricahuas?

Answer. Yes, sir; in one sense they are, because they are wild and fierce and do not care. They know all this territory, even down to Mexico, and that they can elude our officers, and that we cannot destroy them. Of course, when they become dissatisfied they think that they can go down there and raid and steal.

Question. For what length of time had the Government been furnishing the Indians on the San Carlos Reservation, including the Chiricahuas—for how many years?

Answer. I do not know how long. When I came here they were giving them rations; in April, 1871, and ever since, with the exception since 1882, when I came back. In 1883 there was a band of 1,600 which got no rations—the White Mountain Indians.

Question. They are self-supporting?

Answer. They are self-supporting. Of course it is a difficult thing to get shoes, because the deer have been killed off that they make moccasins out of.

Question. And the last year was the first time they were supplied?

Answer. Yes, sir.

Question. They are farmers and stock-raisers?

Answer. Mostly farmers; they have had no opportunity to get much stock.

Question. What portion of the Indians now on this reservation have adopted, to a greater or less extent, the clothing and manners of the white people?

Answer. A very small percentage of them. Probably not one-tenth nor one-fifteenth part; they cannot afford to buy our clothing. They can take their native skins, and the gee-string and the moccasins is all they require. The Government

clothes do not last them long. Our scouts generally uniform with a pair of drawers, and they always wear that gee-string, and that is all they require in warm weather.

Question. The women are generally dressed in calico ?

Answer. Yes, sir, as a rule.

Question. Do you regard the reservation large enough and with sufficient agricultural land necessary for the purposes of these Indians in the early future ?

Answer. Yes, sir, for the present especially. Of course, there is no telling what their increase may be.

Question. With the present number it is sufficient ?

Answer. Yes, sir.

Question. What is your judgment as to the policy of removing these Indians, or any portion, especially of the Chiricahuas, from the reservation to some point where they could be under the control of the military authorities ?

Answer. Until you get them in possession of flocks and herds, or something of that kind to control them by, it will produce the biggest war that this country has ever seen. With the exception of the Yuma Apaches, the Apache Mohaves, and the Tontso, and a few others around San Carlos, the majority of them would go on the war-path.

Question. You think the removal would be impracticable ?

Answer. Yes, until they had property, which would act as hostage for their good behavior.

Question. As to the Chiricahuas ?

Answer. All of them would go on the war-path. There is about 40 from 130. When I came back from Mexico there were 120, including boys big enough to bear arms; some of the boys have grown up since; it is safe to say about 130; out of that, 42 left. As to those who are not in sympathy with them, the attempt to move the others would make them think that their turn would come next.

Question. Are they attached to their reservation ?

Answer. They are.

Question. What is your judgment as to the policy of detaching from that reservation the coal-fields on the southern section, or on the northwestern section ?

Answer. Well, I do not think there would be any particular objection to detach the southern portion of it; but if it is to be taken off of the northwestern portion of it I don't think it would be advisable.

Question. How would it affect their grazing lands ?

Answer. These Indians have complained to me, every time I have talked to them, about the unfairness with which they have been treated. They say that they have owned all these lands, and from them they used to get their subsistence; and the white man now comes along and says that if you will take a small portion of it we will give you certain annuities and certain provisions. They say we consented to this, not because we wanted to, but we had to. Now you come in here and cut a big slice off the west, next off the north, and we have got nothing in return. Now we want that country back. And I tried to explain to them that they are in luck to hold what they have got.

Question. As to the detaching of the land on the south, would not that produce a great deal of dissatisfaction among these Indians, even if they were paid the price of the lands ?

Answer. No, sir; I think not. I think that portion is of no particular value to them; it is not agricultural land, and they get little from it. But I think if they had a consideration for it, I do not think that it would produce any dissatisfaction. I know it would not.

Question. In your judgment is there sufficient promise of coal mines in that southern section of the reservation to justify the Government in selling that portion of it, say a strip of land 15 miles wide, south of the Gila River, if the proceeds of the lands are secured for the benefit of the Indians on this reservation ?

Answer. I think it is very doubtful. There has been some experts from these rail roads examining the property, and they have abandoned it; so I take it for granted that these people know more about these things; that, at least, if there was coal there they would not let it drop.

Question. What do you know, general, if anything, or what have you learned, as to persons settling on the reservation with a view to holding coal fields supposed to be on it ?

Answer. There was when I returned, in 1883, some people located on these lands, who had done some work, and claimed these coal-fields on the south. I was ordered to move them and they were moved.

Question. Did some of them come back ?

Answer. Some came back, but did not remain permanently. I do not think there are any there now. There were some persons who got permits from the Indian Department, which I did not know anything about.

Question. Some persons were given permission of the Interior Department?

Answer. I understood so.

Question. When was that permission given to go?

Answer. I think it was in 1884.

Question. Do you know whether they are still on the reservation?

Answer. I do not know.

Question. But if they are there now, you suppose they are under authority given by the Interior Department last year? You have given them no permission?

Answer. No, sir.

Question. And none has been given during the present year?

Answer. No, sir.

Question. With the reservation in the present condition, General, can these Indians be properly cared for and kept in the proper order and induced to engage in industrial employments with any degree of harmony with the surrounding white population?

Answer. Yes, they can in course of time, but not until you have a community of interests between the whites and Indians.

Question. And that is to grow out of the improvement in the condition of the Indian?

Answer. Partly so; but the Indian should, in my judgment, when he is capable of exercising it, be given the elective franchise. I think it is the only way you can make these people respect them.

Question. What is your judgment as to the feasibility of dividing up the agricultural and pastoral lands of this reservation among these Indians in severalty at present or in the early future?

Answer. I think it is a most excellent idea. That is the only way these tribal organizations can be broken up, and it will protect their families when they are dead, and when an Indian understands that he has land secured to him he will have a little place surrounded with his cows and pigs, and when he has his family well provided for he does not care to leave them. Until that is done you might as well try to dissolve a flock of sheep by order as to break up the tribal relations. When they feel that they have the same title as the white man, and that he can remain in possession for all time, and when you give him a paper showing his title, so that he knows that the people cannot take it away from his family when he dies, then you make a great step towards breaking up the tribal relations.

Question. In your judgment, it is, then, you think, impractical to move these Indians from that reservation, at least for the present, until they have property of their own. It is desirable that they should have property, and that they should accumulate flocks, and that they should hold their lands in severalty.

Answer. Yes; that is the gist of the whole thing.

Question. You think that there can be no reliable progress unless that is done?

Answer. Yes, sir.

Question. Is it your impression that schools should be established among them for the present?

Answer. No, sir; they would not attend them.

Question. You have got to learn them to work first?

Answer. Yes, sir; and they appreciate the advantages of education. If you will take any section of the reservation and start a school on it the little rascals will run off and hide in the brush and would not go.

Question. Is there any special hostility to the Indians on the reservation among the better classes of whites surrounding them?

Answer. I think there is always a little feeling between the races. Of course the Indians have a few friends, but they are in the minority greatly.

Question. Are many of these Indians permitted from time to time to leave their reservation for the purpose of doing business?

Answer. No, sir; I have discouraged it for the fear of a conflict with the whites. There was a party of whites who fired into an Indian on his farm working a short while ago and stole a lot of his stock, and the Indians were afraid to go after it, and the consequence was he lost his stock.

Question. How long was that ago.

Answer. In the fall of 1883 or the spring of 1884.

Question. On the reservation?

Answer. Yes, sir; the men were trailed right to the town from the ranch where the firing took place.

Question. They took their stock?

Answer. Yes, sir.

Question. Would you permit any of these Indians now out, except unless it might be the women and children, to return to the reservation?

Answer. I prefer not to answer that question at this time.

Question. Have you any acquaintance with the Mescalero Apaches?

Answer. Not much.

Question. They are in New Mexico?

Answer. Yes, sir.

Question. Are they peaceable as far as you know?

Answer. Yes, sir.

Question. What is the condition of all the Indians of Arizona outside of the San Carlos Reservation? Are they making fair progress, and are they peaceable or otherwise?

Answer. They are peaceable, but I do not think they are making any progress.

Question. How as to the Pimas?

Answer. They are in about the same condition as when the whites first came to this country. They are peaceable and quiet Indians, but they are as a body standing still.

Question. Are they self-sustaining?

Answer. Yes, sir.

Question. What is your judgment as to the policy of dividing lands among them, and if possible to stimulate their industry in that way?

Answer. I think it is good that they should hold their property just the same as white men. In every instance with the white men this community business has been a failure.

Question. Your judgment is that that should be the policy of the Government—to have them take their lands in severalty in sufficient quantity and dispose of the balance for their benefit—the Indian ought to get his lands in severalty?

Answer. There should be reserved for the Indians a good portion of the lands, for where you have them all together the vagabond will get along as well as the other, the same way as a white man. Human nature is about the same.

Question. What is your judgment as to the propriety of removing the San Carlos Agency up to Fort Apache?

Answer. Well, sir, it is established there, and it would be well enough for it to remain there. It used to be unhealthy, but now the Indians have got acclimated, and we will need that land to accommodate all the Indians. In dividing that reservation among the Indians so as to give them all some agricultural land, the tracts would necessarily be quite small. There are a number of places in patches with little farm-lands in the bottoms between these creeks; there is fine grazing land, and it strikes me it would be admirably adapted to these Indians.

Question. Both to agricultural and grazing?

Answer. Yes, sir.

Question. Are their flocks and herds of cattle or horses increasing or diminishing?

Answer. They are increasing.

Question. Did you make any investment of money for their benefit in cattle?

Answer. I never did, sir. I saved some money out of their rations, and some gentleman, a philanthropist from New York, sent us a couple of thousand dollars; so we bought three or four thousand dollars' worth—about a thousand sheep.

Question. Was that recently?

Answer. Yes, sir; this spring.

Question. Do you think the Indians, with the cattle and sheep distributed among them in separate ownership, would likely take care of that property?

Answer. It is not a sinecure to manage these people. Of course we have to watch them to see that they do it.

Question. Would you advise the policy of dividing the lands in severalty, or would you confine it to those of the Indians who have made some progress?

Answer. Yes; I would adopt it to all. You have got to do it. There is no use of giving the Indian his land until he can appreciate it. Whenever I started in I would give them all the benefit of it, and it should be made inalienable until the children now living should arrive at the age of discretion, and it would be well to provide, for some emergency may arise which you do not now see, and in that case it should be left within the discretion of the President.

Question. In your judgment, then, within the last fourteen years a very marked progress has been made in the condition of the Indians within the limits of Arizona?

Answer. Yes, sir; on this Apache Reservation, because they were all then as bad as the Chiricahuas are now, and since a great deal worse.

Question. The other Indians of the Territory were all peaceable and quiet to a large extent?

Answer. No, sir; only the Maricopas and Pimas.

Question. How is the Maricopa Reservation located?

Answer. It is on the Gila River, not far from the station of Maricopa, on the Southern Pacific Railroad, and not far from Phoenix and Fort McDowell. They are about half way between Tucson and Yuma. There has been some conflict between the citizens and these Indians. Water was scarce, because the citizens had the water above them, and would not give them sufficient to irrigate with. That only occurred one year.

Question. Was it secured to them afterwards?

Answer. I do not know about that; some seasons water is very scarce there.

Question. There is no land in Arizona admitting of cultivation to any extent without irrigation?

Answer. No, sir; none.

Question. So that dividing the lands of the San Carlos Reservation, the capacity of the water within the limits of the reservation must be taken in consideration?

Answer. In dividing up the lands of the San Carlos Reservation it is different from what it is in the Indian Territory. There the whole land is arable, and here it is only so in the bottoms. Unless they had water in connection with the land in the valleys it would not be practical to use these lands.

Question. In the management of these Indians heretofore, have you observed whether articles have been sent from time to time by the Interior Department that are of no special value to the Indians, and cannot be applied to their use?

Answer. I think there has been; there are some in San Carlos.

Question. There are now some articles there that are valueless?

Answer. Yes, sir; there is always a few, but not in comparison with what there has been in other agencies. They have supplied them with umbrellas, and table casters, and a lot of things elsewhere.

Question. What is your judgment, from your experience among the Indians, as to whether the effort at education should be confined to Indian schools on the reservation, with a view to reaching the Indians generally, as well as the children, of the policy of sending the children elsewhere to be educated, and afterwards returned to the tribes?

Answer. Well, sir, formerly Indians who were sent off from there came back, and they had no influence whatever; but now I think that by sending them in considerable numbers that their influence would be for good. I regard it impractical to accomplish much by having schools on the reservation. Of course, that in course of time will be all right, but at present I have seen no good results come from it.

Question. Would it not be better to educate the Indian children to some extent in the local schools on the reservation, and send abroad the most promising children, boys and girls both?

Answer. I do not think that the education they get on the reservation will do them any good. I think it would be better to send the promising children off.

Question. How many boys and girls have you known that have been sent abroad and kept away for five or six years, who have been valuable in the tribes after their return, and maintain their civilized ways, unless employed by the Government?

Answer. I do not know of any. Of course my experience is very limited. This education of children only provides for future generations, and not for the present. And the Indians we have now should be put to work and made self-sustaining; that is the only way you can provide for these old fellows dyed in the wool.

Question. You think that learning the Indian to work and appreciate the value of property is an indispensable precursor to education?

Answer. Yes, sir; I do.

Question. You will please state, from such observation as you have had of the Pueblo Indian in Arizona and New Mexico, whether they are generally a self-supporting and peaceable people.

Answer. My observation is that they have been and that they are a peaceable and well-disposed and self-sustaining people.

Question. Do you see any reason, general, why the Government should take the Pueblos under its care to any greater extent than it takes charge of the general population of the country?

Answer. Yes, sir; for wherever the Indians and the white men come in conflict there should be some one on the ground to adjust the differences that may arise.

Question. As between the Mexicans and the Pueblos of New Mexico, they are always able to get along peaceably without encroaching upon each other?

Answer. Yes, sir, I think so, as far as I have observed.

Question. Would anything else be required in New Mexico to protect the Pueblos in their rights and the Mexican people except the presence of some persons, some agents of the Government, to look after and protect them from encroachments.

Answer. I think not, sir; of course my experience with the Pueblo Indians is very limited. That is my general impression.

Question. The Moquis and Zunis, have they always been entirely self-supporting?

Answer. Yes, sir.

Question. Are there any religious people among them?

Answer. Not that I am aware of.

Question. They are a very docile people?

Answer. Much more so than the Apaches.

Question. The Pueblos in New Mexico are an entirely different people from the various bands of Apaches?

Answer. Yes, sir.

Question. The Pueblos are much less fierce?

Answer. A great deal; and less vigorous, mentally as well as physically.

Question. The Navajoes, are they in your military district?

Answer. No, sir.

Question. Are not part of them?

Answer. Well, they are, but not controlled by me. Their agency is at Fort Defiance.

Question. Are the Navajoes increasing or diminishing?

Answer. They are increasing in numbers very materially.

Question. Are they entirely self-supporting?

Answer. Yes, sir.

Question. They have valuable flocks and herds?

Answer. Yes, sir.

Question. With such extent of agriculture as their lands will admit of?

Answer. Yes, sir; I do not think their agricultural lands amount to much. They do not depend on the land as much as on the flocks.

Question. They are largely a pastoral people?

Answer. Yes, sir; they are moving about; they are of the same Apache race; they talk almost the same language; there is no unwritten language but what changes some all the time; they differ more from the Chiricahuas than from the others; they have been owners of property for ten years, and ten years ago they were bigger thieves than the Apaches; they used to roam and depredate over about Prescott; since then they have been a comparatively quiet people.

Question. Are the Mescaleros of the Apache family?

Answer. They are all of the general Apache family.

Question. Are they of the same class of people as the Apaches of San Carlos?

Answer. Yes, sir; and the same class as the Navajoes.

Question. Are they the same as the Colorado River Indians?

Answer. They are different from those Apaches.

Question. Is there not a remnant of the Missouri Indians on those slopes down there?

Answer. No, sir; I think not. I think they are an off-shoot from the Apaches. The Yumas and the Mojaves, the Maricopas and the Pimas once came from the river their language and their rites are the same.

Question. Are the Mescaleros a peaceable Indian?

Answer. I think they are like the others. They are a good deal like the Chiricahuas. They are an Indian who have to be watched to keep them straight.

Question. They have made better progress in property than the San Carlos?

Answer. I do not know.

Question. Do you know anything about their country?

Answer. I do not; I have never been there.

Question. Have you any opinion as to the enlargement of the Navajo Reservation, in view of the increase of the Navajo Indians, and the extensive flocks and herds they are possessed of?

Answer. I have considered it in a general way. My judgment is that their flocks could not be accommodated on the present reservation. The grass is sufficient, but it is a question of water entirely.

Question. With the reservation in its present limits, and a number of these Indians off the reservation, and perhaps necessarily off the reservation on account of the insufficiency of water for their flocks at home, is there any danger of a collision between them and the white people?

Answer. There is, always. I was over there the other day and there was trouble growing at the time, but it has blown over. But there is danger of these conflicts constantly.

Question. That is, as long as they leave the reservation?

Answer. Yes, sir.

Question. Would you regard it practical to remove these Indians to the Indian Territory?

Answer. I would regard it practical.

Question. Would not their condition be improved by the removal?

Answer. Yes; I would not be surprised. They would have to be acclimated, of course. Indians suffer more from homesickness than we do. They would have to get used to that, and then afterwards future generations would do better in that country. It is better adapted for Indians than any other people. Of course there would be objection to moving, but I think their flocks would be hostages for their good behavior.

Question. As to the same people, and the Pimas and the other Colorado River Indians?

Answer. Well, the Colorado Indians have no possessions. They may have a few

horses, but a horse does not civilize Indians. The sheep is the best civilizer for an Indian.

Question. For the civilized Indian is the ownership of horses, herds of cattle, and flocks of sheep equally beneficial?

Answer. As I said, the sheep is entirely the best, because they require constant care. Another is that they cannot get away with them; they anchor them right at certain localities. If they have horses and cattle they will run these off; the sheep they cannot. Another thing, they cannot get any benefit out of a cow except they kill it. The sheep gives them a regular revenue every year from the wool. Of course the thing is beneficial in that way.

Question. The horse is not the best civilizer?

Answer. No, sir; I think the horse is a detriment; an Indian is fond of horses, and it is demoralizing.

Question. And, waiving that question, separate ownership of the property is beneficial.

Answer. Yes.

Question. But sheep is better?

Answer. A good deal. Cattle stray and go off the reservation, and they come in conflict with the whites, but the sheep they have to keep up all the time, and they give a steady revenue. There is one mistake the Navajoes have made, in having an inferior grade of sheep and goats mixed together.

Question. It would be the policy for the Government to furnish them a better grade of sheep as far as practicable?

Answer. These sheep that we bought are good sheep. I would not allow a poor sheep to come on the San Carlos Reservation.

Question. As to horses, do you think it is policy upon the part of the Government to aid the Indians in increasing the size and quality of their horses by furnishing them breeding animals.

Answer. Not at present. When they get into agriculture and once get settled then will be time enough, but the present pony is good enough, and the American horses would not stand the usage they give them.

Question. We were told at the reservation that the reason the Indians were not employed in the transportation of supplies to the San Carlos Reservation was that their ponies had not sufficient strength.

Answer. They are of as good character as is usually employed for that purpose by other Indians.

Question. Do you not think it is desirable that the Indians should be employed, as far as possible, by the Government, in all of its occupations?

Answer. Unquestionably. Anything that disciplines an Indian, anything that he is rewarded for, any work that he is rewarded for, is good for him, and every time to get an Indian to work it does him good.

Question (by Mr. CANNON). I believe you stated that you were not familiar with the Indian Territory?

Answer. No, sir.

Question. And not so familiar with the Navajoes as with the San Carlos Indians?

Answer. No, sir.

Question. Do I understand you to be clear, it is not practical to move any of the San Carlos Indians from the reservation to other portions of the country?

Answer. Well, I think there are a few that could be, but I think it would be a detriment to the whole tribe until they are all removed.

Question. And it is not practical to remove them now?

Answer. No, sir; you cannot do it without an outbreak.

Question. From the progress that the Navajoes have made, and the contentment they have in possessing their property and pastoral pursuits, would you not regard it as easier to move them to an entirely different country than to move the Apaches?

Answer. I think it would be; I think it is possible they might be removed, but that would be a dangerous experiment.

Question. You would not advise their removal now?

Answer. I would not.

Question (by Mr. HOLMAN). There appears to be a very wide extent of good land in the Indian Territory, especially in its western portion, that is unoccupied. Do you not think with reference to the future of the Indians in the Indian Territory, as well as the Indians elsewhere, especially unsettled bands of Indians, having regard for the growth of the country, that such number of Indians should be concentrated on the Indian Territory as practical, and taking into consideration the extent of the country, 41,000,000 acres of land, would you regard it for the good of these Indians with reference to the white people crowding around their lands, as to concentrating all Indians that can be without serious embarrassment to the Government in that region, and ultimately assigned their lands in severalty?

Answer. I think that those agencies where the reservations have not sufficient agricultural lands to become self-sustaining, they unquestionably ought to be removed to the Indian Territory.

Question. Do you mean without the consent of the Indians?

Answer. They will never go with their own consent. You will never take any Indians to Indian Territory without force. That is on account of their strong local attachment, for they do not travel around like we do, out of their own country; they only see their surroundings.

Question. Would not they be influenced to a greater or less extent by the judgment of their representative men, who might visit the Indian Territory and consider its adaptation to their wants?

Answer. It would probably help them, but at the same time they would not go with their consent. You can take these representative men, and they would not go of their own volition after they come back. They sent old Spotted Tail down to the Indian Territory. He said he did not want to go to any country where the hog had to turn sideways to get through the fences.

Question. Have you visited that country beyond the Missouri River occupied by the Blackfeet and the Piegiens?

Answer. Not exactly in that country. I have been up on the Pacific coast to the British line, but that is a section of the country I was not in.

Question (by Mr. CANNON). The Indians, all of them outside of the Indian Territory, may be called barbarians, and are barbarians, are they not?

Answer. Yes, sir; as a rule, substantially.

Question. Do you think it good policy to concentrate barbarians rather than to scatter them, where they would come in conflict with civilization?

Answer. Well, the fact is I do not know that there is such a difference between these people you find in the Indian Territory and the civilization on the frontier. I do not think that their contact with the frontiersman is very civilizing.

Question. I understand you are fully satisfied that the Arizona Indians should remain at present where they are?

Answer. Yes, sir. Well, the frontiersman here is not superior to the frontiersman in Montana and Dakota. Now, if you attempt to remove these Indians there will be war. I think possibly these Indians up there could be removed without it.

Question. You would not say whether the Plattes, the Piegiens, and the Blackfeet could be moved without war?

Answer. I do not; it is my opinion that most of these people could be.

Question. They would have to become acclimated, if they were removed to the Indian Territory?

Answer. Unquestionably.

Question. Would it not be far better for them, so far as their physical condition is concerned, to be moved to the Sioux Reservation?

Answer. I understand there is not sufficient agricultural land.

Question. Is there not a great deal of agricultural and grazing land in the Sioux Reservation?

Answer. There is a good deal of grazing land there, but I do not know if there is any agricultural land there.

Question. What is the size of the Sioux Reservation, general?

Answer. I do not know; it is quite a large reservation.

Question. Would you be kind enough to designate the particular band that you had in your mind's eye, in answer to Judge Holman, that you thought ought to be removed to the Indian Territory?

Answer. Only those who have not at present sufficient arable lands.

Question. Why not let them have here grazing lands sufficient to enable them to follow pastoral pursuits, as the Navajoes and San Carlos Indians do?

Answer. If they can become self-sustaining it is all right.

Question. You could not mention any particular band that you would move to Indian Territory?

Answer. No, sir; I could not.

Question. Then your answer was hypothetical, and an answer in general terms that might apply, but you cannot say does apply, to any Indians?

Answer. No, sir.

Question. Are you acquainted with the Crow Reservation?

Answer. No, sir.

Question (by Mr. HOLMAN). You have been over portions of it?

Answer. I think I once was on the Yellowstone Reservation.

Question (by Mr. CANNON). Would it not be better, if the Northern Indians are to be removed from where they now are, that they should find lands where the climate is as nearly similar to the climate they now have as possible?

Answer. Oh, unquestionably.

Question (by Mr. HOLMAN). What is your view, general, as to the propriety of dis-

arming the Indians on the reservation, such as the San Carlos, and others within your knowledge, with whom you are acquainted?

Answer. I think, decidedly, that they should not be disarmed. Disarming them shows them that we are afraid of them. I never saw an Indian who was deterred from going on the war-path for want of arms or ammunition, for money will buy anything in this country, and besides if the arms were taken from the Indians on the San Carlos Reservation they would not have a head of stock left in a year.

Question (by Mr. PEEL). They would be left at the mercy of the marauders?

Answer. Yes, sir; at the mercy of the rustlers and cowboys, and nothing but fear deters them.

Question (by Mr. HOLMAN). What do you think of the policy of removing the Walapis to the Indian Territory, considering their present condition?

Answer. Well, I recommended some time ago that they be given arable land to enable them to be self-sustaining. If that cannot be done, I would advise that they be removed to the Indian Territory. It is on the Sandy River in Arizona. Their present location is scattered over an immense territory. They roam from Prescott clear up to Moqui villages, without any country or home, just a lot of vagabonds. There may be some trouble in removing them, at the same time it is better the thing should come now than to leave them in their present condition.

Question. Is there any large portion of public lands suited to the condition of the Walapis in Arizona that might be set aside by Executive order?

Answer. None, except what I speak of; but there are some settlements on it which I think could be gotten out of there reasonably. The only other place is on the Colorado River, which is beyond their means to take out a dam.

Question. Is there not plenty of land, a large quantity of good grazing land, that might be set apart?

Answer. Yes; but there is no water. Every piece of valuable land in Arizona that has water is taken up.

Question. Along the Southern Pacific Railroad is there not hundreds of thousands of acres in the different valleys where water can be obtained from twelve to seventy-five feet by digging, that might be set apart?

Answer. There are two valleys that have a great quantity of land of that description—the Sulphur Spring and San Simon Valley.

Question. Is there not considerable tracts of mountain land equal to the Navajoes for grazing, and equally as well watered as the Navajo Reservation.

Answer. No, sir; not that I know of. I understand that these men have taken up homesteads and appropriated these springs, and it makes it not Government land. There is no place that I know of in Arizona.

Question. They are occupied?

Answer. Yes, sir. But this valley, I suppose, is away from the routes of travel, and any produce they raise there is no market for.

Question. Which valley?

Answer. The Sandy Valley. Those already settled there might be got out reasonably.

Question (by Mr. HOLMAN). You have expressed the opinion that it would be desirable to erect a grist-mill at San Carlos, and a saw-mill at Fort Apache, in the White Mountain region. If the Government should erect the mills and furnish the Indians on that reservation with a reasonable supply of farming implements, is there any reason why the present practice of issuing rations to these Indians on this reservation, or at least a portion of them, should be continued?

Answer. I would guarantee that in two years, if I had charge of that reservation, it would be self-sustaining—every Indian on it.

DARLINGTON AGENCY, INDIAN TERRITORY.

CAPT. JESSE M. LEE.

OCTOBER 30, 1885.

Question (by Mr. HOLMAN). Please state your name and position.

Answer. Jesse M. Lee, captain Ninth United States Infantry.

Question. Please state your official relations with the Indian service at this time.

Answer. I was ordered here on the 22d of July by the President to take charge of the agency of the Cheyenne and Arapahoes at the Darlington post-office, near Fort Reno.

Question. What has been the condition of these two tribes of Indians during the

time that you have been here, and their present condition, and to what extent are they peaceable and well disposed towards the Government?

Answer. I can give you the actual result of the census. I know but one thing in regard to these Indians, from personal contact, prior to my arrival here, only last July. I then came to the borders of this Territory from Wyoming, expecting to command my company in hostilities. When I arrived here I found everything peaceable among the Indians. In fact, I was surprised to find it was so peaceable in view of the startling reports of raids, murders, and pillaging in Kansas, which turned out to have no foundation in fact. I state that these reports were generally disseminated over the country through the press, but how they originated I know not. A new enrollment had just been completed, reducing these Indians in number from 6,200, say, to the actual persons on the reservation, not exceeding 3,500.

Question. You will state in that connection when that census was taken.

Answer. It was taken by my predecessor, Colonel Dyer, in July, when all Indians were required to report here at the agency, where they could be counted, the Arapahoes being counted before the Cheyennes, each tribe being counted separately, the Arapahoes numbering 1,200 and the Cheyennes nearly 2,400. Of course I know nothing of personal knowledge in regard to the disposition of these Indians prior to my arrival. I prefer, therefore, to speak of occurrences, as briefly as possible, since I took charge. I divided the Indians into beef bands, upon the basis of forty persons for a beef once a week. There was flour to issue to them, but their rations were thus reduced to one-third.

Question. How?

Answer. By the reduction in numbers. There was a large force here and around the Territory, larger than I have seen since the war. I found these Indians peaceably disposed, and the great bulk of them ready and willing to listen to the requirements of the Government and carry them out as their intelligence enables them to do so. The schools of the Arapahoes are well patronized, and I believe that the Arapahoes have as large number of their children in school in proportion as can be found in any white community of the same numbers in the West. I found the Cheyennes with a considerable number of children at schools remote from the reservation, and that they took a number of Arapaho children to one. The Arapahoes have a larger attendance at school. I have, on the average, forty Indian employés.

Question. In this connection mention the number of children in the schools, according to your best information, who are attending schools, who belong to this reservation outside of your agency.

Answer. I can give you the actual figures of the children in school from the reports of the teachers. There are four schools on the reservation: Indian boarding schools? two at this agency, supported entirely by the Government, one for each tribe, the Arapahoes and Cheyennes, and one school at the agency, established by the Government under the control of the Mennonite Church, this school patronized by the Arapahoes, and one at Cantonment, established by the Government, under the Mennonite Church, and patronized by both Cheyennes and Arapahoes. The attendance at the Government schools is: Arapahoes, eighty-five; the Cheyenne enrollment of nearly eighty, and an attendance of nearly sixty or more. The Mennonite school, at the agency, forty-four; at the Cantonment, sixty-two; eight or ten were recently taken away to the church school in Kansas. I estimate there are 175 to 200 children, many of whom are more than twelve years old, who are distributed among the schools remote from this reservation, namely: at Chilloco, I. T.; Lawrence and Halstead, Kans.; Carlisle and Lincoln, Philadelphia, and one or two other places where they are a very few children. I wish to state right here that the new enrollment was like rubbing out and beginning over, and it is utterly impossible at this time to locate all of these children by families, as the children are taken from one family to another, or given away and changed around, so that it would require the time of one man in this office devoted to that particular business to keep the proper address of the children and the changes that occur from week to week, in the manner they have been here coming and going on account of sickness. The teachers never allow a sick child to remain in the school where there is a special danger of death, owing, of course, to unfortunate results and the superstition of the parents, and the same rule is observed at Carlisle. This year a pupil that came down died shortly after arriving here. Now, judge, if you desire me to speak in regard to this school business, and what my observation has been, I will come at that later.

Question. In this connection I will ask you another question. What progress have these Indians made in any of the industrial employments, and to what extent are they self-supporting?

Answer. The progress that they have made in industrial pursuits is small. I understand the question to refer to their general condition. I was surprised to find as much progress among the Indians as I found upon my arrival here. There was a great many engaged in industrial pursuits; many of them had fields of corn and barley, attending them. It is true there seemed to be a large element among them anx-

ious to do something in industrial pursuits; not only their minds made up that way, but they were making corresponding efforts. They haul all the great bulk of the freight of this agency. I have received in the neighborhood of 700,000 pounds of freight since I have been here, and the Indians have delivered the greater portion of that from Caldwell, 110 miles distance. I have induced a number of them to try an experiment of sowing wheat. They plowed the ground themselves, and where they were otherwise employed hired men to do it for them. I employed some men to do it. They have cut and are now cutting wood for this agency or the schools.

Question. And hauled by the Indians?

Answer. No, sir; some of it is hauled by the Indians. I have ox teams that haul this wood. The only reason I do not have Indian teams is that they have to get the freight down as quick as possible before the road gets bad. As to the extent that these Indians are self-supporting, that is exceedingly limited. To withdraw at once all Government aid from them would simply reduce them to starvation. The majority of the Indians on this reservation I believe are now anxious, exceedingly anxious, to have farms, and to have houses, and to have their lands staked out and given to them in severalty, so that each Indian family will know what is his, distinct from what at his neighbor's. There would be an element opposed to it, as there is an element at every agency that lives by opposition, this reservation being no exception; I mean Indians at this stage of progress. An Indian does not know how much an acre of land is, and when treaties have been read to them and we have told them that each family was to have 320 acres of land, it was as vague to their minds as anything possibly could be. Go around this agency and it can be seen where these Indians have fixed up their teepees to protect them during the winter; they have fenced around their corn-patches and several hundred tons of hay have been cut and put up for their needs during the winter. I estimate that at 200 tons. No hay has been purchased from them by the Indian agent. The hay has been put up by Indian labor employed for the agency. I think the fort has not purchased any hay from them. The patches of corn which have been under cultivation during the last year would range from five to twelve acres, some more, a very few patches less; that is, around the agency, I observed. I have traveled over some portions of this reservation since I have been here, and it contains the finest agricultural lands, or among the finest, I have seen in the West; and where grass will grow 10 feet high and so thick that the people get lost in it, it is pretty good evidence of a fertile soil. As to grazing the fact that gentlemen with large capital were willing to go on this reservation and fence it and stock it at expense of hundreds of thousands of dollars is evidence of its fine character as a grazing country. Compared with Wyoming, I don't think it is as good for winter grazing. As to quantity of grass, there is certainly no comparison. Two Indian chiefs, Left Hand and Powder Face, of the Arapaho tribe, had material when I came here to build a house, which had been provided at their own expense and that of their friends. These two houses have been nearly completed by my agency carpenter, assisted by white men and Indians. The house was a frame of six rooms and a story and a half high, and a better house than I was raised in from a boy until the time I went into the Army. Several applications have been made to me to be established in houses, but owing, as I said, to the fact that the Indian could get no title on the land on which his house was built, for himself individually, I have felt a hesitancy in telling an Indian that this is your ground; put your house there, when I did not know it to be the fact. Several chiefs have constructed, perhaps, three or four houses and covered them with canvas. I am certain that if I had had some facilities I could have constructed for the Indians a dozen houses of the character constructed for Left Hand and Powder Face; I mean small houses of perhaps two rooms. I believe that if we could make them comfortable they would generally be more permanent. There is a disposition on the part of many Indians to build permanent houses. I have several applications to make houses now pending.

Question. From your experience with Indians in this agency, considering the advancement of the pupils in the schools, as well as the elevation of the Indian in general and the parents of the pupil, and the probable fact that these pupils will ultimately go back among their people, in the main what is your judgment of educating the Indian children, whether on the reservation in industrial schools or remove them to remote points from the agency or the Indian Territory? Looking to the education of these children, with reference to the results to be effected in civilization of the Indians themselves, as well as the education of the children, is it better to be educated within reach of their people or were they sent or taken to remote points? What is your judgment on this subject?

Answer. I have not had sufficient experience with reference to education of Indians to answer that question as fully as I would like, and my answer will be simply my opinion from a limited observation, but I shall answer it with reference to what I know about Indian character in general. If a boy can be taken to an Indian school on the reservation and educated to work and learned to read and write, and learn to arithmetic, and this boy could be put with an industrious class of his people here, in

my opinion that would be far better than to take that boy entirely away from his people unless it be the intention to keep him away. The Indian has the warmest possible attachment to his people and to his children, and there is not an Indian child taken to these schools but what there is a struggle goes on in the Indian's mind and it tears out his heart to give it away, as he calls it. Now, of course, they are nearer the camps here, and they get out of school and they go back to their camps, and they are subject to all the influences of camps, and there are objections that beset them on every hand. A boy who is taken to Carlisle or Lawrence, and gets well educated, I mean his hand as well as his mind, if he can be brought back and put at once to doing something, of course it is a benefit, but if he comes back and spends his time loafing about the streets and around the camp, the money that has been expended on him has perhaps been worse than thrown away. I do not say that these schools remote from the agency do not do a great deal of good, but as boys come in I cannot find places for them. I cannot put everybody in the commissary to issue rations. I cannot put him at the desk as clerk, as he is not competent for that. I cannot put him in the shops, because there is not enough demand for them, and they do not seem to like to take an ax and go out and cut wood; there is not that readiness upon their part to do this kind of work. There are some exceptions to these cases. Our issue clerk and the Arapaho interpreter are good examples. There is Jesse Bent. If every boy who came back from Carlisle would follow his example, it would not be but a few years until this people would entirely take care of themselves. We ought to look at the Indian as he is. I say, put the school for his children nearer to him. It is hard to take them off, four or five years old, and take them a thousand miles off. To the Indian it is to take his child to the remote ends of the earth, and is hard for him to give up to it; and there will be opposition to it, for he feels that he is only giving up the child to the agent, instead of realizing that he is doing something for the benefit of the child, as for his own good as well. I would say, educate the bulk of them if possible; take all of the children, except those which the doctor said were unfit to go to school, and keep them in school on the reservation, and then select periodically, on the recommendation of the teacher, and take the brighter ones and the more advanced ones, and send them off for a higher education. That is my answer to the question.

Question. Were the estimates for the present fiscal year for supplies for your agency and for the Indians in general based on the census taken prior to last July; and if so, was not that estimate made too high?

Answer. The estimates made on the article of flour was enough to make a two-thirds issue on the former estimate of the number of these Indians, perhaps not quite as much as that. The quantity of flour purchased is just about enough to meet the demands of the actual number of Indians at the rate of one-half pound a day per person.

Question. Is that a full ration?

Answer. Yes, sir; there is a big difference between an Indian and a military ration. It would nearly bankrupt the Treasury to feed these Indians on military rations. The sugar was not enough for more than perhaps one-fourth an issue on the old basis—the coffee, the same; and then there are other articles, soap, salt, and baking-powders, that I make a special estimate for; and I also asked a double increase of sugar and coffee, so as to make something in all that would be called a full Indian ration.

Question. For this or the next fiscal year?

Answer. That was in this year. The beef is the most expensive part of the ration, and as the large quantity of bacon had been purchased, and so estimated to take them through the winter. There are six months of the year that I may add half issues of bacon and half issues of beef. The bacon contract was reduced 25 per cent., and the beef contract was reduced 25 per cent., for the present year.

Question. On the basis of the old census?

Answer. Yes, sir. There is no authorized allowance for these Indians, under any treaty we have, under the matter of rations.

Question. What rations of beef do you issue to them, and how many pounds to each person?

Answer. A beef of 840 pounds to forty persons per week—that is, 3 pounds per day to each person. I understood that would be about the average. I issued before a great many cattle to Indians. I supposed it would run in that neighborhood. Of course in making up these beef bands it is not a very easy matter to change them every week. You have to stick to some system of average by which you can reach it. Unfortunately for myself, and they have complained about the reduction of beef, I believe at this time every few days. I would like to remark, that this ration business is a very difficult one to work out, and distribute; necessarily difficult. The ration tickets get interchanged, and it takes Andrews with an interpreter to trace it out, and it may be a chance if we get it right. It is a good deal this way: You have my ticket and I have yours. Since the enrollment was made many families were dead and other families had their tickets; after the enrollment is made they marry, and the

family changes and is broken up, and they get hold of their tickets, and it leads to confusion, and it requires constant attention to keep it straight and to make a just distribution of the rations of these people. I wish to say in regard to this, that all of these children have been enrolled, and the enrollment tickets issued. I wanted to get them into school as rapidly as possible; it is exceedingly difficult to trace these 250 children all around from 700 to 800 families to find out what families and from what particular family they should be withdrawn. But one goes to-day, and next week is back in camp. As I said before, these beef bands cannot be changed every week any more than a new enrollment can be made every week.

SCHOOLS.

Question. Will you explain, if you please, captain, the method on which you provide the Government aid which is furnished to the Mennonite school in your agency?

Answer. Yes, sir. The Mennonite schools make weekly requests for the rations required that they draw from the Government, and the supply is made to each week on the basis of the number of pupils they have. At Cantonment I sent, as near as I could estimate, a year's supplies, in order to avoid having the trouble of coming here once a week, there being no object in having them do so, as long as the supplies were properly taken care of there, which I knew to be the fact. Their material they draw here, and it is charged up to them and reported against the school; and it drew out such times as they needed it, about once a week, an entry being made in the books to whom issued and where it goes, is as carefully recorded as possible, so that at any time the full quantity expended to any school can be tabulated, and it stands there from week to week, keeping enough in reserve for the school, so as to avoid constant drawing, keeping enough material for dresses, so as to make it up, and not be running every day for small articles, and these are charged to the schools.

Question. But upon what basis are these supplies furnished; that is to say, are they supplied both annuity goods as well as provisions, &c., made upon the basis of the number of children who otherwise would be provided for by the Government?

Answer. I have not been able to prepare an estimate by which these supplies are furnished. An estimate must be on the basis of the children enrolled of school age among these people as near as could be. I judge that that must have been the basis upon which the estimate was made by my predecessor in making his estimate for school supplies.

Question. Supposing the family of an Indian his wife and three children, and that these three children are in the Mennonite school, and there are five persons to be provided for, and three of the children are now in school, how is that matter regulated?

Answer. That was the matter of which I just spoke, that properly these children should be deducted from the ration ticket and these children provided for in school, but it has been impossible thus far to do so; and might be a little unwise to attempt it, unless the orders could be enforced that every child should be put in school of school age. The opposition element among the Indians to the schools would be drawing their rations for their children, and the small rations for sugar and coffee would be cut off, and the parents sending the children would thus lose their rations, and you would thus alienate an element that would be supporting the schools.

Question. Now as to clothing?

Answer. The clothing for these Indians is ample. No issues of clothing is made to any Indian except the actual Indian as he presents himself. According to his Indian annuities in total amount was \$30,000, and \$20,000 is specified on this certain article, and these are distributed according to the number in each family, because that is the treaty obligation on the part of the Government to these Indians, of which they receive a full distribution of all that is made each year.

Question. Do they receive that in addition to the supplies furnished to the children in school?

Answer. Yes; I would feel it my duty to do so. If a man had ten in his family, and seven children, I would feel that this man would have this distribution for ten persons of these annuities, because that is promised to him on the part of the Government.

Question. And this same idea would apply to the annuities in beef, and the children in school would receive that in addition?

Answer. Yes; I would not cut them off because the children are at school.

Question. So there is actually an advantage under the settlement you spoke of to those who send their children to school?

Answer. Yes, sir.

Question. You regard it as important that this advantage should be understood among the Indians and kept up?

Answer. I have not given the understanding, for I felt that I could not stand it to run short of beef. I intended to represent it to the Department, as I regard it as important when the enrollment was made that this was to be the basis for the rations. I

should issue to all the children in school, so that he would know that he was not going to suffer in rations because his children are in school, but that they gain some. As soon as I can get to work I intend to ferret out all of these children and take them off the ration tickets. I intend to do it in order to make myself whole, and that possibly the beef might run enough below the average ten days in a year, and that I might not find it necessary to do that. I wish to say that there is no gentleman who can ever make the issues as they appear on paper at the time unless fully one-half the force could be increased ten times.

Question. Do the Indians seem to be generally satisfied as to the manner in which the distribution of the beef bands are made?

Answer. Yes; I have heard no complaints. An Indian came in and said that he ought to have beef for twenty persons, and I paid no attention. I know they do get their rations, the Commissioner of Indian Affairs having sent them sugar and coffee and had reduced the beef, and allowed that we made a saving to the Government. He sent them sugar, coffee, beans, soap, and they seemed to be very well satisfied with their rations. I did not think it was right to make issues of bacon and beef to these Indians in order to make them satisfied. The bacon is as fine as I have ever seen furnished. An Indian prefers beef. He likes bacon, and it may be possible that time will work out to advantage the policy that is in the cutting in two of their beef rations, and they will get more beef by this mode, because the beef gets very poor in the winter, and it necessarily gets down to half issues.

Question. These bands to whom you issue beeves on the hoof, they have the skins?

Answer. Yes, sir.

Question. To sell them at their pleasure?

Answer. Yes, sir; I have also issues in the bulk, and have the cattle slaughtered. I slaughter eleven head a week. We furnish the school with their beef, as well as to the employes at this agency and to the Indians that are engaged at work. The Indians that are here work nine and ten hours a day, and I give them a little over. Their compensation is small, and one beef band is forty-two or forty-three persons; this is three extra persons. I give them extra so they shall get their proper quantity, and won't feel that there is any reduction made because of two or three persons.

Question. The sugar and coffee is issued to all alike?

Answer. Yes, sir.

Question. Will you please state the number of persons employed at your agency, indicating the number of Indians and whites, and the salaries paid?

Answer. I can do that by referring to my books, if you will allow me.

Question. Let me ask you in advance, is this young gentleman employed under you in military or civil life?

Answer. From civil life. I never employ military people at the agency. There is an agency physician among the whites, salary \$1,200; clerk, same salary; a wheelwright and carpenter at \$75 a month each; an engineer at the same price; a blacksmith and three farmers at \$75 each. This embodies all the white employes. In the two Government schools the two principal teachers get a salary of \$75 a month each. They have four teachers of \$50 a month each. There are two industrial teachers of \$40 a month each. There is a seamstress of \$30 a month. One at the Arapahoe school is part Arapahoe, and one industrial teacher is an Indian. Then I have two laundresses, and they are white, at each school, at \$30 a month. They have a baker at \$30 per month, who bakes for both schools. That includes all the regular white employes. Sometimes I hire a man for temporary services. Of the regular Indian employes at the agency, there is one full-blood Sioux, at \$75 per month. There are two interpreters, at \$25 a month each, one a Cheyenne and one an Arapahoe. Then I have apprentices, two at \$10 per month each. The duties required of them are to work on farms, teams, or anything. I have two apprentices at \$15 per month each. They are at carpentering. I have got four at \$11 per month each. Two are carpenters and two are blacksmiths. Then I have three teamsters (Indians) at \$15 per month each. I have one apprentice at \$10, and then I have six apprentices at \$8 per month each, and that includes my force of Indian employes.

Question. Are you able to state, without trouble of examination, the sum paid to Indian employes for transportation of supplies since you have been here?

Answer. I have disbursed over \$5,000 this year, and there is a great deal outstanding yet. It was the whole amount appropriated for that quarter estimated.

Question. Is there any herd of cattle belonging to this agency?

Answer. Yes, sir.

Question. You do not mention herdsmen?

Answer. No, sir; they belong to miscellaneous ones, that are not paid from regular appropriations, but from beef hides, and in those cases I take the hides. They are sold, and the money is used to pay these herdsmen and for butchering.

Question. How large a herd?

Answer. One thousand five hundred head. I received a number from my predecessor last July.

Question. Have you considered the propriety of distributing them among the Indians and see to what extent they would take care of them?

Answer. I have given that considerable thought, and there are instructions from the Department to distribute the cattle in the spring to the Indians who will take care of them. There are many Indians who would like to take care of cattle, but have not the proper facilities for doing so. If I should issue them out now, I do not think there would be a third of them found in the spring, and the only way they can go into the cattle-raising business is to pursue some kind of a system, as the white man does, to make it profitable. I have thought and planned it out and got all the information I could on the subject, realizing that cattle-raising, in connection with such agriculture as they could do in conjunction, would be one of the most fruitful sources of self-support, and if it can be managed and managed judiciously and systematically, or placed under the supervision of men on the spot who are honest. There is no reason under the sun, if you will allow the expression, why these Indians could not raise sheep and cattle to market inside of the next seven years, and plenty of them. But the Government may issue 3,000 cattle, and simply turn out, and they could keep that up for the forty years, and they would be no nearer self-supporting than to day.

Question. What do you think of the policy of issuing to the Indians in severalty about 1,500 head of cattle next spring?

Answer. Well, there are only 1,500, and that would give them less than one cow to each family, and I think that a great many would not have any; a good many would be killed and lost and strayed, however earnest their desire to take care of them, and I think it would not benefit them—certainly a few of those to whom they would be distributed—that is, I mean not a lasting benefit.

Question. To what extent are the Indians owners of stock of any kind in this agency?

Answer. Of course, speaking of their lot, there are men like Mr. Bent and others. In speaking of the Indians I do not speak of men like Mr. Bent. Powder Face this year has quite a little bunch of cattle—I do not know just how many—from fifty or sixty head, and a few have five or six head. Little Raven, at Cantonment, has quite a number, possibly fifty or sixty head. A Pawnee man, here it is understood, has a few head, but it is very limited.

Question. Have they any other kind of stock?

Answer. Ponies.

Question. No sheep?

Answer. No.

Question. Any hogs?

Answer. They are scarcely worthy of mention.

Question. Has any stock of any kind been distributed among the Indians heretofore?

Answer. I understand a distribution was made from some cattle that belonged to the school children some years ago. I have not inquired into it. That was about four years ago. Some of these cattle that I spoke of were of the herd that was got here for beef at school. Mr. Aker increased the herd, and they have got quite a herd, and they finally distributed them; but they have not increased in number, but decreased, until there are comparatively very few left.

Question. How large is your police force?

Answer. I am authorized to have forty, and I have twenty-four police on the reservation. I think of increasing it to thirty—to have a reserve of six in case of necessity.

Question. What, in your judgment, would be the result, according to your best experience in Indian affairs, on the Indian people of this Territory of the opening up to settlement by white men of the region known as Oklahoma?

Answer. I think to the Indian mind it would be an entering wedge of absolute disposition of their lands in the Territory; this reservation as well as others, too. To the Indian mind I think that would be the result of that country being settled with white men, and taken away from them.

Question. Do you mean it would discourage them in improving?

Answer. It might not. It might encourage some to see improvements that were being made if a good class of white people were farming near by; but I think the result would be generally disastrous among the Indians. That is my candid opinion.

I think these Indians have a tradition, at least, among them, and it is a result of a promise, that this Territory was guaranteed to them and the Indian race by all the solemn pledges that the Government of the United States could make. I believe they understand it so; I do not believe they would understand why the Government should open up Oklahoma country and settle it unless it is intended also to take other portions of the country. There are plenty of men who have told these Indians that this reservation is to be taken away from them. I have told them the best way to keep possession was for them to be at peace and remain peaceably, and to send their chil-

dren to school, and to learn to work and to go to work. Of course they understand this is the best way to hold their country.

Question. Is the local attachment of the Indians of your agency such as to present any serious obstacles to their taking up homes within the limits of Oklahoma, if they should find that the lands are better than those where they are now located?

Answer. I believe that their local attachment is very strong, and that very few Cheyennes would be induced to take up lands any considerable distance from this point. There are some Arapahoes in Oklahoma, and they have been there for thirteen or fourteen years, perhaps. And the Indians in the vicinity of Cantonment I do not think could be induced to take up lands there; that is, of their own free will. They have such bands of lands up there, to which they seem to be very much attached, and I do not believe that they could be induced to move away from it. There is nearly 4,000,000 of acres here.

Question. Will there be any serious objection on the part of the Indians that come under your immediate observation to the removal of other friendly Indians on the unoccupied portions of the Territory?

Answer. I think not. I think there will be no objection.

Question. Would intercourse with other tribes tend to increasing their numbers and assist them to be more self-sustaining?

Answer. Yes, sir; I think it would. Their tribal relations are very close; they do not visit often outside their tribes. They visit each other and neighbors generally; there is no difficulty between them that is general, and I infer that there will be no difficulty; that they might be located at Oklahoma.

Question. Would there be any opposition on the part of any of these Indians to the coming back of the Northern Cheyennes and taking up their homes within the limits of the Territory, either on this reservation or further east?

Answer. I do not know. I do not think there would be any opposition among the Cheyennes to the Northern Cheyennes coming here. They talk the same language, and they are interrelated with each other, and they were here once before. Of course, there were more or less little local jealousies, but I cannot see that there would be any valid objection on the part of these Indians if the Northern Cheyennes were willing to come.

Question. At least there would be no objection to their settling further east?

Answer. Certainly not.

Question. When you came here last July, as far as you were informed as to the state of things prior to that time, were any considerable number of the Indians of this agency in a state of hostility to the Government; were any of them off the reservation; were they generally opposed to the renting of their lands, providing they were leased on favorable terms to them?

Answer. I understood when I came here that a considerable number of Indians who remained between Cantonment and Supply, the latter being off the reservation but in the Indian Territory, and down west of Cantonment or southwest at Wichita, and perhaps west of that point, were all, or had been, in a somewhat mutinous condition towards the agent. When the garrison or when the troops were withdrawn from this military post here the Indians became impertinent and boastful, and interfered with other Indians who desired to engage in industries, compelling an attendance on the medicine, and to promote or provoke a feeling of uneasiness on the reservations, and that a party had been out ostensibly on a buffalo hunt, but really to steal stock, and bring in large numbers of horses belonging to white men. Now, when I came here a large body of troops were on the borders, and everything was mild and quite peaceable. Of course in talking to these Indians they seemed to be in the best state of feeling, and a bad Indian is like any other bad man; he does what is politic and lies when it is his advantage to do so. I do not think there was any intention of actual hostilities towards the Government, as to an outbreak or general uprising, because the larger element of the Indians were opposed to anything of that kind, but that it was a minority that was giving the trouble. I know nothing of this personally. I think there is a number of Indians—I know that there are quite a number of Indians—who think it is all right to go up to Fort Supply, and I have always been at a loss how it was expected that an Indian was to understand an imaginary boundary line, a meridian, and parallels. Stone Calf and Little Raven both came to me and asked for a pass to go to Fort Supply. I gave them both a pass. He went up to bury his son, who had just been murdered—Little Robe—I believe or believed to be murdered, and to visit their friends at Supply, there being a number of scouts enlisted to go to Supply. Both of these chiefs returned and gave me their passes within the time. I have them on file. But it is utterly impossible to hold Indians on a reservation until you localize them. I have a force distributed for that purpose, and they have, it is found, a difficult duty. I know nothing about it, but, judging from reports, that some did go beyond the limits of the Territory into the Panhandle of Texas. They went into No Man's Land.

Question. Now, as to leasing, whether the body of Indians would object to the leasing of lands on terms favorable to themselves?

Answer. In my opinion they would object to the leasing of the lands. I understand that 90 per cent. of these Indians acquiesced to the leasing of their lands at 2 cents an acre per annum, and that 90 per cent. nearly received the payments that were made from time to time. I called a council soon after I took charge, and I found that some of the most prominent Indians whose names are to the lease got up in the council and "egged back," to use a Western expression. They would not sign, saying they were glad that all of these cattlemen had to go and leave the Territory and the reservation; that they rejoiced. So it would be impossible for me to say what these Indians would do in regard to the leasing of their lands.

Question. Did they seem to be opposed to leasing any portion of their lands on account of the low price, or did they seem to be opposed to any form of alienation for the time?

Answer. I understood that a great many found fault with the low rates. As soon as the smart white men who are around could post them, I understood that they felt that it was not enough. I do not think the Indians ever for a moment thought that there was to be any alienation of this land, but I am pretty sure that that suspicion came into his mind when the Lieutenant-General of the Army and others who had authority came here—that is, that they felt that the ten-year lease might be a permanent one in some way or other, and that tended to excite them still more. Of course, if they felt that was the entering wedge to take away their lands from them, they would be opposed to another lease. I do not think that a man would have any difficulty in going to the Indians and giving him \$100 to turn his cattle out upon his place. He could do that very well.

Question. There had been cattle, you stated, on this reservation prior to this lease?

Answer. I understand that great portions of this reservation was grazed over by cattle which belonged to parties outside the reservation, for which the Indians received nothing except what these parties were willing to give them.

Question (by Mr. RYAN). Now, I would like you, Captain Lee, to state in your own way, what plan, if any, you would suggest, that would most speedily bring the Indians on this reservation to a condition of self-support?

Answer. That is a question that involves the whole Indian business. I cannot consider myself competent to go over the whole ground. I will give you my plan; it is another man's plan, but what to me and to others with whom I have been associated with in this Indian business, have considered as a full and practical solution of it, I will speak of the Indians right in this reservation. Take from one hundred to two hundred families, and colonize them on the best parts of the reservation for agriculture and cattle raising, where the two can be found combined, and put each colony under an efficient, practical, and honest worker who will pull off his coat, and roll up his sleeves, and who will get right down with his hands and show them how to do it. Give him a little farm and a house, give him a reasonably good salary, let him have a 100 acres of grazing ground, and 80 acres to raise the necessaries of life for himself and family, put a small blacksmith-shop there—and there ought to be a man who can sharpen a plow, put a few tools there, give him a light wagon and two mules, six yoke of oxen, a good covered wagon, a house for his seeds and implements, and fence in a place for a cattle range, with wire fence. Make it strong, but do not make it too large, issue this cattle or stock to them, and put a brand on them, and not allow an Indian to touch one of these cattle, for sale or slaughter, and give them the increase of the cattle, and for every head they raise, give them credit for it, so that he would feel in becoming independent, it was a gain instead of a loss. And let them open out their little farms, start them at 320 acres apiece, which could be done, and have the Indian cultivate a portion of it, mark them out, and let them have pasturage for this herd of cattle. Have three or four policemen who could protect these people. They should be strong enough to protect themselves. And then have all these apprentices, these boys that came back from Carlisle, put there to work out the problem with them, and let this Indian agent go there occasionally and supervise and see to the Indians. You do not need any vast clerical ability there. Send that man what he needs, plenty of plows and seed, in time for him to do the work. You can locate a colony of this kind 45 miles west. There is now a colony at Cantonment, practically that has begun there. It is now in full operation; and there is another one that can be established. There can be another one at the agency, and another one over on Salt Creek, that is near Cherokee Strip, 45 miles northw. st. of here. Let these Indians come in and agree that they will go in together, and bring them in and see how many will go in together. Let them have some plan and talk it over and understand that it is for their benefit, and then realizing very soon that the places upon which they live will be their own, with their horses and cattle, and they will stay here. Give them a man who stays there and watches and sees to them, that is the first step to be taken. Then, when the Indian raises his corn, let him bring it into the agency here, and let the Government or the Department buy his corn

that is needed for these animals, which will give them money to buy food for themselves and children, give him some farming implements or something of that kind, so that he realizes that in his industry he is losing nothing, but that he is gaining all the while. Let him raise his wheat. Sow wheat around the agency. There is a threshing machine. Authorize threshing machines to be used. You can buy their corn at 50 cents per bushel, and it costs 56 cents per bushel to get it from Caldwell down here, a cent a pound. The schools, of course, could be kept going; and require of this people that when they are located there, their children of school age, that the families shall be represented in school, unless there is some obstacle in the way. I do not believe that every child should be taken away; it breaks them up terribly in their feelings, it wears on them. There are some of the Indians here who are starting to raise crops, and are becoming half way self-supporting, and if he realizes that when he is told that the Government will reduce his supplies as fast as he progresses, that he is to be cut off from his supplies. As a very noted chief once told the Commissioner of Indian Affairs, that since the Government had promised to support them until they became self-supporting, they proposed that that period should last forever, because the incentive to become self-supporting is not there. And you let the Indian understand that he who raises the best crop, or those who raise the best ten crops, let them have a reward; give them something, a corn-sheller or something of that sort, so that the roving Indian does not receive from the Government any more aid than the industrious Indian. You will have an element among these Indians, who may have to be punished and arrested. The other is disposed to do right; he is disposed to work. Now the Government feeds one at a great expense and when the time arrives and he gets ready to say there is nothing more for your support, and that is when a great majority of these Indians become self-supporting, I would want to make it plain that the Government is not going to neglect the industrious Indian for the bad Indian who wont work. That is about my plan, the only plan that I can see that can be worked on this reservation, and it requires a very wise man to attend to it and carry it out, and these settlements they ought to be large enough to take care of themselves. They do not want to be too small, for they would fall to pieces.

Question. Would you give them these lands in severalty?

Answer. Yes, sir; I would give him the land, and a paper to show him that it is to be his.

Question. So that he would have assurance that the land could not be taken away by any earthly power?

Answer. That is it exactly. There are some Indians who would not understand the idea of land in severalty. I have understood that one Indian's idea was to go on the highest hill, and all that was in sight he would claim. Another claimed all the timber up and down the river for 5 or 6 miles.

Question. What would you do with the balance?

Answer. I would endeavor to locate the balance of them so they would occupy a better portion of this reservation.

Question. Have you been in the extreme western part?

Answer. I have been out where I have spoken of. I have been there with the exception of one. I would take a radius from here, so as to take in the portion of the lands they have, so that if the Indians did move into Oklahoma it would be possibly the best for them. If these Indians are going into cattle raising, and they had a good manager, they could raise immense herds.

Question. Has not your plan this objection, which you have already intimated, that of course a portion of them will not work, and a portion of them will? The Government treats them both alike. Now, what incentive has the Indian to work under such circumstances, when he gets his support from the Government, and knows that when he becomes self-supporting that he has got to work, and as long as he does not work the Government has got to feed him?

Answer. I would first locate him and start him, and within reasonably short time it could be determined what per cent. of Government aid should be withdrawn from that Indian, in connection with others. I do not see any other solution of that.

Question. Then you would find it necessary to employ force to keep the idle element in subordination?

Answer. That is the only way that element ever has been or ever will be kept under. There is nothing that will reach it. There always will be at the agency an element among these Indians of greater or less number depending upon the general progress. There has always been an opposition element there.

Question. Let me ask you this question, What do you think will be the effect upon the Indian of assigning him his lands in severalty, and give him an absolute title without the power of alienation, for a certain number of years, and say 320 acres of good land to the heads of a family, with authority, for instance, to lease one-half of that for a share of the soil products, for a limited period, say for five years at a time, sell the surplus lands for what they are worth, the proceeds to constitute a perma-

ment fund, the interest upon which might be used by the Government for the purpose of their education and to furnish them with implements for farming and such skilled labor as they might need upon their farms; opening up their surplus lands to settlement by white people and withdrawing after a limited period, say four or five years, all food supplies for the Indians as far as the Government is concerned? What would you say of the effect of such a policy upon the Indians of this reservation?

Answer. I think it a good policy; would be in a great many cases, with the exception of leasing half of his 320 acres to a white man for the reason that the Indian would camp upon the other half, and wait for a share of the crops which the white man raised. I believe that would be the result with large numbers of them.

Question. Still if he would wait for it, he would wait for that which would support him?

Answer. Yes, sir; he would not be encouraged in that, except possibly by seeing what the white man was doing, and there are a few of them who would take hold and do well with it, perhaps a larger part would not. Their contact with the white man would be injurious. Quite a number of the white men who get in here leave very unfavorable marks behind them. I have endeavored to keep out a certain element of that kind. I try, when I get a white man, to have one who would set a good example.

Question. You have referred to those who would lease. You do not pretend to say that the only class of white people who would come and settle upon these surplus lands to make homes for themselves and families would be a bad class of people?

Answer. Not by any means. It is only those who would lease this 160 acres; they would belong to that class that would be injurious to the Indian ultimately by contact, as I have observed that is the case generally.

Question. Let me ask you whether, if, when the white man leased the 160 acres for the purpose of agriculture, one-half portion of the products of the soil going to pay the rent, would it not be likely to secure a good class of men to rent under such circumstances?

Answer. I think possibly it might after the surplus lands were all taken up.

Question. The surplus lands would be apt to be taken up before the lands would rent?

Answer. Yes, sir.

Question. Let me ask you whether the presence of thrifty white settlers among the Indians, producing such crops as this land will produce, would not have the effect to encourage the Indians in prosecuting the same industry?

Answer. I think it would.

Question. Let me ask you whether the plan I have suggested would not likely give considerable employment in agriculture to young men among the Indians for the purpose of planting, plowing, and cutting corn, husking corn, and all such work that was naturally done with the farmer?

Answer. That all might work out to a good advantage with the Indian, but there would be a great many difficulties that would arise in regard to these lands with the Indians. They would not find any neighbors who would not be willing to lease their lands. There would be complaints on the part of the Indians, and a great deal of trouble and complication and dissatisfaction. If the Indian could clearly understand the business it would be all right. Somebody would go to the Indian and would tell him, "the whites are being located here, with a view to getting all of your country; don't you see they have got half of it," and the Indians would believe that and all of the power of the words of the Government to the contrary notwithstanding. There would be dissatisfaction and trouble otherwise; a man's horses and mules would be stolen and interfered with. A plan of that kind I do not think would result for the benefit of the Indian.

Question. What do you say of the plan suggested omitting that portion in reference to the leasing of the 160 acres?

Answer. Well, I would say after the Indian would be provided for, and after he has set apart for him a large tract of land, enough to make him rich, and has been instructed and shown the way in a practical manner—after that is done it is simply a question of policy in regard to the Government whether this land should be laid waste and nothing upon it, and I do not wish to say that I am willing that half of it should be sold.

Question. I suggested a plan and want your judgment as to what the effect would be upon the Indian to give him his lands, 160 to 300 acres, enough for his support. You give him absolute title to it, except that he does not have the power of alienation for a limited number of years. You take the surplus lands and sell them for what they are worth, the proceeds of this land to constitute a permanent fund, the interest of which is to be used, as far as may be necessary to educate their children, and to furnish such implements of husbandry as may be needed for the Indian, to give him such support in the way of subsistence and clothing as may be absolutely needed, for a limited number of years; say four, five, six, or seven, or eight years; fix the limit

somewhere; open the surplus lands to white settlement. What do you say as to such a policy, as to its effects upon the Indians?

Answer. I say it is a good policy, of course. It has seemed, to my mind, with reference to the Indians' right on this reservation, and all other Indians on reservations in this Territory.

Question. I suppose what would be good for the Indians on this reservation and in this Territory would be good for most Indians elsewhere?

Answer. I did not understand, of course, in answering that question with reference to the Indians on this reservation.

Question. I only ask for your judgment on this reservation—the location on the reservation south of the Cherokee strip—whether it would be good policy?

Answer. Of course I want to look at these Indians; I want to answer that question with reference to the Indians on this reservation. If you are going to have them engage in cattle-raising you want set apart a certain area for pasture. You want to give an Indian his farm of 320 acres, with a view to divide the land among his children.

Question. No, sir; I would give his children land too.

Answer. I do not understand where the surplus is for the children?

Question. You give the head of family 160 acres, give the wife 80 acres, and each child eight, 80 acres, and there would be a large surplus even in this reservation, would there not?

Answer. There certainly would.

Question. This reservation has an area of about 4,000,000 acres, and that would give about 1,000 acres to every man, woman, and child?

Answer. Of course there are certain portions of it that is practically useless for agriculture, but the great bulk of the land on this reservation is good; possibly the uplands, they tell me, are not good, but I say they are productive of grass, and there would be good crops. But I want to answer this question that your policy would be all right with reference to a large number of Indians that are disposed to take hold of agriculture, and there may be an element here, and there is such on this reservation, who say they won't farm and won't locate, and of course they would have to be located by force on these lands.

Question. Then how are you going to set the land apart in severalty?

Answer. I would take all of these Indians that are industrious, I would give them their lands in severalty; that is, those who would make some improvement on their lands in severalty. I do not see any good in giving lands in severalty unless the Government will take a force and make him locate there.

Question. Would you allow any considerable number of Indians on this reservation to refuse to take their lands that way; in severalty, with an absolute title of the character I have described?

Answer. I do not believe that there is any Indian who would refuse to take his land. I was speaking of the difficulty of having him locate on that land and confining him there. You would have to have a force to confine him there.

Question. Would it require any more force to keep an Indian there, than it does now to keep him on the reservation?

Answer. I do not know that it would, and the force employed does not keep the Indian on his reservation. Well, I can show you complaints right in that drawer of Indians being off the reservation within sixty days.

Question. That happens occasionally?

Answer. Yes, sir.

Question. Let me ask you this question, whether there would be any more expense incurred in teaching him agriculture on his own land, set apart to him in severalty, than we now incur in teaching him industry on lands held in common?

Answer. I will answer that question by saying this, that there would be and must necessarily be more expense in teaching the Indians on lands in severalty than in teaching him on lands held in common; and I would add to that that teaching him in common is not teaching him at all. They simply move from place to place; the fences are torn down and away they go. It looks to me that undertaking to teach an Indian in common, that the Indian has no idea that this is his place, and he has little encouragement to learn agriculture in common, very little indeed.

Question. The greatest possible inducement would be to give him his lands in severalty?

Answer. Yes, that is exactly it.

Question (by Mr. CANNON). Captain, you were not here prior to the 23d of July, on the reservation?

Answer. No, sir; I was not here until the 27th.

Question. What you said about the lease of lands prior to that time was from hearsay merely?

Answer. Entirely.

Question. There is about 4,000,000 acres of this land on the reservation, I believe?

Answer. It is something over 3,500,000 acres.

Question. The lease of this land yielded from \$70,000 to \$80,000 to these Indians, I understand?

Answer. Yes, sir.

Question. These lands are now practically non-productive?

Answer. Yes, sir.

Question. And they are not being used for agriculture or grazing?

Answer. No, except for Indian ponies.

Question. Practically that amounts to nothing?

Answer. Yes, sir.

Question. So that the grass is not consumed, except by the ponies and the fire?

Answer. Yes, sir.

Question. Nor is there any present opposition by the Indians to these lands being used?

Answer. There is not, except in colonizing.

Question. And if all the adults and their wives, and all the papooses, both Cheyenne and Arapaho of this reservation, were to till these lands, you think that each one would have 1,000 acres?

Answer. In the neighborhood of 1,000 acres, yes.

Question. Still the Government supports these Indians?

Answer. Yes, almost entirely.

Question (by Mr. HOLMAN). Are these contract farmers practical farmers?

Answer. Yes, sir.

Question. Do they understand the language of the two tribes?

Answer. No, sir; they do not understand the language, except what they learn of the sign language. One is a practical farmer. He is up the river now sowing wheat on Indian ground. The other is a practical farmer. He has built 5 miles of fence for cattle for winter issue for the Indians. The other one, I have had no experience with him in farming, as he was something of a sawyer, and he has been employed at the mill, and I have written and sent for an additional farmer, but I understand he supervises some farming about the agency. It is impossible for three farmers to properly instruct four or five hundred Indian families in farming, unless the families were colonized in some way. We have to get them under immediate supervision to the best advantage.

Question (by Mr. RYAN). In that case each colony should have its own farmer?

Answer. Yes; I would have a farmer in each, and boys should be there to do a little carpentering work and sharpen plows.

Question (by Mr. HOLMAN). Do you think that any permanent good could be accomplished until these lands were held in severalty?

Answer. Well, there is permanent good in getting an Indian to plow his ground and plant his corn, so for if the Indian gets a good crop he is on the right road; in that way it does considerable good; as I before remarked, that his tending land in common, that he may move to-morrow or next day, and that it makes it in nature very discouraging, and it means but little. Still it is a better thing that there be some one to instruct them, and it is better to farm in common than to do nothing at all.

Question. Have you had any experience of planting in the same community with whites and Indians, and the two tribes now on the reservation?

Answer. No, sir; I have not seen any except on a limited scale; that was among the Sioux. I have seen no considerable number of white men brought in contact, as I understand the case in some parts of the Indian Territory.

Question (by Mr. RYAN). In your judgment ought the farmers to be selected by the Department or by the agent?

Answer. I should say that the agent should select the farmers for his agency, for he cannot be held responsible for the results.

Question (by Mr. HOLMAN). Ought he to understand the Indian language?

Answer. It would be much better to understand the Indian language; to acquire enough to show these people it would be better to educate the Indian and to get them to understand English, and let them get the names of the articles; a great many of them get that, and pick it up of necessity, and of course the men can pick up the sign language and communicate with regard to these matters.

MR. A. A. WHITING.

Question (by Mr. HOLMAN). Please state your name and your official position.

Answer. I am superintendent of the Cheyenne schools at Caddo Springs, near Darlington.

Question. Please state how long you have been connected with Indian education and what progress has been made among the pupils of your school during your connection with it.

Answer. I was in charge of the Quapaw schools south of Baxter Springs, in Kansas. I resigned at the end of that time and was out of service for a period of eight months, when I took the position here as superintendent of the Cheyenne schools, under Agent Dyer. I came here a year ago last summer and have remained since. The children have made a slow and steady progress under my charge. It is not as rapid as it is in white schools. The greatest thing in the way of their advance has usually been being absent from school. Children would come for a week, a month, or two months, or three months. Their parents would take them home for some reason or other and they would promise to return them in a few days, and it would run into weeks or months before they would return. That was a great disadvantage to the teachers and children. They lose their ambition. When they came in they would have to go back again, and it would be hard to keep up with their class, and it has been an objectional feature in the school, and on that account the progress has been slow. We are using vigorous measures to keep the children in school. We resort even to methods of punishment. Are having a good success at present. I do not know how long it will last.

Question. If the measures resorted to have been effectual in inducing the children to remain in school, what is your judgment as to which is the better policy as to the effects upon the pupil, as well as the parents and Indians generally, and educating the children on the reservation or remote from the reservation.

Answer. In my opinion the children who go to State schools make a far better progress than those who remain on the reservation. They are removed from the evil influences of the tribe, and after they have been away from the school a certain length of time it takes about two months for them to get back where they started from after their return to the reservation; but the influence is lost here amongst those Indians; they are bound to succumb sooner or later. I think that if the children could be taken to the Northern schools and kept there from three to five years, and after that if they could be induced to settle down in the States and follow a trade that they had learned, and forsaken this country until a majority of the people (the Indians) were in favor of civilization, they could safely come back and take land and live among them. Under the present circumstances it is impossible; education is almost thrown away, at schools remote or at the agency schools. As soon as they leave the school they invariably go back. After a boy returns from Carlisle or Lawrence, or anywhere else, he is ridiculed by the worst element among the Indians; they laugh at him for the changes that come over him. He feels a good deal like our whites, and he has got to do something to redeem himself. The information or education he has taken makes him a little smarter or shrewder, and, consequently, if there is any mischief he is bound to be the leader.

Question. He has the greater capacity?

Answer. Yes, sir; he has the greater capacity.

Question. Has not the education of the children in Indian communities some humanizing influence over the Indians themselves?

Answer. Yes, sir; it has a good effect. Over those who have children in the school their influence is quite extended. I have seen progress in the last fifteen months in the adult Indians who keep their children in school.

Question. Then, if I understand you correctly as to the effects upon Indians generally and elsewhere of the pupils, the results are more beneficial where the child has been educated within the reach of the parents?

Answer. While this is the case, they are very rare. I know of one case in this Cheyenne school that I would speak of in this manner, to say that they have been so affected on account of their children, and who have adopted citizen's clothing since I have been here. This has occurred in two instances since I have been here. I have known so many who have returned from school that have adopted the blanket that it would far outbalance them.

Question. I would ask you, where a child is educated on the reservation, so there is no serious shock to him in coming back to his tribe, and no great material difference between the tribes and those which he had constant association, whether in such cases the education of the child on the reservation has not a humanizing effect upon the Indians generally in observing the progress made by the children from time to time in his education, and the interest the parent may take in the progress of the child from day to day and from year to year?

Answer. It may have a good effect on the Indian, but as far as being interested in

the progress of the child, he is not interested at all beyond what the child eats and the clothes that he wears; that I have been able to see.

Question. What is your experience as to the proportion of Indians who returned from remote schools, who do not obtain Government employment or occupations in some respect under the Government, being unable to support themselves in their civilized habits?

Answer. One hundred per cent. of those who return to the reservation and do not obtain Government employment.

Question. They go back to the condition of their tribe?

Answer. Yes, sir.

E. O. NOBLE.

Question (by Judge HOLMAN). Please state your name and official position.

Answer. E. O. Noble, superintendent of the Arapaho school at the Darlington Agency.

Question. Please state the length of time you have been connected with the education of Indian children and the progress that has been made by the pupils under your charge since you have had connection with the Arapaho school of which you are now superintendent.

Answer. I came here the 1st of July, 1885; and permit me to say right here that the development of the Indian children's mind is the same as development of the white child's mind; the only difference is this: your children in Washington have been surrounded with more objects; they have consequently more conceptions when they enter school, and have done more thinking than these Indians, and the process must begin lower down in infancy, and must be necessarily slower; but I must say, as I have watched the growth and development of minds here, that it is marvelous. The same methods that are more successful with the white child are the most successful with the Indian child.

Question. And have these children done pretty well?

Answer. Yes; the children have done all that could be expected of them. I am sure the teachers ought to talk Arapaho and also thoroughly understand the sign language. It is marvelous, and it is universal among the Indians. To see them come from these different tribes in this reservation, and sit at their medicine, and listen to them talking with their signs, a dozen different tribes, and have laughed and gestured as much as you gentlemen do. Now, back to the school: Example is everything before these children. It is just the same with these as with the white children. I believe that no teacher can go before a school of white children and deceive them by his character; and it seems with these Indian children that you cannot put any teacher in any one of these schools without these Indian children recognizing the true character of that teacher; and hence right there is one of the failures. I have studied the whole Indian school question pretty completely before I came here. I discovered that one of the principal failures of results was that many of our scholars had never had any aim in view. I found this to be true when I came here. I asked the teacher to make out a syllabus of the work that they ought to do this year, and not one of them could do it, and some of them had been teachers in the Indian school for five years. No teacher that is recognized as a teacher in your public schools but who can, in the course of nine hours, give a syllabus of the year's work, roughly, but they honestly said, some of them, "I can't."

Question. Upon the whole, has your school done pretty well?

Answer. It has done well. We are now preparing a syllabus for the work. That should be established the same as in our graded schools. Every teacher knows what is expected every month, and if it is not accomplished within a month we want to know why.

Question. You had not taught in Indian schools until you came here?

Answer. Not in Indian schools. I have been superintendent of schools.

Question. Where, in your judgment, should Indian schools be located—among the people, with a view to affect the Indians, or remote and away from their settlements, as regards the influence upon the child?

Answer. Of course, if you take him away his surroundings have a more civilizing influence, and his growth is more rapid; and when we look upon it as regards the relations of the child, then comes in another side of the question; and it is my candid opinion that home is the place to educate the children—just as near as you can. If you have a boy to send to college do not send him a long ways off.

Question (by Mr. RYAN). Mr. Whiting was of the opinion that whether educated on the reservation or in the States in the midst of civilization, when they returned to their tribes they relapsed into their original barbarous condition, unless employed by the Government in some capacity. Please state your opinion in regard to that.

Answer. I think the Doctor's long experience and observation in Indian affairs would be better than mine.

CAPT. WILLIAM E. DOUGHERTY.

FORT GRANT, A. T.

Question. Please state your name and position.

Answer. William E. Dougherty, captain of the First United States Infantry.

Question. Will you please state what time the agency of San Carlos was established on the Gila River?

Answer. I do not know definitely; I think the last part of 1874 or the first part of 1875.

Question. What Indians were concentrated at that point in the first instance, and from what section, if not local, to the immediate vicinity of the present site of the San Carlos Agency were they drawn?

Answer. The San Carlos bands of Tonto Indians were camped about there at that time. Some other Tontoes were brought down from the northern part of Arizona, at a place called Dead Creek. The Mojaves were brought in from some other place, I don't know just where. There was a little band under a chief named Chimovoyasell. These Indians were roaming everywhere, and went through the mountains, and at time that Captain Overton of the Sixth Cavalry was sent out and had a fight, and brought them in.

Question. What was done with them?

Answer. They came as far as the agency and were added to the tribes there. Then they brought this part of them up to the subagency at Fort Apache, and brought down the White Mountain Apache.

Question. Distance of 90 miles?

Answer. Sixty-five miles, the way they came from Cibicue Creek; they were all removed to San Carlos Agency, about which time the Warm Spring Indians, with whom the Chiricahua Indians were living, were brought to Ajocaliente, New Mexico.

Question. Above Las Vegas?

Answer. No, sir; there are two springs. The Ajocaliente I mean are down in New Mexico; that is all I know of the removal of the Indians to the San Carlos Agency.

Question. The Apaches from White Mountains remained how long at San Carlos?

Answer. They did not remain at the place all the time; they went to get their rations; they remained there perhaps a month; but the major part went back to the White Mountains, but came weekly and got rations. They were considered a part of the agency to about last May two years ago.

Question. What then occurred?

Answer. They got permission from General Crook to move away, and supported themselves from the use of the country and paddled their own canoe.

Question. They established themselves and began in that place?

Answer. Yes; they established some water-ways and ditches in the White Mountains.

Question. And are they there yet?

Answer. Yes, sir.

Question. What is your opinion as to how they are doing?

Answer. I gave them some seed, and General Schofield sent them 150 head of cattle, which he said was all he could spare from the fund they had. We got a great many small seed. I gave them 8,000 pounds of corn, and we loaned them implements and gave them a man to assist them and show them how to farm. They raised a very good crop; they turned in a good many things to buy flour and stuff of that kind; I do not remember the figures, but quite a large body of products. They put in 1,000,000 pounds of hay at Fort Apache, so that with what they raised and what they were furnished by the quartermaster they were very comfortable. They raised a very good crop last year.

Question. As to their numbers?

Answer. I counted them every week, and the last account was 1,647 men, women, and children; a few came after that.

Question. What do you understand to be the condition of the White Mountain Apaches?

Answer. It is not quite as prosperous as last year, for the reason that this disturbance has stopped work to a great extent. A great tract of land in the borders of the post was speedily abandoned, and the Indians came to the post. They did not do a thing for four or five weeks, but they resumed work later on, but did not get in anything like the crop they had before.

Question. They are all good Indians?

Answer. There are vagabonds and rascals among them, like among the whites. There were about twenty men that are bad characters among them.

Question. They are now living without support from the Government?

Answer. No, sir; they have not had any support for three years.

Question. What portion of the San Carlos Agency Indians have been implicated in the late disturbance?

Answer. None of the Indians attached to the San Carlos Agency, that I know of. I heard there were one or two men that went out stealing horses with the Chiricahuas.

Question. They belong to the San Carlos Indians?

Answer. Yes. I do not know whether they stole or not; I heard it. They got the horses from a freighter right up the valley here.

Question. Did I understand you, Captain, that none of these Indians, in connection with the San Carlos Agency, were connected with the present disturbance?

Answer. Not that I know of.

Question. Where do those Indians belong?

Answer. They belong to Fort Apache. These Indians were brought back by General Crook from Mexico, and were held as prisoners at Fort Apache.

Question. After these prisoners were brought back by General Crook, and held as prisoners at Fort Apache, were they kept under the shelter of the fort?

Answer. They did not go to the fort. He brought them to the neighborhood generally, and camped them there.

Question. At San Carlos?

Answer. Yes, sir; he brought them up fall before last. He came in July, and some came in afterwards. I think the very last ones came in last May, about the 14th or 15th, but the whole band was in before they came with the general, and they camped on the Gila, 5 miles above the agency, and remained there till fall, and had no connection with the agency, and were supplied by General Crook's supply officer.

Question. By the military alone?

Answer. Yes, sir; they have moved up to Turkey Creek, a little mountain stream, some miles from Fort Apache, and remained up there until last fall. Their supplies were received at Fort Apache, and there was, I think, a special detail to issue to them, and that they might be near their supplies. The location was more suitable, and they could do some work there, and they did do some work there.

Question. What were their numbers?

Answer. Four hundred and twenty-six men, women, and children. Then there were fourteen on June 26 just as I left Fort Apache.

Question. I understood you that all Indians of this San Carlos Agency and the White Mountain Reservation, and those that were engaged in the late disturbance, were confined to the Indians under the control of the military at Fort Apache?

Answer. They were at Fort Apache to be nearer their supplies.

Question. Of the military?

Answer. No, sir; not exactly that way.

Question. When you say "the military" you must mean, of course, the military at the post, at the head of which is the commanding officer?

Answer. They had nothing to do with the Indians whatever; they were under the special supervision of the officer. He had no practical supervision over them at all, if they did not want to go away.

Question. Their rations were supplied from the military commissary?

Answer. No, sir.

Question. The other Indians of that reservation, besides those you have now spoken of, were they to any extent engaged in that disturbance?

Answer. They had no connection nor any sympathy with it, in the least in the world; it was entirely confined to that body of men who went out, numbering forty-two.

Question. What time did they leave the reservation?

Answer. They left their camp near the post on Sunday, May the 17th, 1885, and in the evening about sundown they started for Mexico; they shot at the herder who was out there, and that was the first definite news when he came in and told that he had been shot at. We never knew they were going out until he told us.

Question. Did any women and children go with them?

Answer. Fifty or sixty women and children went with them, and thirty-four men and eight boys.

Question. The other of these Indians, substantially prisoners, remained there still?

Answer. Yes, sir.

Question. What number among the San Carlos Reservation Indians, besides the White Mountain Apaches, who are not receiving rations from the agency, and what progress are they making in agriculture?

Answer. I am not able to answer that question. I have not seen them for a couple of years. They were doing pretty well then, and they made a good crop last year.

Question. That was on the Gila River?

Answer. Yes, sir; and principally on the San Carlos.

Question. And during all this trouble all the Indians at the agency, and also the White Mountain Apaches, have been peaceable and quiet.

Answer. Never have been more so; perfectly peaceable and quiet. I would just as soon go among the White Mountain Apaches as down among the people at Wilcox. That is to say, that I have that much confidence in them. They are perfectly peaceable.

ble. If an Indian were to violate a law, and it was necessary to punish him for it, and if some of the relatives were to come along, they would kill you. You can never tell anything about that unless they have a pressure on them.

Question. Are there any schools on the San Carlos Reservation?

Answer. No, sir; never have been. I think the agent had a schoolmaster there, but I do not know whether he had any school there or not.

Question. Who was he?

Answer. The Indian agent.

Question. Were there any missions there established by any of the religious denominations?

Answer. No, sir; the Catholic priest at San Joe, over on the Colorado River, comes over among the White Mountain Indians now and then. He told me he never was at the agency. Some of them are Catholics. The priest goes over and talks to them; he speaks their language. Most of the White Mountain Indians speak Spanish.

Question. What portion of the reservation is adapted to agriculture?

Answer. The White Mountain country entirely. There is the Gila River and the San Carlos. The valleys of those two rivers are adapted to agriculture. A portion of the San Carlos only are available for agriculture; that is about the agency. There is about 300 acres of that land has been under cultivation.

Question. How much is there that can be cultivated and has been cultivated?

Answer. The east fork of the White Mountain River and the White Mountain River unite at Fort Apache, and one runs directly east and south of east and a little north of east. All this country has been cultivated, and I suppose last year the Indians cultivated 1,500 acres.

Question. How many Indians are there?

Answer. I never paid any attention; I could not tell you.

Question. These are self-supporting Indians?

Answer. Yes, sir; and on the North Fork of the White Mountain River, 8 or 9 miles above the pass, there is a valley containing perhaps 5,000 acres of very fine arable lands, and the most part of that land was cultivated years ago. I was hunting over there, and there was only about 100 acres being cultivated there, and it has not been cultivated since I was over there. West of Fort Apache is a mountain stream, the Carrizzo Creek. About a year ago I went out to see how the Indians were getting along. I found they had about 300 acres in large and small parts. The largest field was about 35 acres, under the management of a man named Sanchez. They had pretty near 100 acres under cultivation. There was about and on that creek 4,000 acres suitable for cultivation. West of the Cibicu Creek is a very beautiful country, and it is available for the Indians. I would not be able to say how many acres, but there is enough for the White Mountain Apaches and more too—perhaps 2,000 or 3,000 acres, and perhaps not so much. I have not been out for two years. They have at Forest Dale, about 30 miles from Fort Apache, there is a tribe on Carrizzo Creek; they have 100 or 200 acres under cultivation, and plows and harrows. They are White Mountain Apaches.

Question. Is there some more land that can be cultivated?

Answer. There is just enough for that band.

Question. There is enough land in that portion of the reservation to supply all the Indians that are now in the White Mountain country?

Answer. Yes, sir; if the lands were surveyed off in legal subdivisions, as white people are placed; but the way they have of cultivating there is not enough land up there anywhere. A number of these people will go out and select a strip of the finest land, perhaps where there are a half a dozen, and if there is any dispute they settle it with horses and guns or something or other. He cultivates it for, perhaps, this year, and may be next year, perhaps, it is divided transversely and they cut new acequias.

Question. All the lands require irrigation for raising a crop of any kind?

Answer. Well, in the White Mountain country very little irrigation is necessary, but it is necessary to start the crops. By the 1st of July it rains every day, but on the Gila River it is very dry.

Question. Are the products of the whole lands that are cultivated and can be cultivated sufficient to supply the Indians on the reservation?

Answer. Yes, sir; and much more—that is, provided they are located regularly.

Question. Will not the lands in the vicinity supply farming lands for all the Indians?

Answer. Yes, sir.

Question. What is your estimate of the whole number of Indians belonging to this reservation?

Answer. Forty-six hundred; including the Chiricahuas there are five thousand.

Question. Is there understood to be coal or other mineral lands in that reservation?

Answer. Yes, sir; there is coal on Deer Creek and up the Gila; there is a coal vein 8 miles in length and 4 or 5 in breadth, 14 miles from the agency. I have never been

there, but I have seen some of the coal; there is coal in the White Mountain country at the head of Carrizzo Creek, near 30 miles northwest of Fort Apache, near the northern boundary line of the reservation. A bed of coal can be found on Crow Creek. I know a field up there 17 miles from the pass, 2 miles off the Holbrook road. It is good coal; I suppose that it is; I never saw it tried.

Question. Have any of these claims been worked to any extent?

Answer. Yes; there have been exploring parties there.

Question. In regard to other minerals, what is the extent, if any, of them, and what are the rumors touching other minerals within the limits of the reservation?

Answer. There is minerals to be found within the reservation. There is two leads in the neighborhood of Ash Creek.

Question. What kind?

Answer. Silver. I took some of the ore and sent it to Tucson. I knocked off a piece off the ledge and sent it over and it was assayed.

Question. Has there been a large number of prospectors over the reservation?

Answer. No, sir; none at all. I understood that this coal near San Carlos had been located.

Question. This tract is within the limit of the reservation?

Answer. Yes, sir; the prospectors have been through the White Mountain country, and they never gave any account of any successful finds.

Question. To what extent are coal mines found in the reservation?

Answer. There are a number on the north and south side extending along near the line, and close up to the line, and near the line of the Holbrook road. There are some settlements of white people and some very large ranches. One farm, Cole and Huning, have about 10,000 head of cattle; they are the largest cattle raisers up there. There are several hundred horses farther on near the Atlantic and Pacific Railroad. The whole country is substantially settled from near the boundary to the Atlantic and Pacific.

Question. How on the west?

Answer. The country west is mountainous and rough. There is a place called Pleasant Valley that is extensively settled. There are some ranches there, but I do not know how many.

Question. What about the other side of the reservation?

Answer. On the east side there are several large ranches near Coal Creek, and that country is settled a good deal; and further on east, to the road on the Little Colorado, it is settled.

Question. What on the south?

Answer. You will see most of it to-morrow; it is an upland country. There are cattle ranches on it. Mr. Norton and partner have several thousand head of cattle on it; and there are two small ranches. That cañon is just west of here. There is some land on San Pedro River that is settled up, and beyond are the mineral industries. The Silver King mine is there, and there are several mining towns along the southern borders of the reservation. You will find settlers along the Celicia Valley to Florence.

Question. Then the country around the San Carlos Reservation on all sides is in a large degree already settled?

Answer. Yes, sir; especially on the north and east.

Question. Are these Indians employed in any manner in the transportation of supplies for the use of the Indians and the military post?

Answer. No, sir.

Question. Are they engaged in anything except farming?

Answer. No, sir; they have not any means themselves; they would be willing if they had any, in fact, I know. They told me they would bring the wood in there if they had wagons.

Question. Have they no wagons?

Answer. No, and but few farming implements. They have a few hoes that the Government gave them, and a few that were given them by the military.

Question. Are any other implements of industry furnished them?

Answer. None that I know of; they buy sickles to cut grass.

Question. What is the whole number of Indians within the limits of the reservation who are entitled to draw rations?

Answer. They are all entitled to draw rations.

Question. How many do not draw rations?

Answer. There are from 1,700 to 1,800 White Mountain Apaches, and 430 who get their supplies from the military department. The Pedro band are Mountain Apaches; there are only seventy of them.

Question. But you embrace the others in the White Mountain Apaches?

Answer. Yes, sir.

Question. What is the character of the reservation that is adapted to agriculture and grazing?

Answer. It is very fine; it is the finest in the world, I think.

Question. Are there any of these Indians or any large portion of them very local in their attachments?

Answer. Yes; I think they are quite attached, especially to the region of the reservation. Some of the bands remain in the same neighborhood all the time, although they do not remain on the same farm; they have portions in the White Mountain districts to which they are very much attached.

Question. Take the Indians of the country who are entitled to draw rations and do not draw rations, do they seem particularly attached to the reservation?

Answer. There are no other who do not draw rations except the White Mountain Apaches.

Question. Leaving out those who do not draw rations and are entitled to draw rations, are the others generally strong in their attachments to that particular region of that country?

Answer. I do not know, sir; but I think not, for most of them were brought from other places.

Question. But the White Mountain Indians are especially attached to White Mountain regions?

Answer. Yes, sir; for they have lived there for over a hundred years; they came there in 1735.

Question. Are there any schools there?

Answer. No, sir; there never was.

Question. No missionaries?

Answer. None, except the Catholic priest.

Question (by Mr. CANNON). Am I correct in my understanding that if the hostile Indians under Geronimo, numbering 42, were captured and disposed of or taken care of off the reservation, that the balance of the Indians on the reservation, in your opinion, would be peaceable?

Answer. I do not think so; I think the Chiricahuas that are still remaining are liable to become discontented.

Question. Then, am I to understand that it is your opinion that if the Chiricahuas were removed from the reservation that the balance of the Indians on the reservation would be peaceable and make good progress?

Answer. They would be peaceable for the present, that is certain, and further I think it would be unsafe to say.

Question. Well, they are as peaceable as other Indians in this locality?

Answer. No, I do not think so; for instance, the Pimas, Maricopas, and Papagoes, and Mojaves are a very peaceable and law-abiding Indian. They have not given the Government any trouble or done anything. They are well disposed and industrious.

Question. Let me ask you, captain, how many Chiricahuas are there?

Answer. Something over 430.

Question. How many Indians altogether on the reservation, in your opinion, ought to be removed to give peace upon the reservation as far as the other Indians are concerned?

Answer. I would have all the Chiricahuas removed; they ought to be killed. The next best thing would be to take them so far they could not return. I think that the Mojaves at San Carlos and the Yumas ought to be separated from the other tribes.

Question. How many Mojaves and Yumas are there?

Answer. There are about 700 Yumas and 500 Mojaves. They get along well, and now and then a disturbance occurs. I do not know much about this people. These Chiricahuas have a chief who is in durance vile in California; and when he returns, if he ever returns, there will be a hubbub.

Question. What is his name?

Answer. Keyetena. He is a young man, and ambitious and irreconcilable, and things were getting along on the reservation until General Crook brought him down from Mexico. He was arrested down there. He attempted last year to revolt, and came very near succeeding. If the commanding officer had not been so timely they would have broken, and the whole of them would have gone out.

Question. A portion of the Mojaves are near that reservation now. Is there any reason why they should not be moved to the Colorado River?

Answer. Yes; that tribe has been divided so long they are like the Sioux people; they were separated at the time that they had war with the Government in 1856. Part of them left then, and I do not think they would amalgamate if brought together. I learned that from Captain Pierce.

Question. Are the Mojaves connected with the San Carlos Agency attached to Arizona or any part of it?

Answer. I do not know what is their disposition as to that.

Question. Where were they taken from?

Answer. I think they brought them from Colorado River, below Fort Mojave.

Question. What portion of Arizona were the Pimas taken from?

Answer. They are not at the agency.

Question. What portion of Arizona did the Yumas inhabit before they were placed on this reservation?

Answer. I do not know, but think at Fort Yuma, or further down, towards the Gulf of California.

Question. A portion of the Yumas are down there yet?

Answer. Yes.

Question. Are there any public lands in Arizona where these Indians might be located to advantage of other Indians on the reservation?

Answer. When I say take them away from the reservation, I mean to take them away the other side of the Rocky Mountains. They never could be located this side. The objection to the Mojaves and Yumas remaining on their reservation is not on account of their warlike appearances, but arises from the fact that they do not mix well with the White Mountain Apaches. I give you that answer for the reason that you are discussing the state of the Yumas and the Mojaves from the point of view that it would be desirable to locate them at some other place, necessarily off the reservation. There are too many Indians at San Carlos to farm, but lately all have lands.

Question. Are there any other lands on the reservation?

Answer. None, except on the White Mountains, and I do not believe that they would go up there.

Question. Would not they be as liable to go east as to come to the Rocky Mountains?

Answer. These people have been enemies from time immemorial. It is only the power of the Government that is keeping them at peace. They have never learned each other's language; they even pass each other without speaking, and do not marry each other's women; they are totally distinct, and as long as you feed them you might as well keep them there.

Question. Do you think as a body they will be willing to go?

Answer. No, sir; I think not.

Question. Are they attached to that locality?

Answer. No, sir; the locality they are attached to is Northern Mexico, the country they originally came from. The women will be glad to go anywhere to get peace and permanency.

Question (by Mr. HOLMAN). Leaving out these White Mountain Apaches and taking the balance of these Indians, as the Yumas and Mojaves, and so on, would it not be practicable to remove them to some more suitable region, where they could be located more satisfactorily?

Answer. I do not think they could.

Question. Not without trouble and violence of bloodshed?

Answer. I do not think it could be done at all.

Question. Would it not be desirable from that view of the matter, that the agency should be removed up to Fort Apache?

Answer. Yes, sir; it would be desirable if that move could be made.

Question. And the Indians scattered in that portion instead of on the Gila River?

Answer. While there are not always Indians there who have not lived on the Gila, and are too many Indians for the amount of land, a portion of them certainly would not like to leave San Carlos, and would resist removal.

Question. How many are there?

Answer. About 3,000 people.

Question. A large portion of them are now on the Gila River, and it would be better to move them to Fort Apache.

Answer. Yes, sir; but they would not go up there, and none of the San Carlos people would go to the White Mountain country, and the White Mountain Apaches would not let them in.

Question. What would be the advantage of moving them down to Fort Apache?

Answer. Well, it would place the administration in the attitude of attacking the Indians unnecessarily.

Question. Would it not furnish them a large amount of land for cultivation, if they are to remain on the reservation?

Answer. I think not; I think the Indians to be operated on by gentle influence are the White Mountain Indians. The San Carlos Indians are all right; they are a very quiet, and I think they are well disposed, but they have not the means to get along, and that is why the Yumas ought to be separated from them, so as to give them more room.

Question. But the San Carlos ought to remain on the Gila River?

Answer. Yes, sir.

Question. Still they might be removed to Fort Apache.

Answer. I do not think the San Carlos Indians would be willing to go to Fort Apache. The White Mountain Indians regard these lands as their own; they have never been willing to admit Indians even to hunt on their lands.

Question. What is the nearest depot to Fort Apache?

Answer. Holbrook, 90 miles off, on the Atlantic and Pacific Railroad.

Question. How far is that fort from the Southern Pacific?

Answer. One hundred and forty miles.

Question. You have spoken of the coal fields in this reservation, on the west and northern portion of the reservation mainly. What widths of lands would have to be taken from the reservation for the purpose of embracing the coal fields on that portion of the reservation south of the Gila River?

Answer. The Gila River does not constitute the southern boundary.

Mr. HOLMAN. No, sir; but the line is parallel about fifteen miles from it. Between the two are the coal fields. What would be the width of that strip of land off the south side?

Answer. Fifteen miles exactly.

Question. To what extent would the detaching of that land from the reservation affect the agricultural interests of the reservation?

Answer. With the exception of a small strip of bottom lands on the south side near the agency, it would have no effect at all.

Question. How large would that be?

Answer. I presume about 400 acres.

Question. You think to detach from it this strip of fifteen miles on the south side and the strip of agricultural land would only be about 400 acres?

Answer. Scarcely that much; I do not think it is cultivated at all; I think the bench is too high for irrigation.

Question. What is the character of that strip?

Answer. It is level; it is the deposit from the river.

Question. I mean the whole strip.

Answer. It is what is called a volcanic eruption.

Question. Is it valuable to any extent for pasturage?

Answer. Yes.

Question. As to the rest of the reservation, this fifteen-mile strip being taken off, would you consider enough agricultural and pasture land left for the Indians in the reservation?

Answer. Yes, sir; and much more than enough; it is entirely too large.

Question. What do you estimate the extent of the reservation in acres?

Answer. It has about 10,000 square miles. One-half of that is destitute of timber, but more or less of fir grows on it. The other portion of it has a great forest; the Great Moglan forest.

Question. Is it valuable for timber?

Answer. The finest I ever saw. It is a long growth; probably a hundred years.

Question. What is your judgment, captain, based upon your knowledge of these Indians, as to whether it would be beneficial or injurious to sell these 15 miles of land and appropriate it for their improvement?

Answer. I think it would be a benefit to them, for it would remove some of those standing grievances since these coal fields have been discovered. It could not have any other result that I know of. I cannot conceive of any other result. I think the Indians are perfectly indifferent.

Question. Do they occupy it in any way, unless it is the small piece of bottom land on the south side of the Gila River?

Answer. Well, I forgot to mention one band of San Carlos Indians living at the mouth of San Pedro below the agency, on the south side of the Gila. Of course their interests would be prejudiced. They carry their freight from Tucson. It is Eskimenzene's band.

Question. How large is that band?

Answer. Sixty. I think I might say that I heard a great deal of talk going on with reference to this coal land. We had a great deal of talk about it and I discovered among the Indians a willingness to part with that coal property. At the time, we thought they ought to be paid by the locators, and they were to pay for the coal taken away 8 cents a bushel.

Question. In the event of the sale of the lands embracing these coal fields would not the benefit extend nearly to the whole of the Indians of the reservation?

Answer. I think the San Carlos Indians would insist on the reservation being sold exclusively for their benefit, and these sixty Indians and the White Mountain Indians would be willing to do that, for they make no claim to that land.

Question. This piece of land which is being cultivated on the south side of the Gila River?

Answer. Yes; it is at the mouth of the San Pedro, where the two rivers come together. There is no other part of this land that is better for cultivation.

Question. In the event of the transfer of this land which would embrace the coal field, would it not be desirable that the lines run so far south of the Gila River as to leave the river entirely under their control for the purpose of irrigating such lands as are upon the valley of the river? Would it be desirable to make the Gila River?

Answer. If the Indians are to be kept in the valley, they ought to have the whole of it.

Question. And that would require the line to be kept south of it?

Answer. Yes, sir.

Question. Running a line further south would not interfere with the cultivating of it?

Answer. Yes, sir; they are 14 miles from the agency, and they are back from the river 8 miles.

Question. To what extent are these Indians engaged in the raising of the stock, or any other Indians?

Answer. Well, up to this time it is purely an experiment, and I am not able to say that it has been a success. They have not accumulated any stock themselves, with a very few exceptions. The agents at different times have purchased stock for them, and they have taken tolerably good care of it. I know a great many have been killed or destroyed in one way or another.

Question. Are they increasing their number of sheep and goats?

Answer. I do not know whether they are or not.

Question. Are the number of horses increasing?

Answer. Well, they have enough horses for their use all the time.

Question. And the number of cattle is not materially increased?

Answer. It is increasing by the agent and General Crook purchasing it for them.

Question. Out of what fund are these sheep and cattle purchased?

Answer. It is accumulated from the saving of rations, and there is a considerable sum which has been invested in sheep. Every time it has accumulated \$400 or \$500 they have invested it in sheep. Several companies of the scouts have made quite a saving in beans, coffee, and sugar, and the Indians save a great deal more than we do because they raise more, and during the last three years they have got a great deal of money and invested it in sheep, and some man in the East donated a couple of thousand dollars, and authorized the officers to invest it in sheep.

Question. Has the agent a herd of cattle on the reservation?

Answer. I think not, sir.

Question. You mention that you had been five years among the Sioux Indians as agent; what is your experience as to the policy of furnishing cattle to the Indians and leaving them nobody to control them?

Answer. My experience was that it was entirely unsuccessful. It is necessary to put up hay with the severity of the winter, and notwithstanding we had facilities for doing it, they failed to do it, and the cattle they shot. They dissolved into thin air, and I do not believe they had half we gave them. Some individuals kept their horses and took care of them. I issued them, so many to each family, and took their receipt for them, and generally it was unsuccessful. But, then, that is a very severe climate. When I was among the Sioux they were living in tepees then. I wanted to make them independent.

MAJ. E. V. SUMNER.

FORT RENO, INDIAN TERRITORY, *October 31, 1885.*

Question (by Judge HOLMAN). Please state your name and your connection with the United States Government.

Answer. E. V. Sumner, major of the Fifth United States Cavalry, commanding post of Fort Reno.

Question. Please state the extent of your acquaintance with the western tribes of Indians and the results from your experience in the Army?

Answer. I was stationed in the southern part of California, among the Digger Indians, in 1866. In 1868 I was among the Nes Percés Indians, and in the Ute campaign in 1877. Since the year 1879 I have been with the Sioux 4 years. In June last I came down here among the Cheyennes. I have been more or less among the different tribes of Indians of the West since the War.

Question. Will you please state whether since you have been occupying this post you have had an opportunity to become acquainted with the Cheyennes and Arapahoes at the Darlington Agency and other Indians in Indian Territory?

Answer. My knowledge of Indian Territory is strictly confined to the Cheyennes and Arapahoes. I do not know anything of any of the other tribes. I think during this time I have seen nearly all of the Indians belonging to these two tribes.

Question. How is Fort Reno and the Darlington Agency located with reference to Oklahoma? And in your answer mention how close Darlington and Fort Reno are together.

Answer. The Darlington Agency is about a mile and a quarter north of Fort Reno.

the former being on the north side and the latter on the south side of the North Fork of the Canadian River. In some surveys that have been made the line of Oklahoma runs through the center of the Darlington Agency and strikes the northeast corner of the commissary building and takes in a great many of the buildings of the agency. In another survey the line is supposed to be four miles east of Darlington. I do not think it is very definitely determined.

Question. It was in July you came here?

Answer. I came here on the 17th of June.

Question. Since your location at Fort Reno and up to this time what has been the condition of the Cheyenne and Arapaho Indians with reference to their peaceful relations to the Government?

Answer. I came here under orders of forced march supposed to be necessary by the threatening attitude of the Cheyennes toward the agent and the people of the agency. I found the Cheyennes very insolent and impudent on my arrival and not disposed, from the small number of troops which appeared, to change their manners in any way. Soon after my arrival there an additional number of troops arrived, and after that more troops came every few days. From that time the Indians quieted down, and have been very quiet and very submissive ever since. There is quite a difference between the two nations, the Cheyennes and Arapahoes. We have peaceful and quiet times with plenty of troops; they seem to get along pretty well, and it would be supposed they are all of the same tribe, but the moment a forcible surveillance of the country is taken away from them and they are relieved from any restraint, the Cheyennes immediately become aggressive, domineering, and override the Arapahoes, and threaten the lives of any white persons in the country. They are naturally overbearing and insolent, much more so than the Arapahoes. The situation of the Arapahoes depends altogether on the number of the troops at this post—whether they will go with the Cheyennes or go with the Government. If there are troops enough at this post to protect them the Arapahoes will at all times be civil and will stand with the Government; if they are endangered by the threats of the Cheyennes, from the small number of troops, they will give in at once. They cannot be counted on any further than that.

Question. Have either of these tribes made any considerable progress in the industrial pursuits up to this time; and if so, in what department?

Answer. I do not think that they have made any progress since I have been here, for the simple reason that the country has been in a constant turmoil. At different times, just as the Indians got back to their original position, the troops would be taken away and there would be trouble, and then the troops would be brought back again. While the troops are here the Indians are quiet and goes along, and does progress. To a certain extent all this retrograde movement occurred at the time of the Dull-Knife outbreak. All this up to this time has interfered with their progress, in my opinion. Their knowledge of the forces in the Territory makes them uncertain of the position that they will occupy or what authority that will have in the next six months or year, and in the mean time if troops are taken away they will feel that they are masters of the country again, from the supposition that the troops never will come back.

Question. Have they made any material progress, either of these tribes, in agriculture. And state if they have made any progress in any other industries.

Answer. I think they have a few farms, but I do not think their agriculture pursuits amount to anything so far.

Question. To what extent do you consider them dependent on the Government for subsistence?

Answer. Entirely, with the exception that now and then they have a little corn, that does not amount to anything. They draw their rations regularly once a week. If they don't get them they complain of being hungry. I presume they don't have much to eat outside of what the Government gives them.

Question. Have they ever been employed to any extent at Fort Reno in hauling supplies here for the Army or the agency?

Answer. That is controlled by contract entirely; they haul their supplies to the agency, and it is given to the party who does it for the lowest price.

Question. Would it not be practicable to employ Indians at the forts situated near the agency in transporting supplies from the railroad station?

Answer. It would not, under the present law.

Question. Would it be practicable otherwise?

Answer. Otherwise it might be, and in fact the contractor might employ the Indians as he employs white men. He is not restricted in any way in his employés.

Question. What objection would there be to contracting for army supplies, as well as Indian supplies, to be delivered at the railroad station, and then the employment of Indians to transport them from the station to the forts and to the agency?

Answer. I do not think the Indian is far enough advanced at the present to admit of anything of the kind, because there are a great many supplies it would not do to

turn over to them under certain circumstances; for instance, I got this summer 300,000 rounds of ammunition; I would not liked to have turned them over to the Cheyennes?

Question. What, in your judgment, would be the best plan and the one promising the best results in making the Indians of this agency, the Cheyennes and Arapahoes, self-sustaining, basing your answer upon your experience with the Indians generally?

Answer. My idea is that the first step that should be taken would be to select a certain part of the country which contains a certain amount of arable lands, the best land that can be found, and deliver it to heads of families. Take a certain creek, for instance, and put a band on it and divide it into farms; for instance, I would put Whirlwind on one creek and Cloud Chief on the other creek, and make the first subdivision, and start them in that way. That does not break up the tribal relations, which they do not like at the first start, but it would be a good starter in the way of making agriculturists of them; and then supply them with the necessary means—with plows and machines—on a farm to each band. Have some practical farmer assigned to teach them what to do.

Question. Would you have the members of these bands hold their respective farms in severalty or in common?

Answer. I would not press that upon them. I would let them be the judges of that themselves and let them make a start; and it would be better to have it in severalty, and if they objected to that you would have that to overcome. I would assign so much country to certain Indians, and let them go and live there and parcel it out to suit themselves, to start with.

Question. With these bands organized over the reservation, embracing a sufficient body of land to secure each family with a reasonable homestead, what, in your judgment, would be the effect of disposing of the residue of the lands in this reservation to white settlers, taking the condition of the Indians into account?

Answer. That would depend altogether under what Government the white people would come.

Question (by Mr. CANNON). I take it for granted that you do not intend that the Government shall violate any treaty. Taking into account all the treaty obligations of the Government, whether made with the Cheyennes and Arapahoes and other Indians interested in the Indian Territory, and also taking into account the wants and necessities of the people of the United States, what, in your judgment, should be the policy of the Government with reference to these Indians here, as well as elsewhere in the Territory, as to the modification of existing obligations?

Answer. Without interfering with any treaty now in existence with the Cheyennes and the Government, I would give the men a place on one of the streams. I would put them together or scatter them just as they please. My idea is to settle these Indians on certain portions of the reservation with a view of their being settled, and of making a treaty. We might open the lands to the whites, for any man, that comes here comes under the control of the Indian Department; it is a sort of a small kingdom in itself; he comes under the control of the agent. The white settlers intermingled with the Indians could not be controlled by these agents or by the Interior Department. They would immediately begin to have laws of their own, and it would embarrass the Government very much. The farming lands are as good on one stream as on the other stream. The Indians up on the Canadian River could as well be here as up there, and those here could as well be elsewhere; my idea is to scatter them. Where they do not occupy more land than is necessary I would leave them there, and when they get their homes and lands they will be better prepared to make a treaty with the Government. I would put schools in these settlements, and have a school-teacher and a farmer to teach them, and have the children go to school just as white people send their children to school in the winter, and let them work in the summer.

Question. If the treaties were modified, would you leave the Government free in this part of the reservation to set apart lands in severalty to the Indians sufficient for their use, and dispose of the residue of the lands to white people; and what, in your judgment, would be the result of such a policy upon the Indians of these tribes?

Answer. I do not think it would have a bad effect at all, provided they were controlled by the Department all the time; but it would not do to take the troops or the show of force out of this country, because they would go to scalping at once. I mean the force at this post or in the vicinity in this country, or where the agents are well sustained. If the agent who controls the Indians is well sustained by the Department all the time, either by force or advice, and they (the Indians) know it, I do not think there would be any objection; I think they would go into a treaty very readily and very cheerfully—that is, a majority. I think there are some who would not want to do it. There are some of the Cheyennes who would like to get as far from the agency as they can—to the utmost limits, if they can.

Question. With such a policy would you deem it necessary that the population

of the reservation, the Indians and the white people, should be under the regulation and control of the Indian Bureau as now?

Answer. Yes, sir; I think it should be the same exactly as the boundary-line between Indian Territory and Texas. It would curtail the amount of the reservation and increase the number of white people in such a way as to put the Indians to themselves and not intermingle them with white people. There should be no people on that reservation who are not under the control of the Indian Department.

Question. And give each Indian his land in severalty?

Answer. I would give each Indian his own land. Take Old Whirlwind, for instance; you have a certain number of people to put there; and say the Government wants to put you there and give you a home for all time. I told White Thunder (he took his tribe and went up the creek and went to farming), when he came to me and wanted to know why the white men are all the time wanting to get the Indians' lands, I said the white man always labors for his bread, and he comes around these hills and sees this country perfectly vacant, and not even an Indian fence and no farms along here. If you had a farm here, a fence, and a corn-field the white man would go ahead, and he would not think of taking your land; he would say, "It is all right," and go ahead. It is the desire of the white man to use this land that is perfectly vacant and is running to waste.

Question. Your view would be then to curtail the reservation, limiting the Indians to the portion reserved for them, and open the residue to white settlement?

Answer. Yes, sir.

Question. But not to mingle the whites and Indians under the same system of Government?

Answer. Not at all. The Indians, where they are under the control of the Indian Department, should be by themselves, where they can be controlled.

Question. What length of time, if the Indians should take their lands in severalty, before we would give them title with power of alienature?

Answer. I would not give it to the Indians. I would keep it in the control of the Indian Department.

Question. For how many years?

Answer. I would keep it in control for an unlimited number of years, because there might something turn up which might change the views of the Government. I do not think the Government ought to be tied down, and there ought not to be other treaties which would make things worse than they are now.

Question. Would it not encourage the Indian to engage in agricultural employments, if he was assured by the Government, by certificate or by patent, that he and his children ultimately would have the particular quarter-section or half-section of land on which he was settled, and which he was urged to improve?

Answer. That would be different with different Indians. It might have that effect with some Indians, and might have a different effect with others. It did have that effect with White Thunder. I told him to take a farm for himself and children, and that he could live there for all time, and after you are dead your children will have it, and no matter how many thousand white men come through the country, it is your land and they will not want it.

Question. That encouraged them?

Answer. Yes, sir; it does some Indians; it did him. He went right to work on it. He was there in an old tepee, and in two years he had a very nice place and wagons and plows.

Question. Considering the whole of this Territory together, do you think it would be politic for the Government to adopt the policy that you mentioned to secure and consolidate all the Indians in the Territory on contiguous lands?

Answer. I think it would be a great deal better for the Government if they could remove the Cheyennes and Arapahoes onto the Oklahoma lands or fill up Oklahoma with small tribes. That would be beneficial to the Government, no doubt.

Question. Would it be to the Indians?

Answer. In time I think it would be to the Indians. The object is to get the Indians to farming, and the land there is just as good for it as this is. These Indians have been moved from time to time, and their home is where they happen to be, and they became just as much attached to this reservation as they were to the mountain lands or Solomon's Fork. When they lived up there they thought they would never want to go anywhere else. They were up to Junction City, in Kansas. If they were removed to Oklahoma I think they would be satisfied there in time. It is just as good country there, even better. In time they will be just as well satisfied as they are now. There might be a little opposition, I think, at the suggestion of moving them, but I think in the course of time they would be just as well pleased, and the land certainly would be better. In that arrangement the Government, of course, would be benefited.

Question. What, in your judgment, would be the effect on the Indian tribes in this Territory if the white people were settled on the Oklahoma lands, with, as now,

the Indians east of them and west of them and north of them and south of them; what would be the effect on all of these tribes, unless the white people in Oklahoma were subject to the same control of the Indian Bureau to which the Indian tribes are now subject?

Answer. I did not understand the question. I didn't understand that you meant to have them under the control of the Indian Department. I think there would be a continued pressure outward and in every direction when that land became full of settlers.

Question. A continual pressure by the white people in all directions upon the Indians?

Answer. Yes, sir.

Question. Would their control by the Government be practicable, with a body of white men occupying Oklahoma as they occupy any other section of the United States?

Answer. I do not think it would without the agency of a large force; I do not think it would be practicable. These things work in this way: they would employ Indians to come over onto their lands, and then they would hire the Indians to take care of the cattle on their lands and pay them and get an entering-wedge in that way; that is the way they have done heretofore. They would say their stock has drifted into the Indian country, and they would go in, and when they drive out their stock they would drive out a few cows belonging to the Indians, and there would be a continual turmoil and agitation around the whole line.

Question. Would it be practicable to subject the white settlers of Oklahoma, if that region were open to white settlers, to the same rigid regulations that the Indians are now subject to?

Answer. No, sir; I do not think it would—not Americans.

Question. What is the extent of Oklahoma?

Answer. I do not know, sir. I think about 1,800,000 acres. I suppose the different surveys make it different. There are several surveys, but I do not think any of them correct or accurate.

Question. In your judgment, would there be any material trouble in inducing the Indian tribes in this Territory to take up their lands in severally in the more easterly portion of the Territory, and consolidate them into one community with a view of a separate community of Indians, and the opening up of the residue of the lands to white settlement?

Answer. I think there might be some difficulty about it unless it was pretty successfully managed. I think it could be done by Congress, and amicably, if properly started. There are now in Oklahoma Indians that belong on this reservation, and who are now living there from preference; and they have raised crops of corn. They have been there for over a year, and it will break these Indians up to move them back into this reservation, and, as the Department says, they must be moved out; and to make another turn and start them out in Oklahoma again I think probably would be rather discouraging to these Indians.

Question. How many Indians, according to your information, belonging to this reservation are settled in Oklahoma?

Answer. I understood there were ten or twenty families.

Question. What is your information, Colonel, as to the number of white people who are now in Oklahoma?

Answer. My report from the officers who I have sent through the country on duty is that 1,000 or 1,200 white men are in Oklahoma. This number seems to me to be rather large; I do not believe there are that many white men in there. I have no reason to suppose they are in there, except from the report, and that report is based on hearsay entirely—upon what they have heard, and not from what they have seen.

Question. Is it stated that these white people in Oklahoma are settlers or herders?

Answer. Just as herders or cattle-owners; they are making no improvements.

Questions (by Mr. PEEL). If it should become the policy of the Government to attempt to induce the Indians of this reservation to take their lands in Oklahoma, what would be your plan to induce them to locate there?

Answer. I would take some of the headmen, with their families, and allow them to make some selection of the lands as an inducement to them to settle on it. If it is the intention of the Government to move the Indians from here to there, I would give them a selection of the land; that would be an inducement to them.

Question. Would you adopt that policy before you would colonize here?

Answer. If it is the intention to occupy Oklahoma by Indians, it ought to be done right away before any effort is made here.

Questions (by Judge HOLMAN). In that connection, what is your judgment, Colonel, as to the disposition of the Indians of this Territory, where there are other Indians to be settled in this Territory?

Answer. I do not know anything definitely about that. All I know is that they intermingle and visit back and forward in a very friendly way. They seem to be friends. The Seminoles and Kickapoos and Pawnees and Cheyennes and Arapahoes go over there, and they go back and forth. For instance, the Northern Cheyennes could be brought here. I do not think that experience has shown any bad results. They brought the Nes Percés and Modocs, and it has not caused any trouble.

Question. Do you think it would be practicable, as far as the Indians are concerned, to locate in this Territory other tribes of Indians?

Answer. Yes, sir, I do. I think there would be considerable sickness in moving the mountain Indians until they became acclimated, and for that reason they would be considerably discouraged at first.

Question. Is this Territory generally a healthy country?

Answer. No, sir; it has a good deal of fever and a good deal of malaria.

Question. How does it compare with the regions farther west?

Answer. I do not know, sir; I think it is about the same. The sick reports at the different posts indicate about the same.

Questions (by Mr. PEEL.) How many Cheyennes and Arapahoes have been enlisted in this service lately?

Answer. Seventy at this post.

Question. What effect does that have on them and the balance?

Answer. It seems to have a good effect, because they had given up the idea of any resistance. I think it is temporary. The money they received here they were very glad to get.

Question. Do you think it has any tendency to civilize them and to attach them to the Government?

Answer. No, sir; I do not; my opinion is that is temporary make-shift. It was a very good thing at the time.

Question. Do you think taking them into service does anything to induce them to adopt agriculture?

Answer. No, sir; not at all; I do not think it would.

Question. What is your judgment as to the effects of education on the Indians in point of inducing them to engage in industrial pursuits?

Answer. Do you mean the education at Carlisle?

Question. Any place.

Answer. I think as a class the Indians go there and come back and immediately adopt their old habits, with additional vices they did not know anything about. I stick to my plan; I would put these families on a good piece of land, and give them a school and a church and a farm and a little community of their own.

Question. In other words, you want labor and education to go together?

Answer. Yes, sir; just as our people, as our own farmers do.

Question. You think that the people educated away from the agency, that it does not result beneficially?

Answer. No, sir; I do not, except in some instances; there are special exceptions to the case. In general, I have known a great many of cases to have gone back and were worse than originally.

Question. Have they maintained their civilized habits where they are not employed by the Government?

Answer. In some cases, but frequently they have not.

Question. As a general thing they have returned to their old habits, unless supported by the Government?

Answer. That is the general result, as seen by most persons. It is the impression of everybody that has anything to do with the Indians that it has not benefited them.

Question (by Mr. CANNON). The Cheyennes and Arapahoes were settled upon this reservation in 1869?

Answer. Yes, sir.

Question. And remained here substantially since that time?

Answer. Yes, sir.

Question. There are 4,000,000 acres in the Cheyenne's Reservation?

Answer. Yes, sir.

Question. It is good land?

Answer. Yes, sir; as a general thing.

Question. These Indians, you have stated substantially, are supported by the Government?

Answer. Yes, sir. •

Question. It is also true, as I gather from your statement, that they are only controlled by force?

Answer. Yes, sir.

Question. If you took the force away the Cheyennes would immediately become arrogant and impudent to other Indians and to the whites?

Answer. Yes, sir.

Question. So much so that they would dominate the Arapahoes?

Answer. Yes, sir; entirely.

Question. Then the Indians on this reservation could not be called friendly Indians?

Answer. Not unless they were controlled by force.

Question. Nor are they civilized?

Answer. No, sir; they are not to that extent. They are more civilized than they were, much more so than ten years ago or five years ago; they are progressing.

Question. They are not sufficiently civilized you have to have a sufficient force to control them absolutely and overawe them?

Answer. They are not sufficiently civilized, in my opinion.

Question. In addition to this a very considerable number of them have been enlisted as scouts and received larger pay than private soldiers; and, in your opinion, is that beneficial for these Indians?

Answer. It is my opinion, it was a step well taken for the time being and quieted the excitement existing at that particular time. The Indians were enlisted for six months, and the experiment worked very well; everything quieted down and the Indians were perfectly satisfied. I think that course is beneficial to the Government.

Question. In other words, when enough troops were brought to Fort Reno or elsewhere in the Territory to control these Indians, it was thought proper to further keep them quiet by giving these scouts an enlistment which would give them more pay than private soldiers who are here for the purpose of overawing them?

Answer. Yes, sir.

Question. Counting 80 acres to a family, there is enough land in this reservation, is there not, to support 250,000 white people?

Answer. Yes, sir; I think there is.

Question. It would require a force to remove the Cheyennes and Arapahoes into what is known as Oklahoma?

Answer. No, sir; the forces present could be used.

Question. It would require force?

Answer. I mean not an additional force; I think if there was no force here it would require force. I would not like to be understood to say if they wanted to remove these Cheyennes a mere order to start the movement, if issued, it would go on without reference to the military, and without my knowledge, except a mere rumor.

Question. Suppose that the military was entirely removed?

Answer. And then I do not know if it could be done for certain; I think it could be attempted.

Question. And if there was any show of resistance these troops would have to come again?

Answer. I do not like to say whether it could be done. I think if Captain Lee and his ration-house was removed they would go after it.

Question. You think they would go over after something to eat?

Answer. Yes, sir; at least I would say to them: "You come here and get your rations; and if you don't, you don't get them." I think they would come.

Question. What difference would it make to them if they do not till the land?

Answer. That is the question; they have been gone for ten years. I do not think they have had proper encouragement; they have been allowed to roam and do as they please; they have not been compelled to do anything. There has not been any sufficient energetic effort made in the right direction. I think, if the time had been properly employed and the proper means used, that they would have been further advanced.

Question (by Mr. RYAN). Was there not a pretty vigorous effort made to get them to send their children to school and to get them to work?

Answer. It was in this way, by calling the Indians and saying, "You must send your children to school." The Indian would say, "Well, I will send my children if I please;" "all right; if I don't get my rations, I know where to get them," and then they go to work and rob some one and kill cattle. The reservation was full of cattle, and they told the agent to go to the mischief with their rations. Now the cattle are gone, and if these Indians can be moved into Oklahoma and this country settled there will be no such thing as that.

Question (by Mr. CANNON). Taking into consideration the extent of the Indian Territory and the quality of the lands of Oklahoma, the settlements north, east, and south, and the white settlements elsewhere in the country, and also taking into con

sideration the condition of the Indians in the Indian Territory as to civilization and otherwise, would it not be your opinion that it would require as large a force as now is in and about the Territory—a military force—and probably larger than is now employed, to control the Indians in the Territory and compel them to be peaceable and to control the whites outside the Territory who desire to get in?

Answer. As large a force as now.

Question. And probably a larger?

Answer. No, sir; I do not think it would. I think if proper settlements were made, and if the Indians were concentrated, I do not think there would be any inducement to make trouble.

Question. You say if the Indians were concentrated?

Answer. Yes, sir; and if proper settlements were made there would not be that inducement for trouble.

Question. Then, in your opinion, the Indians would be better off, and the whites also, if the Indians were placed upon the land and the balance of the land were thrown open by treaty for settlement?

Answer. Yes, sir; I think that would be beneficial to the Indians and to the whites both—a great benefit to them.

Question (by Mr. RYAN). Here is Oklahoma, this red strip [referring to the map.—Sten.]. Now, there is the Cherokee outlet; this is unoccupied. Now, this is all unoccupied except what you see here marked. The Nez Percés are gone. Now, suppose the President of the United States should negotiate that the Indians interested in the Oklahoma section, and with these Indians interested in the outlet here, whereby the Indians agree that the Government open that section to white settlement and the Oklahoma and Cherokee outlet, and suppose that negotiation be carried out and that the Territory might be opened to white settlement, what would be the effect of that upon the Indians of the Territory, in your judgment?

Answer. I do not think it would be beneficial. I think if the white man came into the Oklahoma section, and with the pressure on the Cherokee outlet, that there would be a great pressure for expansion over on to the other sections.

Question. That objection would not exist if the Cheyennes and Arapahoes were on their reservation and the other lands are thrown open to the white man?

Answer. With the white man in between them it would open the whole Territory, except as to other Indian lands. I think it would be beneficial to the Indians and to the whites if you could concentrate them into one.

Question. Do you think that that objection would have any more force in the Indian Territory than it would with the Indians in Kansas; in other words, do you think that settlers on the lands adjacent to the reservation would be any more likely to press over on to the Indians on the reservation in the Indian Territory than they would in Kansas?

Answer. Yes, sir; I think so for these reasons——

Question. We have in Kansas the Pottawatomic Reservation, that is in the very midst of our vast civilization. Now, would there be any more danger of the whites pressing over from Oklahoma to the Arapaho Reservation than there would be on to the reservation in Kansas, where it is entirely surrounded by whites?

Answer. Well, that thing actually exists now; they are pressing into Oklahoma now.

Question. I know there are some that are roaming, but they are not pressing over on to these reservations.

Answer. If they filled up Oklahoma, and there were more men than could occupy Oklahoma, they then would begin to press over.

Question. Then, in your opinion, it would be better for the Indians and for the Government to concentrate the Indians in a body for a settlement, and let that portion of the Territory they do not need be altogether out, next to the other States, so as to join the State of Texas to the State of Kansas—the south and west by Texas and north by Kansas?

Answer. Yes, sir.

Question. And then concentrate all of the Indians in the south and east of the Territory?

Answer. Yes, sir; for the simple reason that the eastern portion of the country is occupied by Indians now, and they are more civilized, and that would have a beneficial influence upon the Indians coming to them, and let such portions of the Indian Territory be opened for settlement as is next to Kansas and Texas.

Question. What is your judgment with reference to the policy of enlisting the Indians as soldiers?

Answer. I think it has a very injurious effect on the Indian. He is already an idler, and it makes him still more so. He is disposed to be idle naturally, and to draw rations and Government pay, for which they furnish no services, because I do not know of any service to be required that they could be depended on, does not improve him.

Question. Your experience is that they do not make good soldiers?

Answer. I do not think that they could be depended on on all occasions. I think I could take these Cheyennes and fight them against the Sioux ; but for general warfare they could not be depended on. I do not think it improves them, for the simple reason you cannot take an old soldier and do anything with him ; he is perfectly useless. A soldier cannot do anything except what he is told to do. Nine-tenths of them re-enlist.

CAPT. M. F. CRANDALL.

Question (by Mr. HOLMAN). Please state your name and official position.

Answer. M. F. Crandall, captain of Twenty-fourth Infantry.

Question. How long have you been in the service ?

Answer. I have been in the regular service since June, 1867—no, since April, 1867. I was in the volunteer service four years and four months.

Question. Will you state, if you please, the extent of your service in regions of the country occupied by the Indians ?

Answer. I have never been stationed near a reservation except here at Reno. I have been at Fort Reno since January 1, 1884.

Question. That is in the immediate vicinity of the reservation ?

Answer. Yes, sir.

Question. Up to that time to what extent has your service brought you in contact with the Indian tribes ?

Answer. Not at all ; except on one or two occasions I did not get in contact with them.

Question. Since you were stationed at Fort Reno will you please state to what extent you have had an opportunity of observing the Indians of this Territory, and especially on this reservation—the Cheyennes and Arapahoes ?

Answer. I have had the ordinary opportunity of being an officer here, and a small portion of the time being in command.

Question. To what extent have the Indians of this reservation been at and around Fort Reno ?

Answer. They have been around the post a great deal ; I have seen them myself all the time except lately. Until Colonel Sumner came here, they came and went as they pleased ; after that I have seen them on the reservation close here ; I have also seen them at Cantonment. I have been stationed there about two months this summer.

Question. What is your judgment, from your experience with Indians, as to allotting them lands in severalty, and confining them to lands so allotted them, with a view to their improvement in agriculture ?

Answer. I think it would be beneficial, giving them sufficient time and without crowding others around them.

Question. What, in your judgment, would be the effect on the Indians of white settlement in Oklahoma, with the Indians still occupying this country ?

Answer. I think it would lead to trouble between the Indians and the whites.

Question. Considering the extent of the Indian Territory and the comparatively small number of Indians within its limits, and also considering the attitude of the white people around this Territory, what is your judgment of the policy of concentrating the Indians of the Territory into the eastern portion, and allotting to them lands in severalty, and disposing of the balance of the lands for their benefit, by the Government, to the white people ?

Answer. I think it would be beneficial both to the Government and to the Indians, provided it be done in a given time. Give them time, opportunity, and means to settle.

Question. Would there be any material difficulty in inducing the Indians on this reservation, the Cheyennes and Arapahoes, to move eastward and settle on the lands of Oklahoma ?

Answer. I think it would require some discipline and force to do it. I think it could be done. I don't think there would be any trouble, provided there was force enough to let them know that they had to go. If it was done with an inadequate force there would be trouble ; there should be an adequate force, to show them that they would have to do as they were told. And they would probably break off to some extent ; that is, the younger portion of them.

Question. What is your judgment as to whether the Indians in the Territory would cheerfully consent to settlement of other Indians within the Territory ?

Answer. I do not know anything about that. I would not give my opinion about it. I do not think there would be any trouble with the Arapahoes ; I think there would be with the Cheyennes. I do not think there would be any trouble with the Arapahoes, nothing that would be considerable ; they are more docile ; the Cheyennes are more troublesome.

Question. Do you know of any plan more likely to make the Indians self-supporting at an early day than concentrating them on their lands in severalty?

Answer. I do not.

Question. How do the lands in Oklahoma compare with the lands farther west—including the lands now occupied by the Cheyennes and Arapahoes?

Answer. About the same, of what I have seen of them. Oklahoma is a good country; the diversity is the same as this. I have not seen all of it, but I have heard that it was the same.

Question. Is Oklahoma well watered?

Answer. It is better watered than the lands of the West. I have been in the extreme west part of this country, and it is better adapted to cultivation than anything farther west.

Question. Is Oklahoma well adapted to stock-raising?

Answer. It is well adapted to stock-raising, and a good deal of it to farming also; the same portion there is in this part of the country, I should judge.

Question. What is your experience as to the effect of education of Indian children outside of the Indian Territory and returning them to the Territory without giving them employment under the Government?

Answer. My experience is limited simply to observation of people I have seen. I have only seen one or two that were good for anything after they came back. In my opinion it does not do any good, that is, school education; I consider it does them harm rather than good, as far as I have observed.

Question. You think it is important to teach them industrial pursuits?

Answer. Yes, sir; it is preferable. I would put a stress on making them self-supporting. Of course the education and industrial pursuits ought to go hand in hand to a certain extent. I would not calculate to educate the Indian children and give them nothing else.

Question. Would it be practicable, everything considered, to preserve the peace among the Indians of this Territory with Oklahoma opened up to white people, with all of the Indian tribes around it?

Answer. It would be practicable if the force was sufficient and authority was given to enforce peace on all occasions.

Question. Would you extend that force of authority alike to the whites as well as to the Indians?

Answer. Yes, sir; I would.

Question. To have both of them protected by the military force?

Answer. I do not know; that would be a question. I should think a lot of police would be better than the military, unless it was to be done by the military only.

Question. If by civil law, it should be done by civil law, but by actual armed force?

Answer. Yes, sir; supported by actual armed force.

Question by Mr. PEEL: You said it would take considerable force to move the Cheyennes and Arapahoes to Oklahoma. Do you mean that applies both to the Cheyennes and Arapahoes, or to the Cheyennes only? Do you believe the Arapahoes could be induced to go to Oklahoma and take their lands in severalty without any force—that is, without any particular disturbance?

Answer. I do. I would have to qualify that to explain what I mean. I believe the Arapahoes could be, provided they are apart from the Cheyennes. The Cheyennes have the biggest force and the strongest character in anything that applies to them—to the young part of that tribe; and the Cheyennes say they won't do a thing, and then they force the Arapahoes to their position. When this main trouble was going on I had a very small force, only one company of infantry and cavalry. Whenever the Arapahoes were willing to do the thing the agent required them to do, the Cheyennes, with their dog soldiers, were active, and they coerced the Arapahoes not to do what they wanted to do. To give you an instance: During this disturbance I saw the principal Arapaho chief, and he promised that he would bring his tribe there and receive the goods, but in the morning when he came back he said that the Cheyennes and the dog soldiers came in and told them "they would spoil their tepees and hurt their cattle and raise hell with them," and they were coerced by them; they did not come, not one of them.

Question. Is it your opinion that if the Arapahoes could be freed from fear of the Cheyennes, so that they could act on their own volition, that they could be induced to go peacefully?

Answer. I think they could.

Question. As they are now they would not?

Answer. I do not think they could.

Question. What is your opinion as to the effect on the Indian to enlist them in the Army temporarily or permanently?

Answer. I think it is good, for it keeps them quiet and contented; but if we had any row with the Cheyennes and Arapahoes I would not like to go out with them.

Question. Do you think by enlisting them in the Army temporarily or permanently tends to wed their affections to the Government or to civilize them in any way?

Answer. I do not believe it would for temporary enlistments. If they were enlisted and disciplined permanently perhaps it would have a very good effect on the tribes.

Question (by Mr. CANNON). Judge Holman asked you whether the Cheyennes and Arapahoes could be removed to Oklahoma from the reservation which they now occupy. Now, is it not true that the Cheyennes are the most uncontrollable Indians in the Territory?

Answer. As far as my observation goes, they are.

Question. Would it not be just as easy, even easier, to remove the other Indians outside of the civilized tribes from the eastern borders west to the Cheyennes and Arapahoes than it would be to move the Cheyennes and Arapahoes to Oklahoma?

Answer. I do not know anything about that. I do not know what their status is. I could not answer it advisably. I do not know what improvements they have got or how they are living.

Question (by Mr. RYAN). Assuming there is as much improvement, as far as their reservation is concerned?

Answer. I should think it would be just as easy for the small tribes, who are more tractable, to be moved here, but they might not like the land as well, but the practicality would be the same.

Question. Would it not be easier and better to fill Oklahoma with Indians now living in the eastern portion of the Territory, and who are outside of the five civilized tribes, than it would be to fill Oklahoma with the Cheyennes and Arapahoes?

Answer. I think it would.

Question (by Judge HOLMAN). Do you know anything of the temper of the civilized tribes?

Answer. I stated that I did not know anything of their status or disposition.

Question. Do you know to what extent they have improvements on their lands?

Answer. No, sir; I do not. I understood, judge, that the question was limited in this way: that supposing their status were about the same as these Indians as to their improvements.

Question. Would it not be desirable that, to concentrate the Indians together, the civilized as well as those less civilized, with a view to a single Indian community, rather than white men occupying portions of land between them?

[No answer.—STENOGRAPHER.]

Question. Have you any information or personal knowledge of the condition of the tribes other than the civilized west of Oklahoma and north of Oklahoma, and east of the Cheyennes and Arapahoes?

Answer. I have no personal knowledge of them at all.

Question. Or definite information?

Answer. Nor definite information.

CAPT. A. E. WOODSON.

Question (by Judge RYAN). Please state your name and official position.

Answer. A. E. Woodson, captain of Fifth United States Cavalry, stationed at Fort Reno.

Question. How long have you been in the military service on the frontier?

Answer. Since 1862.

Question. State what your experience has been among the Indians since that time.

Answer. My opportunity for observing the habits of Indians and their customs extends back to 1859, when I was a resident of Washington Territory, and began with the Indians living in the vicinity of Puget Sound. After my entrance into the military service of the United States it was extended to the Indians occupying the eastern portion of Washington Territory, Idaho, and Oregon, up to 1867, when I was transferred to the military department of the Platte; and from 1867 to 1871 my experience was with the Sioux Indians on the plains. During 1869 and 1870 I was detailed as commissary of subsistence to issue rations to the Brulé Sioux at the Whetstone Agency, on the Missouri River, near Fort Randall, in Dakota. From 1871 to 1875 my duties were connected with the Indians who were in Arizona, where we were scouting against the hostile Apaches up to 1875. From 1876 to 1885 I was out there again in the department of the Platte, and was more or less intimate with both the hostile and friendly Sioux. Since May, 1875, I have served in this Territory.

Question. Among the Cheyennes and Arapahoes?

Answer. Yes, sir.

Question. State whether during that time you have become particularly acquainted with the Cheyennes and Arapahoes and their condition.

Answer. Since I have been in this Territory I have had frequent opportunities of observing the Cheyennes and Arapahoes in their camps on this reservation and in different localities. I have noticed the efforts they have made in the way of farming. I have seen many of their corn-fields, and have seen the efforts they have made in the way of agriculture in the vicinity of the Cheyennes and Arapahoes' Agency.

Question. Now you may state what progress they have made in agriculture.

Answer. I find that the fields that have been planted in corn, as a rule, have been allowed to grow up in weeds and show neglect. The soil might be very productive with ordinary care, and would make good crops. I have seen very few fields that seem to have had the necessary care to make a good crop of corn, that being the only crop that they have been accustomed heretofore to plant, with the exception of a few vegetables, melons, &c.

Question. How general is agriculture among them?

Answer. It is the exception, and only small patches of ground in any locality.

Question. Not sufficient to contribute materially to their support?

Answer. No, sir.

Question. State about how long since any effort whatever was made by them in prosecution of that industry—agriculture?

Answer. As I said, my observation only extends back with the Cheyennes to the period at which I arrived at this post; but the fields have the appearance of being newly broken, most of them. Many of them are without fences surrounding and a number have posts placed for the stringing of wire, but no wire on them, and they complained to me that they could not get wire; that the agent had promised it to them, but there was a great deal of talk about it, did not amount much done.

Question. Basing your answer upon your experience and observation, what plan would you suggest, if any, in reference to the Indians of the Indian Territory outside of the five civilized tribes?

Answer. I would advise the breaking up of all tribal relations as far as possible, to prevent the collecting of Indians in large camps, to distribute them in small villages, to give to each village a superintendent of farming, to teach them the use of agricultural implements, to furnish them with the necessary implements and seeds, and compel them to engage in agricultural pursuits. A school should be established in each village, and compulsory as to each child that is old enough to go to school. These schools should be primary. In addition I would recommend the establishment of large boarding-schools in different parts of the reservation, which should be known as industrial schools, where the mechanic arts are taught and put in practice.

Question. As well as agriculture?

Answer. As well as agriculture; yes, sir. I am of the opinion that many of the Indians failed to engage in agriculture on account of the ignorance as to how it ought to be done, and having observed that when they are shown and taught that they are very quick and apt to learn and follow the instructions. They are naturally improvident and not inclined to take care of the crops that they grow. Up to this time they have generally consumed the corn before it was ripe, and have in exceptional cases only saved any for winter use. A superintendent of farming in each village would be most necessary to inculcate habits of industry and economy and to show them the importance of husbanding their resources. The Indians, as a rule, never look forward to the future. They eat up the rations in a few days that are issued to them for a week, and the balance of the time go hungry. As an illustration that they can soon be taught to become provident, I allude to an instance among the Indian scouts at this post when they were first enlisted. It is the custom to issue rations for ten days in the Army. The same thing was done in the case of the scouts. They ate up their rations in five days and then went to the officer in command and asked for more. He told them that he could not give them any more, and did not give them any more. The next time he issued he gave them five days' rations, and they ate up those rations in three days and went hungry for the remaining two days, and then he issued them rations for three days, and now they have learned to save their rations and they keep them for the time issued. I believe the same thing would obtain among their families if they were taught properly. I find in traveling around among the Indians that exhibit the want and necessity of having some one with them to teach them how to plow and break their lands and to sow, and a few days ago I was visiting a village twelve or fifteen miles from here. One of the agency employés was here for the purpose of showing them how to sow wheat. As long as he was on the ground going with them they worked well enough under his instructions. When he went away they quit work; they did nothing. That confirms me in the belief that it is necessary to keep some one with them all the time to guide them in their efforts to learn, and which it would be an impracticable thing to do when camped in large bodies. Again, the fact that if they are in small villages instills a feeling of pride and a desire to emulate other villages and to grow better crops than the others do. In

regard to the establishment of schools, I believe the Indians would be much more content and more readily willing to send their children to school when the schools are near them than if they were required to send them a distance to attend school. I find that the ties of relationship and affection for children is as strong in the Indian as it is in the whites. In addition to the superintending of the farm, I would take the boys that have been educated in the industrial schools and have them learn trades, assigning them to different villages to cause them to do the necessary work and repairs of farming implements and to construct new ones when required or needed. I think that, in short, that the Indians in these different villages would learn to become independent in a measure, and would find ready means to obtain the conveniences and to attend to such as needed repairs—to harness, to plows, and the different farming implements. Many Indians are deterred from farming for the lack of implements, and where they are at distance from the agency and would have to go a good many miles to see the agent and lay their complaints before him if they were not supplied with the material necessary to their wants they would become discouraged and disheartened.

Question. What, in your judgment, would be the effect upon these Indians, with reference to the condition of self-support, to locate them upon lands in severalty, giving to them a title to their lands inalienable for a number of years, selling their surplus lands for what they are worth, and opening them up to white settlement, using the proceeds of the surplus lands as a permanent fund, the interest upon which to be used as far as may be necessary for the education of their children and supply them with such implements as they may need, aiding them in their support for a number of years, say five or ten years, as the case may be, so they can get to be self-supporting; what, in your judgment, would be the effect upon their civilization and condition of self-support?

Answer. I believe the effect would be good as far as the segregation of the lands in severalty among the Indians is concerned, and is really necessary and the one first step in the way of civilization; I believe that the Indians have too much territory; that these tribes here, the Cheyennes and Arapahoes, have too much territory; that it incites habits of roaming, a disposition to travel about; that while they believe the lands to belong to them as a tribe they do not feel the same individual interest in it that they would feel if they knew a particular section of the land or portion of it was theirs, to have and hold in their own right. I do not believe that they would feel the same way towards the reservation at large as they would if they had their lands in severalty. As to disposing of the surplus land and in setting apart the proceeds of the sales for the benefit of the Indians, I believe that it would be good, provided the money used for their benefit and for the purpose of settling other Indians upon the same, when it has been determined that there is a sufficient quantity of lands for all the Indians in the Territory or in the United States, to give to each individual member of the tribe a similar amount that is permitted a white man to keep. Then I believe that a disposal of the remainder would be a proper and just measure.

Question. What would be your opinion of the effect of such white settlements on the Indians?

Answer. I think that the more the Indians are brought in contact with the outward world the sooner they will attain progress and civilization. As an instance of that in my recent experience I may refer to the settlement along the border of the Sioux Reservation in Nebraska. The Rosebud Agency is located a distance from the Missouri River and from the settlements in Nebraska. Up there to within the last four years, and during that time, all the lands that are valuable lands have been kept cultivated. The Indians that were upon the reservation have learned to see what the soil is capable of producing, and what they thought arid soil that would grow no crops proved to be very productive, and they have had striking examples of what they could do on the same kind of soil which is contiguous. I think that object lessons are more readily learned by all the Indians; that they can more readily appreciate practical lessons from observation than they can from theoretical training.

Question. What, in your judgment, would be the effect on the Indians of this Territory of lawfully opening to white settlement the section of country called Oklahoma and the 57-mile strip north of it, commonly called the Cherokee Outlet?

Answer. I think it would be good.

Question. Please state why.

Answer. For the reasons heretofore given, that the more nearly the Indians are brought into contact with the whites the more quickly they will learn the habits of industry and civilization.

Question. Would there be any danger of collision between the white settlers and Indians bordering on these white settlements?

Answer. Not more than those existing in the vicinity of other reservations where the Indians are closely settled near the white settlers.

Question. You do not think any additional force would be required to maintain

peace and order between the Indians and white settlers than is now employed in the Territory?

Answer. No, sir; I do not; than there is necessary along the borders of our reservation and along the present borders of Kansas or Missouri and Arkansas.

Question. What, in your judgment, is the effect of educating Indian children belonging to the tribes who do not work at all?

Answer. My opinion is that when the children go back to their tribes that they lapse back into a state of idleness and soon regain their old habits and the habits of their tribe, showing no marked improvement, no good results from their training.

Question. And therefore would be an entire waste of money and effort?

Answer. Yes, sir.

Question. Substantially, the training they have received would amount to nothing if allowed to go back to their tribes and remain in that condition?

Answer. Yes, sir.

Question. Then you would commence educating the children of the Indian tribes only when the Indians of that tribe had commenced to labor?

Answer. I would try to combine the two, to begin simultaneously, let them go hand in hand. As stated when they return to their tribes instead of allowing them to go back and acquire their old habits, I would place them in these villages as mechanics and instructors or teachers to help teach the others, and as an inducement to get them to do so I would favor the payment of small salaries.

Question. What, in your judgment, is the effect of educating Indian children remote from the reservation in the midst of civilization where they are permitted to return to their respective tribes and not given any employment by the Government?

Answer. I think that the efforts of the Government are wasted to a great extent. I have noticed numerous instances where children have returned from Carlisle school after having spent several years and gone back to their reservation and have become idle, lazy, and thriftless.

Question. Will they, as a general rule, when they have so relapsed, continue to employ the English language in communicating even with the white people?

Answer. No, sir; on the contrary, they have the greatest reluctance to speak the English language when they associate daily with members of their tribe, and it is with great difficulty that you can get one of them to talk to you in English when members of the tribe are about.

Question. Do you know of any instance of this kind?

Answer. An instance occurred a few days ago, where I desired to ascertain the road to a certain place where I wanted to go to. Being unable to talk, I inquired if there was any one near by who could talk English. When conducted to where this girl was who had been to Carlisle school two years, I tried to engage her in conversation in English. She would not talk, but only answered in monosyllables.

Question (by Mr. HOLMAN). Would you carry the idea of bringing Indians and whites in contact to the extent of letting them settle on the lands of the Indian Territory, in addition to the Indians and the whites intermingling in the ownership of lands, but the Indians to own lands not subject to alienation?

Answer. I have always thought that that would be the quickest way to civilize the Indians. I have sometimes entertained the idea that if all of the Indians were taken out of the Indian Territory and were disseminated throughout the United States and given homes, and placed where they could work and be remunerated for the same as other laborers are, that it would be the quickest way to solve the problem.

Question. Do you think that the Indians in a struggle for an existence with the white man would be at no disadvantage?

Answer. No, sir; I think it would give the Indian an opportunity to make himself independent and would call into use the abilities which every Indian has innate in him to become independent by an adoption of a certain course.

Question. Do you think that it would be practical in this reservation to permit the Indians to select their lands in severalty, a quarter or a half section, and sell the lands which they do not settle upon, and which was set apart for the white people by the action of the Government, and would draw them from the shelter of the Indian Bureau? Would that be practical?

Answer. To this first part of the question I would answer yes; and to the latter part I would say no. The Indian needs protection, and which he can only get under the present organization from the Indian Bureau.

Question. But, in that event, would you not have imposed upon the white population the restraint you impose upon the Indian, especially, as to the use of ardent spirits by Indians?

Answer. I would not attempt to or recommend that policy. When I said that I referred to the question of marked boundaries of the whites, and not promiscuous intercourse—reducing the area of their reservation, but bringing them nearer together and not allowing them to mingle promiscuously.

Question. And leave the Indians under the control of the Bureau?

Answer. Yes, sir.

Question. In that view and in view of the permanent settlement and civilization, would it not be better to consolidate the Indians in this Territory, on its eastern side, the side kept for the civilization of the Indian, and then throw open the lands westward for white settlement, not required for the Indians?

Answer. I think it would be much more preferable to have these Indians immediately contiguous to the reservation of other Indians than to allow the settlement of whites to be intermediate.

Question. Well, supposing that the civilized Indians are to remain where they are, on their lands, would it not be a better plan to consolidate them contiguous to the other Indian tribes in the Territory?

Answer. I think so.

Question. And throw open the remaining lands west of them to white settlement?

Answer. Yes, sir; that is my idea.

Question. Do you see any objection to bringing into this Territory unsettled tribes from the Northwest?

Answer. Yes, sir; practical experience has shown that the tribes from the Northwest have been decimated by disease; the climatic change is not congenial, and they become diseased, and have a continuous longing to go back. Now, as to the western Indians, I think the same thing would obtain. The habits of the Indians in Arizona and New Mexico are somewhat different from the Indians here. They are not accustomed to horses at all, and travel on foot altogether, as a rule, and they have learned the habit of irrigating the soil. Their manner of cultivating is different from what it would be here. There not being a sufficient rainfall, they have learned the art of irrigation, and having been brought up in that country and lived there for many years, they would feel more content, in my opinion, where they are. Then, they are indigenous to the soil, which they would not have been here. Mescal, which is one of their principal articles of food when deprived of Government ration, does not exist in this Territory at all.

Question. Horses, however, are common to the Apaches and Navajoes?

Answer. More so to the Navajoes; but as far as my experience extends I never knew of the Apaches using horses habitually, except in the shape of mules and burros.

Question. Are not most Indians now in the Territory, except the civilized tribes in the northern section of the country, especially the Cheyennes, on this reservation?

Answer. Yes, sir; there are a few Cheyennes, known as the Northern Cheyennes; very few, and many of them who were here have gone back by permission of the Interior Department. Those that are here have been accustomed to this country for years, with occasional visits north to the Sioux.

Question. If I understand you correctly, then, regarding the civilization of the Indian as permanently settled on the eastern side of the Territory, you would regard it as the better policy to concentrate in that portion of the Territory the other Indian tribes in the Territory and assign them lands in severalty, and dispose of the other lands not required for their use?

Answer. Yes, sir; that is my idea; then I would form two communities, on the east side the Indian settlement, and on the western side a settlement of white people. Then the Indians would have an opportunity of seeing what the more civilized Indians had acquired in the matter of agriculture and civilized habits. On the other hand, these Indians would have examples of the whites; they would see what the unimproved state was between the civilized and semi-civilized.

Question. This Territory contains about 41,000,000 acres of land, and in forming these two communities it would be more convenient to run the line north and south?

Answer. Yes, sir; I think so.

CAPT. E. M. HAYES.

Question (by Mr. HOLMAN). Please state your name, rank, and where you are stationed.

Answer. Edward M. Hayes, captain of Fifth Cavalry. I am stationed at Fort Reno, Indian Territory.

Question. How long have you been in the military service?

Answer. I have been in the military service on the frontier very nearly twenty-two years. I entered the service in 1855.

Question. How long have you been at this post?

Answer. About twelve days.

Question. During your period of military service on the frontier, have you had more or less experience among the Indians?

Answer. All my service has been among the Indians; nearly all.

Question. Since you have been stationed at this place have you become particularly acquainted with the Cheyennes and Arapahoes?

Answer. No, sir; I have not had an opportunity; I have not been here long enough; I was stationed at Cantonment, a sub-station of this post, for a period of six weeks before coming here.

Question. You have had the same opportunities of observing the condition and character of these Indians with other officers who have been stationed here for the same length of time?

Answer. Yes, sir.

Question. In your judgment, what would be the effect on the Indians of this Territory—of this reservation especially—of giving the Indians their land in severalty—say, from 80 to 160 acres per capita—by absolute title, except to make it inalienable for a certain number of years, and selling the surplus of the lands for what they are worth to actual white settlers, the proceeds of such surplus to be a permanent fund for the education and civilization of the Indians?

Answer. I think it would be the very best possible thing that could happen to the Indians. In your question you express my views that I have entertained for years. Some of the older would object, but I don't think it could be objected to by the younger Indians. The older ones that are settled in their ways, like Stone Calf, would oppose it. I think it is the proper and the only thing that can be done with the Indians.

Question. You think it is the best solution, then, of the problem?

Answer. Yes, sir.

Question. In assigning lands to the Indians in severalty you would keep them together? Would you consolidate them so they would not have their lands intermingled with white settlements?

Answer. I would put them together, to a certain extent. I would not compel them to live in the same village, but would have them live in the same body.

Question. Then you would leave them consolidated for the present and under the same control of the Indian Bureau as now?

Answer. Yes, sir.

Question. And let the land not required for their use be disposed of to white settlers?

Answer. Yes, sir.

Question. What do you think of removing to this Territory other Indians with the view to greater consolidation of the Indian tribes?

Answer. Well, sir, I am opposed to it. I do not see why they could not be managed in the same way on their own reservation. They have plenty of land on every reservation that I have been at.

Question. Would it not be more easy to manage the Indians as a body, supposing that it could be done conveniently, and concentrate? Then, would it not be more economical to have them concentrated as a body than have them diffused over a wide region of country?

Answer. It might be more economical for the time, but I think the best interest for the Indians is to keep them on their present reservation; my impression is that they will become self-supporting sooner. Then, I think that they are attached to their localities, and it would create dissatisfaction to bring them together in a large body.

Question. Would not make much progress, but would be for the best?

Answer. Yes, sir; it would be better; they would be better contented in their own homes.

Question. What, in your opinion, would be the effects of the education remote from their tribes when they are to be returned to their tribes?

Answer. My experience, with a few exceptions, is that they have gone back to their original condition. There are exceptions, but they are few and far between.

Question. Are these exceptions persons retained in the Government employ?

Answer. Yes, sir.

Question. How as to the women educated abroad and returned to their tribes? Do they generally relapse?

Answer. Yes; faster than the men. I can state an instance in the daughter of Little Raven. She spent four years at Carlisle, and came back highly educated, dressed as white people, with all the accomplishments and that sort of thing. In a few months she was dressed like the tribe, and without your attention was called to it you would never have known that she had ever been educated. It is a difficult matter to get her to talk the English language; in fact, she would not talk unless compelled to by her parents.

Question. Is that the general experience with the girls?

Answer. As far as my experience is concerned, it is.

ADDENDA TO CAPTAIN 'LEE'S TESTIMONY.

Question (by Mr. HOLMAN). State whether you are able to state, with any definiteness, the cost per pupil for the education of the children at these four schools, and

what are the combined salaries of the teachers in the two Government schools, and all hired help.

Answer. The cost is \$9,120 per annum. It is very nearly equally divided. You might say equally divided. The Government furnishes the rations to all the schools alike—the Mennonites and the other schools—and all articles coming under the class of school supplies, such as books, slates, pencils, bedding, and furniture, is furnished to the Mennonite school by the church. Their transportation is furnished by the church, such as the hauling fuel and things for farming purposes, in connection with the industrial school.

Question. But you pay for the cutting of the wood?

Answer. No, sir; they furnish their own fuel.

Question. Then there would be the difference of salaries, bedding, and furniture between the two schools?

Answer. Yes, sir; from the statistics report of last year for the period ending June 30, 1885, the expenses of the Cheyenne school for salaries of teachers and employés was \$5,334.16.

Question. Does that include the salaries of all?

Answer. That includes the salaries of all; and all other expenses are \$3,838.62, making a total of \$9,172.78 for that school. The average attendance for that school was 56 for ten months.

Question. Are not these schools kept up during July and August?

Answer. No, sir; a force must be kept there during those months to take care of the buildings and provide for the session when it opens.

Question. But this account only covers ten months, and the trouble would be to ascertain what the two months cost?

Answer. Some of the teachers have a vacation and remain away and some leave on pay.

Question. Do you grant leave to those that can be spared? There is nothing in the reports showing the cost of these two months, and this report is compiled from the monthly reports, but is for ten months.

Answer. Yes; the monthly reports for the year. This makes the cost of the school, per pupil, \$163.79.

Question. Please state the cost per capita, in the aggregate, of the Cheyenneschool in the last school year; state the salaries and other expenses separately, the cost per pupil, the average attendance and the largest attendance, as shown by the records of your office; give the largest attendance at one time and the average; state, if you please.

Answer. The records shows that the largest number present at any one time was in June, 110; and the largest average in one month was 87, and that was in April, 1885. The average attendance for the ten months was 56. The cause for the apparent falling off is due to the fact that a large number of the pupils of this school have been drawn from time to time for schools remote from the reservation. There have been, since I have been detached, more than 20 from this agency, and out of the schools in this way. The Arapaho school (a Government school), the salaries of teachers and employés for the same period was \$5,346.45; that comes within \$12 of the other, and all the other expenses, \$4,368.03; total, \$9,714.48. Average attendance for the year during that time, 73; the cost per pupil was \$133.15 per annum. The largest number at any time was 103. The largest average for one month at any one time was 100, and that was in the month of March, 1885; and the average cost in both Government schools was \$146.47 per pupil per annum. As to the two Mennonite schools, from the reports we find that the salaries of teachers and employés paid by the church was \$877.50; all other expenses, \$1,100; total, \$1,977.50. These expenses borne by the church and by the Government, \$1,896.55, including everything, rations and school supplies furnished by the Government. The average school attendance, 37. During this time the average cost per pupil was \$104.97. The cost to the Government per pupil was \$51.25. The largest attendance at one time was 54; the largest average attendance in one month was 48½, in May; for the Mennonite school at Cantonment was \$1,400, and all other expenditures was \$2,724.63; the total, \$4,124.63, all borne by the church, and borne by the Government, \$2,283.45; total, \$6,408.08. Average attendance, 45; average cost per pupil, \$141.40; average cost to the Government, \$50.74; the largest number at any one time, 59; the largest average attendance in one month was 54, in May, 1885. Combining the cost and expenses of the two schools the following is the result: The average cost to the Government of both schools, per pupil, was \$50.97; the average cost at both Mennonite schools was per pupil, being \$125.39. The Rev. Mr. Haury, in charge of the Mennonite schools, informs me that last year the church made an expenditure of \$500 for cattle for the benefit of the schools, and \$300 for mules, and about \$1,000 for building eight miles of fence for pasturage, a total of \$1,800. These expenditures are unusual ones, and it is fair to deduct this sum from total expenses of the schools, which will reduce the cost per pupil to \$103.44 per annum.

EXPLANATION OF MAIN STATEMENT.

A misunderstanding having occurred as to a point in Captain Lee's testimony as to the policy toward the Indians, Captain Lee asked permission to make the following additional statement: "In explanation of my answer to Mr. Ryan as to the plan of allowing their surplus lands to be taken up by white people, I wish to be distinctly understood that the lands given to the Indians in severalty, according to promise that has been made to them, and the reservation of grazing tracts should be so located that the surplus to be used for their benefit should be in one body and in no way mixed with the lands so set apart for the Indians, and this should be done with the full consent of the Indians as to the disposal of the surplus.

SAC AND FOX AGENCY, INDIAN TERRITORY.

SAC AND FOX COUNCIL.

NOVEMBER 3, 1885.

The committee arrived at Sac and Fox Agency on the afternoon of November 3, and found the council of the Sac and Fox Indians awaiting to receive them. "Keokuk," the head chief of the nation, addressed the council on the subject of their grievances. The substance of the address was translated by the post interpreter, Mr. Hur, who stated that the council had waited for the committee to come, and that now they were here the chiefs of the tribes should speak out and tell Congress their grievances. He said that these chiefs had not been treated right; these chiefs are a good-hearted people; he says they are willing that this \$11,000 which is paid to the Sac and Fox in Iowa, but they are not willing that any more money should be paid there; they wanted the balance all to be paid here, to this reservation. Now Keokuk desires that the committee would recommend to Congress that no more than this \$11,000 should be paid away from the reservation, and they do not want Congress to permit any more Indians to go off and leave the reservation and get their money.

Commissioner Atkins said that he would recommend to Congress that only \$11,000 should be paid away from this reservation. He said that the gentlemen who control the action of Congress have the power, and that he had no power only to recommend it; (and allow me to add) that Mr. Ryan, who represents a district in Kansas in Congress, is in favor of limiting the amount to be paid from the reservation to the \$11,000, and the members of Congress who are here will favor that measure, but we are not able to say what others may do. In making a complaint on the manner of which this agency has been conducted, you had reference to the agent who had been here heretofore?

"Yes, sir;" replied the Indians.

The INTERPRETER. The Indians say that Agent Taylor is the first man the Government has placed here who seems to be a perfectly true man to the Indians, and he has been very honest with the Indians since he became agent here.

Question. What do the Sac and Fox think of their school affairs and what interest do they feel in the education of their children?

Answer. This mission school here, he says (Keokuk) the council have tried to make an effort to help that school, but it seems there is a great deal of confusion up there. The superintendent and his assistants seem to be quarreling among themselves, and the children are neglected; they do not seem to be treated as they should have been.

Question. What seems to be the trouble there?

Answer. Don't know exactly; but he says he thinks one wants to be a little over the other, and they appear to be quarreling, and do not get along together. He thinks that the trouble is that they expect the new administration to make a change, and one wants to be bigger than the other, and there is a continual jealousy amongst them.

Question. Are the Sac and Fox generally in favor of the education of their children?

Answer. Yes, we are, providing that mission is run right and they have men there that are capable of running it as it should be. Some of the children are held back on account of the confusion that now exists in that mission.

Question. Has any denomination any mission there?

Answer. No, sir; it is the Government school.

Question. This controversy seems to be between the superintendent and the teachers?

Answer. It seems to have originated between the superintendent, the herder, and the seamstress.

Question. Do you Sac and Fox Indians desire the Sac teacher to be retained?

Answer. Yes, sir; that is what the Government teaches us from time to time—to educate our children, so that they may be capable of teaching others, and that is why they are in favor of retaining the young man.

Question. What is his name?

Answer. Tom Myers.

Question. In what school was he educated?

Answer. At Hampton.

Question. How long was he absent at school?

Answer. Three years, if I mistake not.

Question. Do the Indians regard him a competent teacher?

Answer. Yes, sir; they think him competent to teach their children.

Question. What do the Sac and Fox Indians think of the lease of their lands for the raising of cattle?

Answer. They say there are three payments due, and the Government has not paid them their money, and they now receive the money for the leases, and it is a great benefit to them.

Question. Do all the Sac and Fox favor the leases?

Answer. Yes, sir; when this lease was made they all agreed to it. At the first beginning some of them opposed leasing, but by and by they all got together and were in favor of leasing and getting something for their grass.

Question. How many persons have you leased to?

Answer. We made only a lease to one party; that is Stokes, Lambert & Warren.

Question. Is that the first and only lease the Sac and Fox have made?

Answer. Yes; that is the only lease they have made.

Question. How long has that been in existence?

Answer. It commenced last spring, but it was made last year about this time.

Question. What are the terms of the lease—the amount to be paid?

Answer. Two cents an acre is what they agreed to pay for the grass.

Question. How often is this payment to be made?

Answer. Every six months.

Question. How many acres are covered by the lease?

Answer. Somewhere about eight townships. You will find the correct amount at the agency here.

Question. Was there a full council of the Sac and Fox Indians at the time that lease was authorized to be made?

Answer. Yes, sir. All the chiefs and council were present; and it was not only one council, but it was three or four councils that they held and talked this matter over.

Question. Does the lease of the land embrace any Indian lands which are in a state of cultivation?

Answer. Yes; there are some.

Question. What did you do about that?

Answer. The agreement that they made in that lease was to allow those inside of the leased lands to remain there.

Question. Did all these people that lived on these farms within the leased lands agree to that?

Answer. I cannot tell you exactly whether they were in favor or not, but they were glad to receive their portion of the lease money; that is, they did not refuse to take it.

Question. Was this money distributed to all the Indian families alike?

Answer. No; the money is not paid to the agent; but in our general council we decided to elect our head chief to be treasurer, and all this money was to be paid to him and he was to divide it among his people.

Question. Is this satisfactory to all these Indians?

Answer. Yes, sir. Our chiefs elected some of our young men, those who can read and write, to make this enrollment, and everybody was enrolled, and this money was divided equally among them.

Question. Are there many Sac and Fox Indians who can read and write?

Answer. There are not many; but there are a few who can read and write.

Question. Do any of the young men of the Sac and Fox Indians go to the other Indian schools in the Indian Territory?

Answer. Yes; that is what the Government wanted them to do—to send their children out to the Government schools which have been already established at several places. Our children have been taken out from this school and have been sent off to those schools.

Question. Are any sent to the Indian schools in any other nation of this Indian Territory?

Answer. No; but their children have gone to the Government schools. You will remember there is one at Chilocco.

Question. Are the Sac and Fox Indians in favor of educating their children at a school at home on the reservation, or sending them to remote points in the States?

Answer. Yes; they are in favor that their children should be educated; their

smaller children to be educated at home. They are strongly in favor of that, and as they grow up and get big boys and girls that is the time they want them to go and finish their education.

Question. But they do not like to have their little children go away?

Answer. Yes; they want the little children to go to school at home, and that is why the provision is made that they should have a school at home.

Question. Are the Sac and Fox Indians making any progress in the cultivation of their lands and in raising cattle and horses?

Answer. They are trying to farm, but on account of wet weather they did not make a good progress this summer.

Question. How many farmers are furnished to this agency?

Answer. There is none that is furnished by the Government. There was one, but at this time there is none.

Question. How long did they have that farmer here?

Answer. It has been about two or three years since the farmer left; I think it was about six months since it was dropped altogether.

Question. What did he do while he was here?

Answer. Well, you will see an orchard there by the mission. He worked in there and fed stock; that was about all we know that he did.

Question. Did he not teach agriculture—how to farm—to these Indians?

Answer. No; he never taught them. They tried to teach themselves how to raise corn and other truck they are raising.

Question. Do the Sac and Fox Indians raise corn on their lands?

Answer. They are trying to raise some.

Question. Have the Sac and Fox Indians many cattle?

Answer. No, not a great many cattle.

Question. Has the Government furnished them any cattle?

Answer. No; they raised these themselves.

Question. Has the Government furnished them some farm implements, plows, &c.?

Answer. No; they did not furnish them any. There were some plows and other implements sent here, but they had to pay for them.

Question. Any wagons?

Answer. When they first came here they all had taken wagons for their money, but these wagons are all worn out, and what wagons are in the nation they bought themselves.

Question. Are the Indians living on farms, or generally in villages?

Answer. No; they are living on their farms separately; they do not live in villages.

Question. And most of them live in houses?

Answer. Yes; some of them live in houses and some are living in bark houses they made themselves.

Question. What do the people of this tribe think about dividing up their lands in severally, so that each family will have their own lands?

Answer. The Sac and Fox Indians of this Territory prefer to let their reservation remain just as it is, according to treaty stipulations.

Question. Is there anything the Sac and Fox Indians would wish this committee to submit to the next Congress when it meets?

Answer. Yes; there are some things we wish the committee would do for us, and they would take it as a favor if the committee would present it before Congress. Last fall they had a council and talked over in regard to their lands. They paid the Government for it, and now they want a patent issued to them. That is what they want this committee to present to Congress for them. And another thing that they want to tell you: that this council which you see before you decided to frame their constitution and laws. They framed them and presented it to the Commissioner, and we wish that consideration be taken of them. They wish that they should be ratified and approved by the Government, so that they can have their civil laws and govern their people.

Question. In what manner is the government of this tribe carried on? Who decides the controversies? Who lays down the rules?

Answer. Heretofore we had no laws, and all had to be decided by the chiefs in council and the agent, and sometimes we called on the Government. That is about the way things have been decided; that is, in deciding any difficult question that may arise.

Question. Have the constitution and laws been agreed upon by the council?

Answer. Yes; they have been. It has been approved by their chiefs in council, and they have forwarded the laws and constitution to the Commissioner for his approval.

Question. How long since?

Answer. Last spring some time; I think about the time Commissioner Atkins took his seat.

Commissioner ATKINS. With regard to the code of laws of the Sac and Fox Indians,

I had them before me for some weeks. I did not have time to give them that attention and perusal that I desired to. I had to postpone it until I returned from this trip. They are now being considered by my subordinate officers. It will be done. I will act upon them very soon.

SPEECH OF CHICKUSCKUCK.

The committee now gave the chiefs and members of the council an opportunity to state their grievances, and Chickusckuck spoke as follows:

These men talk about good laws. We are all in favor of the law that he is speaking of. It was for the Indians that these laws were made. It was for their own tribe and not for others. Now, then, we understood that after that there were some white laws to be inserted in there. Of course they did not like it. We know that the white people have laws themselves, and some of these laws are very severe, but it seems like many of the white people did not care for them, and did not seem to observe or live by them, and it don't seem to stop them from doing their mischief. It seems that they cannot very well live up to it, as it was represented to them. There are a great many of our young men who objected to these laws because they did not understand them, and because they would not know how to live up to them, and they did not seem disposed to making laws for other people. These laws have been sent to Washington to be approved, and I do not know what has become of them. They have never been sent back. At the time we went to Washington they told us to have a school up here, and set apart funds for the school, and that our children should be treated right and kindly, and after awhile their children could get the benefit of it; that bye and bye they would be useful men. That was the time that Keokuk was at Washington. We agreed with the Government, and at the start we filled up the school, and expected that our children would be treated right and kept right. That was all false. It was not carried out. They were not treated right.

Question (by Commissioner ATKINS). How did they treat your children?

Answer. It has been some time since I have quit going up to that school. I quit visiting there. I have found that it is not exactly right. I reported it to the agent, and he told me that the children must be cared for better, but it seems that it did not have any effect at all, and I quit going there when I saw that the school was not run according to the treaty. The reason the school is not prosperous is because it was not run right. A great many of these young men are opposed to this school, and when they saw that they were not treated right they went home. They did not like the school. There was a good deal of complaint, so now they are grown up and are past schooling. We have been here now sixteen years, and these children would have learned something by this time, but it has been a failure.

Question. How long has the superintendent been here?

Answer. A year and a half, I believe. I don't know anything about it; I did not go up there any more. At the beginning the chiefs would go up off and on, but now they hardly visit the school at all.

Question. What is the particular complaint? Please tell us so we can rectify it.

Answer. It is the fact they do not seem to get what they ought to have to eat, and they do not seem to have been as comfortable as they ought to have been. They set apart money for this purpose to have our children fed, and frequently they fed them hard biscuits. The former agent had been robbing this school of the children, and he took some of the little children off to some other school. We prefer to keep our children here until they are big enough and capable to be sent out for a higher education.

Question. Who was the agent?

Answer. Agent Carter. After he had robbed the school and sent the children off, he wanted us to fill up the school, and says "if you do not I will not give you your annuities"; and we finally consented to do it.

SPEECH OF WAH-KO-MO.

Wah-ko-mo said: I am very glad to meet the Commissioner, and these other gentlemen here. When all these men around us heard that you were coming, I believe they were glad. I like the way the Great Father and the Commissioner are trying to find out what has been done in the past. They seem to be inquiring into things; we like that kind of proceedings; we have held our councils heretofore, from time to time, and they felt that they were not treated right. It seemed as if when we laid our complaint before the agent, that he did not forward it to the Government. All these things have been talked over and all the chiefs have told you are true, as far as I know; I am not posted on all of it. As to our money matters, they do not seem to be carried out as designated in the agreement. When we found out that our money matters was going to be in litigation, and paid out somewhere else, we came together to try to prevent it. I would be glad if only the \$11,000 were paid away from here.

Now I am going to talk about those leases. You have asked whether we were all in favor of them; it was only the chiefs in council that were present when we talked about the leasing. The young people were not present at the time; they did not have anything to say about it, and that is the reason they did not agree from the beginning. We held a council until night, and then went to supper here and after supper then we came back and held another council over this question. We talked of the power of the politicians connected with the Government, and we finally concluded that if we made this lease we would have some friends with the Government to help us; we had learned that the politician had more power than us; there were two other men who wanted to lease the lands before this last party, but they did not want to lease it at that time.

Question. That was before Mr. Taylor was agent?

Answer. Yes, sir; after he was agent there was no other lease; he did not seem to think it was right. This school on the hill; we know that that is mentioned in the treaty; and that funds were set apart for that purpose, and also for the place where it is located; and also that if we would send our children to school that they should be provided with clothing and food; and we agreed to accept the teaching of the Government as far as we were able. Of course we could not agree to do any further than that. We all know that we were created by the Great Spirit, and we can only accept these teachings according as we understand them. Now, I want to talk about that constitution. I admit that this constitution was talked about in council. Our young men did not seem to concede the right of the council to make laws over them without their consent. They did not know what the laws were; they did not understand them, and that is why they declined of having laws framed at the time when the council was held. They said they had better hold on a while. We know that our brothers, the five civilized tribes, who are just like you, that they are capable of making their own laws and governing themselves, and we can do the same.

Question (by Mr. HOLMAN). Is he now satisfied with the leases made of the land?

Answer. No, not exactly; when they leased this land they were to have fenced it in, and besides they were to build fences for us to shut out the other cattle that came into the reservation, and they have not done this. There were cattle herds west of us, and these cattle were all coming into our reservation. Outside persons have been pasturing their cattle on the reservation before this lease was made, and our reservation was full all the time.

Question. Did any of the tribe consent to these cattle coming in?

Answer. No, sir; we did not consent to it, and we were compelled to do something to keep them off this reservation.

Question. Are any persons employed as blacksmiths or carpenters?

Answer. Yes; there used to be a carpenter and a blacksmith.

Question. Is there any now?

Answer. The carpenter has been dropped; he is not employed now.

Question. What about the blacksmith?

Answer. There is a man employed as blacksmith.

Question. Does he stay here all the time and work?

Answer. Yes, sir.

Question. Are there any Sac or Fox Indians employed by the Government except the teacher of the school and the interpreter?

Answer. Yes; there has been a Sac interpreter; there is one now at the mission.

Question. One besides the teacher?

Answer. No; that is the teacher.

Question. I wish to know what Indians are employed at this agency.

Answer. Up on the hill here is Tom Myers, and our blacksmith is Henry Jones; he is a Sac and Fox. Jones was a Government freighter heretofore, before he accepted the blacksmith position.

Question. Since then who has done the freighting?

Answer. I do not know of any of the Sac and Fox doing the freighting. Our present interpreter is not a Sac and Fox; he is an Ottawa Indian.

Question. Are there not two Indians employed at the school?

Answer. There is an Indian woman employed there, the seamstress; and the laundress there is a half-breed Sac and Fox woman.

REMARKS OF JUDGE HOLMAN.

Judge Holman addressed the council as follows:

The committee of Congress are very glad to meet the chiefs of the Sac and Fox Nation. The President and the Congress of the United States are very anxious that the Indians of this tribe should make good progress and improve their condition. The President is very anxious to see the Sac and Fox improving their lands; he believes, and this committee and the Commissioner of Indian Affairs believe, that the Indian should become the stock-raiser of this reservation. The Indians should have

herds of cattle and pasture these great pastures; their lands are not valuable to them unless they will improve them and have stock on them. The President and Congress are anxious that every Indian should plow more land and have more cattle. The Indians have a fine reservation and they will become wealthy and prosperous if they will raise horses and cattle and hogs, and cultivate the land. The Government of the United States intends to protect them in all of their rights, and we are very anxious that they should improve their lands so that the white man will not try to get into this portion of the Indian Territory. The Sac and Fox Indians have a great many intelligent men amongst them, and we are confident that they will improve their land and educate their children and that they will become one of the foremost nations in the Indian Territory. There is no tribe of Indians anywhere who have such a sure guarantee of becoming a prosperous community as the Sac and Fox Indians if they themselves will improve this good inheritance of theirs, their lands. The committee will lay before Congress the matter in regard to their patent for their lands. They will lay before Congress the claim of the Sac and Fox Indians of this reservation in regard to the annuity money. They will recommend that there be paid to the Sac and Fox Indians in Iowa \$11,000, and no more, and make that the permanent policy of the Government. The Government of the United States will protect the Sac and Fox in their rights of property. They need not be apprehensive of any danger in that regard. The United States Government feels a deep interest in the Sac and Fox Indians. One of their great chiefs' name, Keokuk, has been placed on one of its great cities, and this committee of Congress hopes that when the next committee shall visit the Sac and Fox Reservation they will find it covered with well-cultivated farms, with herds of cattle, and the Sac and Fox Indians a prosperous people.

SPEECH OF COP-PAH-HEE.

Cop-pah-hee said:

When we heard that the Great Father, the Commissioner, was coming we were very anxious to see him, and every time we would hear of any one coming we would look around to see if he is coming. I suppose that our Great Father, the Commissioner, thought that he had better come and see his children. It has been a long time since the Government has sent them their money, and of course we have been anxious to get what is due us. Of course the Commissioner has come to see us. He will send us our money and pay us off. Now I am going to talk of this lease. It was settled in council just like this. There was no secret council about the leasing of these lands. Now we begin to see we do get some benefit from our grass, which we have lost in the past. When this money is paid over to us every young man seems to be pleased in receiving his portion. It was this cattle that kept coming over to this reservation that made us make this lease; and we wanted protection for our property; and that is why we made this law. We have talked to our Indians and told them they ought not do anything that would be an injury to our neighbors or to our friends, but they would not listen to us; and that is why we are in favor of these laws; that is the only protection we can have.

SPEECH OF MAH-KO-SE-TO.

Mah-ko-se-to said:

What the chiefs have said to you they have said to you right. We have favored advancement. We are in favor of educating and improving the coming generation, and that is the way we propose to move. I have heard only a part of Keokuk's speech, but I look at the things in the same light that he does. I believe that he is right, and that is the only way to proceed for advancement. Now, I want to talk of the annuity money. Under the present movement they have been cutting off our money little by little. We have our children here. We all need our money, and if this money is to be paid away to some other place, I do not exactly agree with that. The chief knows that this is not in the treaty. This is the place where all the money ought to be paid, and I know what the Commissioner has said will be pleasing to our people. I think that the Commissioner would be tired if whenever a Sac and Fox Indian away from here he will ask to have the money sent to him wherever he is. I do not believe this is right. There are not a sufficient number of Sac and Fox Indians to have more than one agent, and there is ample room here, and there is no necessity of going around to different places in the country. I am very glad and very much pleased to hear the Commissioner talk, and also the committee, and I believe now that something will be done. I am very glad to get this news from you. I hope that there will be no more than this \$11,000 paid anywhere else.

Commissioner Atkins said:

Congress has entire control of this question, and as far as my individual view is concerned I will do what I can to get Congress to carry out your wishes as far as I can. Now I wish to say to you all farewell.

ISAAC A. TAYLOR.

Question (by Mr. HOLMAN). Please state your name and your relation to the Indian service.

Answer. Isaac A. Taylor; I have been agent here since the 1st day of April a year ago, 1884.

Question. At the Sac and Fox Agency?

Answer. Yes, sir.

Question. Please mention the names of the Indians embraced in your agency?

Answer. The Sac and Fox, the Iowas, the Mexican Kickapoos, and Pottawatomies.

Question. What is the character of the schools organized in your agency, commencing, if you please, with the Sac and Fox Reservation, as to how they are supported and what they are?

Answer. The Sac and Fox is a manual school, at the Sac and Fox Agency, on this reservation, and the Absentee Shawnee school on the Pottawatomie Reservation.

Question. Is that also an industrial school?

Answer. Yes; a manual labor school.

Question. Are these the only two?

Answer. The only two in the agency.

Question. Is the Sac and Fox school supported by their tribal fund?

Answer. That is, out of the appropriation made by Congress. The Absentee Shawnee school is supported entirely by Congressional appropriations. The average attendance of the Sac and Fox is 30; the Absentee Shawnee is 40. They had only an accommodation for 27. The addition they built there last spring will accommodate about 75 scholars. It is on the Pottawatomie Reservation.

Question. How far is the Absentee Shawnee school from the Kickapoo Reservation?

Answer. There has been granted permission to build an addition to the Sac and Fox school, after which it will accommodate 50 scholars.

Question. How far is the Absentee Shawnee school from the Sac and Fox Reservation?

Answer. It is about two miles from the southern line.

Question. Was that school designed for the Absentee Shawnee school alone?

Answer. For the Absentee Shawnee school alone.

Question. How long has that school been in operation?

Answer. Probably ten years. I do not know exactly.

Question. Whereabout are the Absentee Shawnees?

Answer. They are in two bodies, part on the Pottawattomie Reservation and part on the Kickapoo Reservation.

Question. Do those on the Pottawattomie Reservation hold their lands in severalty?

Answer. That is the only way they can hold their lands; they have taken lands, but no certificates have been issued them, from the fact that the genealogy of the family was not satisfactory, and therefore the certificates could not be issued till that was remedied. The husband and wife get eighty acres each, and twenty for each child, and Mr. Knocks, in making out the allotments, did not designate the number of children.

Question. In what year?

Answer. In 1875, I judge.

Question. What portion of the Absentee Shawnees are on the Kickapoo Reservation?

Answer. I suppose 200; possibly a little over.

Question. And the residue of them are on the Pottawattomie Reservation?

Answer. There is somewhere in the neighborhood of 500 on the Pottawattomie Reservation.

Question. And they are there on condition of holding their lands in severalty?

Answer. Yes; they are authorized to be there on this condition.

Question. Is there any school for the Kickapoos?

Answer. No, sir; there were two schools built, but they never would send their children to school.

Question. Is there none for the Iowas?

Answer. No, sir; there is only a part of the Iowa tribe here. The balance are on the reservation in Kansas and Nebraska.

Question. The Pottawattomies, have they any schools?

Answer. No, sir; the Pottawattomies are citizens of the United States.

Question. Have they not taken their lands in severalty?

Answer. Well, they had, a lot of them, but they cannot get them till they pay the price, from 13 cents to 15 cents per acre, except in one instance, and that is clear.

Question. They have taken lands in severalty in Kansas?

Answer. They did here, but did not make their payment.

Question. How numerous are the Pottawattomies?

Answer. There are two bands of Pottawatomies of about 500 and 600. The tribe numbers about 1,300, and the balance are in Kansas, and are scattered around.

Question. There are about the same number of the Pottawatomies as there are of the Absentee Shawnees?

Answer. Yes, sir.

Question. Is there any disposition on the part of the Pottawatomies to educate their children?

Answer. Yes; they send a good many of them to Chillocco and to the Indian schools in the States. They made an effort to get an appropriation from Congress, but they failed.

Question. Which of these tribes have made the most progress since you have entered upon your duties as agent in the cultivation of land and of raising stock.

Answer. In the cultivation of the lands I think the Kickapoos have cultivated more lands than any other Indians. In stock I suppose the Shawnees have more. That is, to the family. I do not know but what the Sac and Fox have more as a tribe.

Question. Which reservation has the best body of agricultural land?

Answer. I think the Pottawatomies.

Question. Better than the Kickapoos?

Answer. Yes, sir.

Question. That is the next best?

Answer. Yes, sir; the Pottawatomies have three streams crossing their reservation—the Little Fork of the Canadian, the Canadian, and the North Fork of the Canadian.

Question. To what extent have these lands been occupied without leases?

Answer. I think the Pottawatomies have had more outside cattle than any others, but as to the others I am unable to say.

Question. Which the next?

Answer. There is no people attempting to hold cattle there without leases, except last year there was a party from Arkansas who held some cattle on the north end of the reservation, probably for three or four months, and cattle in driving through from Texas have dropped on the north end of the reservation and staid there for some time preparing to move to Red Fork.

Question. What leases are existing on this reservation at this time?

Answer. There are only two or three leases, only one of which is occupied.

Question. Will you mention the leases?

Answer. There is a lease on this reservation of 200,000 acres by the Sac and Fox that is occupied. There is a lease on the Mexican Kickapoo Reservation which was leased last July that is not stocked. The Pottawatomie was leased in 1873, and that is not stocked.

Question. And never has been?

Answer. No, sir.

Question. How were the tribes inclined in regard to the leases?

Answer. The Pottawatomies' was made before I came into office. The lease in the Kickapoos' reservation was made by their head men, and the last of the reservation was made in open council.

Question. Are the Indians generally satisfied with these leases?

Answer. They have made no complaint to the office.

Question. Have they been paid for the year?

Answer. They have been paid for the year; the last was made in October, to take effect in March. The first payment was made them in advance. In advance of their annuity they advanced them their money. They paid them their money on October. The second payment was due in September, but still they had no annuity funds, and they advanced them their money in July. There are three quarterly payments due them now.

Question. What amount has been paid by the parties holding lease on the lands of the Sac and Fox, and in what manner are they paid to them?

Answer. They are paid directly to the Indians. It was paid to the treasurer, the head chief of the tribe, and distributed per capita to the members of their tribe according to the pay-roll taken from the office here. Keokuk is their head chief; their former head chief, Gray Eyes, is dead; he died in August.

Question. What is the length of the lease?

Answer. Ten years. They have a requirement that their fences should be extended entirely to the north Fork of the Canadian River.

Question. With a view to excluding other cattle?

Answer. Yes, sir.

Question. That has never been complied with?

Answer. Yes, sir; they have extended it from the north Fork of the Canadian River to the Cinnarron River. The intention was to fence enough to keep off the north and the western drift.

Question. Do all of these Indians of this agency seem to be favorable to the leasing of their lands?

Answer. I have never heard anything to the contrary; all I have heard said was in the council here; I have not discussed the subject outside of the council.

Question. What progress are these Indians making in education since you have been here?

Answer. The progress made at the school does not amount to a great deal; from that they get a child learned anything, so they can do something; they take them off to the school at Chillocco, Carlisle, and other Indian schools; they have a number of scholars at all these schools.

Question. Were these scholars generally taken from the schools at this agency?

Answer. Yes, sir.

Question. What was the object in moving these children from the school at this agency to these other institutions?

Answer. My opinion has been that it is because they get \$175 a head, and it don't make any difference whether they are boys or girls. I don't know what else could do it, for they take them before they are the proper age.

Question. Have you always been consulted as to the removal of the children from this agency to remote schools?

Answer. Last winter, in December, Mr. Hayworth was looking after some scholars. I rendered him all the service I could. He was a superior officer.

Question. What was his commission?

Answer. He would take anything he could get.

Question. Did he remove any children from this school without consulting you?

Answer. No, sir.

Question. Did any person?

Answer. There was some taken up by order of the superintendent in my absence.

Question. From the Sac and Fox school?

Answer. Yes, sir.

Question. Where were they taken?

Answer. To Chillocco and Lawrence.

Question. What superintendent?

Answer. Monn.

Question. Were these parents of these children consulted generally?

Answer. I think not; most of the families were out hunting at the time.

Question. How many were taken?

Answer. Five, I think.

Question. Small or large?

Answer. Small.

Question. What was the average age?

Answer. Eight years old, I think.

Question. Did the removal of these children give rise to dissatisfaction among the Indians?

Answer. A great deal.

Question. Are you aware of any advantage to the Indians in the removal of the children from the local school here to schools elsewhere?

Answer. I think it is detrimental if they are not of the proper age. When taken at that age they drop back here about the time they should be taken away.

Question. Do you know by whom they were taken?

Answer. Mr. Monn went along with them, and Mr. Monthorn, who was superintendent at Chillocco. The serious objection was that it was a very cold spell of weather, and some of the children suffered severely.

Question. Did the superintendent there explain to you his reason for that action?

Answer. I suppose he thought it would be satisfactory to the parties. He said he had talked to some of them and he thought it was all right. I do not think Mr. Monn thought he was doing anything wrong. I think that he thought he was doing a good work.

Question. In regard to the education of Indian children in its effect on the people of the tribe and their parents, what is your judgment as to whether they should be educated on reservation or taken elsewhere for education?

Answer. I think better results would follow if they are educated at home. They surely would learn fewer vices.

Question. Please state whether there is some feeling among the Indians of your agency as to what disposition should be made with Oklahoma?

Answer. Yes, sir; they are opposed to it, very much opposed to it.

Question. Opposed to its occupation by white men?

Answer. Yes, sir.

Question. What are their views as far as having Indians settled in Oklahoma?

Answer. I think it would be much better to settle Indians than white men. I

think it would be satisfactory to the Indians. They think the settlement of white men would only be an opening wedge to open the entire Territory.

Question. In your experience among Indians, what is your judgment to settling Oklahoma with white people, as to the effect on the Indian tribes surrounding?

Answer. It is owing a great deal to the class of settlers around there. I do not think it would be good. I think it would be something similar to the Indians in the States. Take the tribes in the States, and they are less progressive than the tribes in the Territory. There they are more attached to their old customs than the people who are here.

Question. Are there many progressive Indians on this reservation?

Answer. They are just turning that way. During the last year they have taken up the question of having a civil government, the same thing that has been tried for several years, but they never would touch it before, and now they are disposed to go forward.

Question. Who are their leading men?

Answer. Keokuk. He represents the progressive element. He is supported by two other chiefs.

Question. How many chiefs have they altogether?

Answer. Five chiefs; but they have only four authorized under their treaties. There are two men occupying the position and dividing the salary. One is a progressive and the other is unprogressive.

Question. What is their compensation?

Answer. Five hundred dollars per annum, paid out of their annuity.

Question. What are their names?

Answer. Keokuk, Cuppawhee, Mahkoseto; non-progressive chiefs are Checso-kuck, and Wawkomo.

Question. Which of the parties are the greater following among the Indians?

Answer. I do not know; but as to the tribe three-fifths of them are progressive.

Question. Is the land of this reservation of the Sac and Fox adapted to agriculture or principally to pasturage?

Answer. I consider there is not over 10 per cent.—not over seven—good agricultural lands on the reservation. You have no subsoil except on the river bottoms, and this prairie land is underlaid with sand. In wet weather it is almost impossible for men to ride out on these roads; at times men cannot even walk out on them; there is a quicksand on the top of it. The fact is also demonstrated in trying to cultivate in patches; they have failed every year; they have no crop.

Question. As to pasturage?

Answer. I consider it fair summer pasturage; there is no winter grass. It is tuft grass; it grows in tufts or bunches.

Question. To what extent have these Indians on the reservation been supplied with agricultural implements—plows, &c.?

Answer. They have not drawn anything from the Government.

Question. To what extent do they purchase?

Answer. They own quite a number of wagons among them; probably they have altogether forty or fifty wagons; they own some spring-wagons, probably a dozen among them.

Question. They have no support from the Government?

Answer. Their annuity funds are all they get.

Question. That is paid them in money?

Answer. Yes.

Question. To what extent has the Government established a saw-mill or grist-mill on this reservation?

Answer. They have not established any. There was a grist and saw mill here, an old one, that was built out of Indian funds realized from depredation claims. The depredations were committed in Kansas.

Question. Are your mills still in operation or have they been?

Answer. No, sir; the mill has not been in operation for about a year.

Question. Which mill; the grist-mill?

Answer. Neither of them.

Question. To what extent was the saw-mill in operation?

Answer. I do not think it was used after this Government work was done upon the agency.

Question. And it is still here and worthless?

Answer. It is worthless.

Question. And the grist-mill?

Answer. The grist-mill is the corn-buhr; never was worth anything.

Question. And it is not used?

Answer. It is not used.

Question. Are there any other mills on the reservation in your agency?

Answer. No, sir; I think a mill located between the Shawnees, Pottawatomes,

the Sacs and Foxes, and the Kickapoos would be a help to them; but to settle these people on better lands would induce them to accumulate property quicker than anything else.

Question. You may mention the persons employed at your agency, mentioning first the white persons and the salaries paid.

Answer. The agent's salary is \$1,200 per annum, with no perquisites; the next is the agent's clerk, at \$1,000 per annum: superintendent of the school, \$500; teacher, \$480; matron, \$300; seamstress, \$300; laundress, \$250; herder, \$240. At Shawneetown superintendent, \$650; teacher, \$500; matron, \$350; seamstress, \$360; cook, \$360; laundress, \$300; farmer, \$300; herder, \$240. The superintendent at Kickapoo gets \$700, and the physician gets \$1,000 from the Sac and Fox treaty fund. The blacksmith at Sac and Fox gets \$700, and the blacksmith at Kickapoo gets \$700.

Question. Any other employés?

Answer. The interpreter, \$300, and an additional farmer, \$900; he is superintendent, and it is supposed he will look after and instruct the Shawnees, Kickapoos, and Iowas.

Question. Where is he located?

Answer. On the Pottawatomie Reservation. He is a Pottawatomie. Possibly he has put in ten days' work in a year. The additional farmer seemed to be advisable with the agent, and not under his control; he does as he pleases.

Question. What does he do?

Answer. Stays at home most of his time.

Question. Does he instruct the Indians how to work and get them to work earlier in the season? And that is his duty; of course he will do that. What duties has he performed?

Answer. He made one trip up to Iowa early in the spring. I requested him to go around, and since that time I do not think he has paid any attention to it. I think the farming ought to be put under the charge of the agent, and then he could send him around.

Question. He is advisory?

Answer. He has instructions from the Department.

Question. Where is the farmer located?

Answer. At Shawneetown.

Question. The additional farmer?

Answer. He is on the Pottawatomie Reservation.

Question. No other satisfactory results have followed the employment of these gentlemen?

Answer. The farmer is employed at the school, and he, of course, puts in his time at the school.

Question. When was he appointed?

Answer. By Commissioner Price, in 1884, after the passage of the act.

Question. Was he a practical farmer?

Answer. Well, he farmed some. He has called on some of my people, probably nine-tenths. He passes the men's farms and looks in on it. The superintendent at the agency is a subagent; he has charge of issuing the rations, &c.

Question. Where is he located?

Answer. He is down with Mr. Goss, who has been appointed superintendent of the work in the office.

Question. State definitely, Mr. Taylor, if you please, what are the duties of the superintendent—of the agent of the Kickapoo Reservation?

Answer. He virtually acts as the subagent. He stays there to make the issue of the rations, and has of course a general supervision over their welfare under the orders of the agent. He is frequently used at other points. When I need a person he is sent on other business. If we have business at Red Fork he is sent there.

Question. Where is Red Fork?

Answer. It is where our supplies are received. Frequently the agent cannot get away and the superintendent at Kickapoo is sent.

Question. What rations are given at Kickapoo?

Answer. Beef, flour, sugar, salt, coffee, and soap; about a quarter ration.

Question. What would you call a quarter ration in beef?

Answer. They do not receive a quarter ration in beef. They have received 30,000 pounds of roast beef to 346 heads of them.

Question. What other Indians generally draw rations?

Answer. Well, none other.

Question. Will you please name those persons you have enumerated as employés of this agency that are Indians of the full or part blood?

Answer. I think the Sac and Fox teacher is a Sac and Fox Indian. I do not know the extent of his blood; possibly he has some white blood. The laundress is a Sac and Fox Indian half-breed, and the seamstress is an Ottawa Indian three-fourths. The blacksmith is a Sac and Fox Indian half-breed; the interpreter, Mr. Hun, is an Ottawa

Indian full breed; the Shawnee farmer is a Pottawatomie half-breed; the cook is a Pottawatomie half-breed; the laundress is a Pottawatomie half-breed; the farmer at Shawneetown school is a Pottawatomie half-breed; and the herder is a Kickapoo; and the additional farmer is of some Pottawatomie blood; he is nearly white; the teacher is an Absentee Shawnee. I think the employés of the force consist of eight whites and twelve Indians.

Question. Are you aware of any objection among the Indians of this agency, or that would be likely to arise, to the removal of the Indians who are now in the Territory, or from other bands beyond the Territory, and settle them in the Oklahoma region?

Answer. I do not think there would be any objection to it; they think that it ought to be settled by Indians, inasmuch as it was set apart for Indian settlement.

Question (by Mr. PEEL). You spoke about the superintendent that was down here and aided in getting some children out of the school; did the parents consent for them to go?

Answer. Well, Superintendent Menthorn was here from Chillocco.

Question. You spoke of another superintendent being here.

Answer. Well, Mr. Menthorn was here at the same time. I do not know as to the children, who took them; I left before the children were gone; the others were sent off by the superintendent of the school.

Question. Did they go with the consent of their parents?

Answer. They went with their consent.

Question. As a general rule, are they willing to let them go?

Answer. Yes; I think they will be satisfied if they think the children are capable to care for themselves. If the children are small they know they are unable to do that.

Question. About the herders, what property do they herd?

Answer. The school herd.

Question. How was the beef delivered to the Indians under your charge?

Answer. They are delivered on foot at the agency, and then turned over to them.

Question. Are they herded by these herders?

Answer. Yes, sir.

Question. There is a herder to each school?

Answer. No, sir; we have to use a Shawneetown herder for both schools. There is one thing in regard to beef cattle: they are driven some distance before they come here.

Question. What loss do they sustain in the winter season?

Answer. I think the loss will be 10 per cent. or over; somewhere in that neighborhood.

Question. Do the contractors sustain that loss?

Answer. The Government sustains that loss; they are thrown here in the state, and the cattle begin to depreciate right away.

Question. Which is cheapest to the Government, to have the beef delivered by contract or to have them take charge of them as they do?

Answer. It would be cheaper than to have the contractors deliver them as they do. The contract for the Kickapoos cost \$3.50; the Tonqua Indians I had to purchase their beef in open market; I purchased 60,000 pounds; I paid for the beef \$3.25 per hundred, delivered weekly or monthly, as I called for it.

Question. You think it would be cheaper for the Government to let the contractor deliver to the Indians?

Answer. I think so; and then you would get the contractors on the ground.

Question. It would not only be cheaper, but they would supply a better article?

Answer. Yes, sir.

Question (by Mr. CANNON). You said to Judge Holman that there was 10 per cent. of land on this reservation that is good for agriculture?

Answer. Yes, sir; that is my judgment.

Question. How many acres would that make?

Answer. There are about 480,000 acres.

Question. That would be 48,000 acres?

Answer. Yes.

Question. How many families in the Sac and Fox Reservation?

Answer. Four hundred and fifty-six Indians are on the roll.

Question. Men, women, and children?

Answer. Yes.

Question. That would make ninety-one families, with five to a family?

Answer. They would not average with white people's families. I do not think they would average more than three or four.

Question. How many acres of land are there in cultivation upon this reservation?

Answer. I do not suppose there is more than 400 acres; possibly there is more, if you count the land Mr. Whistler is farming. They all try to have a little, but around

the agency they have had no success; the consequence is they have gone into little patches of such things that come early. When they came to the reservation they attempted to farm considerably, but of course they made failures, and it is on account of their ways and the poor farming lands on the North Fork of the Canadian River.

Question. On the Kickapoo there are some nice little bottoms?

Answer. It looks to be about that country, but if you will ride over it after a rain you will find your horses going to the belly every time. I said 10 per cent.; it is possibly not over 7 per cent.

Question. There are 47,500 acres that is not being cultivated, at least?

Answer. Yes, sir.

Question (by Mr. RYAN). You were asked by Mr. Holman whether the Sac and Fox Indians would be willing to have other Indians occupy Oklahoma; you said you thought they would?

Answer. Yes, sir.

Question. What interest have these Indians in Oklahoma?

Answer. The only interest is they do not want white people driven in there; they do not want it settled up by white people.

Question. How many of these lands do they own?

Answer. I do not know that they are owned by any. They understood that these lands were ceded to the Government on the condition that the Creeks and Seminoles receive the pay, and there was a condition to the settlement of friendly Indians.

Question. Then the Seminoles and the Creeks are the only people that have an interest in the land?

Answer. Of course when you come right down to the question they are the ones interested in it.

Question. These Indians have no interest in it?

Answer. They do not claim any.

Question (by Mr. HOLMAN). Is there much intercourse with the Sac and Fox Indians and their neighbors the Creeks?

Answer. There is not a great deal between them and the Creeks.

Question. The Creeks appear to be settled on the other part of the reservation?

Answer. This part of the reservation is occupied by the Uchee Indians, and they do not affiliate with anybody.

Question. In what manner do they occupy that part of the Creek Reservation?

Answer. They are a part of the Creek people.

Question. But somewhat distinct from the more easterly portion?

Answer. Yes; they are not of the Creek blood. I understand they were subjugated by the Creeks. They occupy the western portion of that reservation; there are a few Creeks among them.

Question. Have you had much intercourse with the Creek Nation within the last year or two?

Answer. No, sir.

Question. They do not often visit this portion of the Territory?

Answer. No, sir.

Question. As far as you have been informed, is the opinion in regard to Oklahoma as entertained by the Sac and Fox common to all Indians?

Answer. As far as I know, it is; to the Indians of this reservation at least.

Question. Do you know of any means by which these Indians could be encouraged in their industry by the Government except in encouraging them in stock-raising?

Answer. If the Government would make their payment in three or five years, instead of semi-annually, and put them on their own resources. Of course some of them would have a good many hardships, but they would wrestle through, and then they would husband their funds. I do not think there is anything that will civilize an Indian and push him forward as fast as necessity, and I think possibly their consent could be had to do that. As it is now, by the time they get their payments it is all owed the trader, and they have not a cent to go ahead, and they have not a cent to buy implements, and they are inexperienced. I think if they could be authorized to make a restricted lease for farming purposes, to assist in opening up their lands, it would help them materially; strictly agricultural leases I mean.

Question. Do you think any considerable number of Indians would consent, or the Indians of this agency would consent, to receive their lands in severalty and occupy them?

Answer. No, sir; I do not think that they would consent to take it.

Question. Supposing the lands were set apart to the Indians in severalty—the lands of their respective reservations—and divided among them, the agricultural and pastoral lands assigned to the families, so that the Indians would finally settle upon their respective tracts?

Answer. I hardly think they would. Of course a few would. You could get some of the more advanced ones.

Question. Are not the more intelligent Indians of the agency impressed with the idea that holding the lands in severalty would have all the binding assurance and guarantee as by patent?

Answer. Some of them have tried this severalty business, and they lost land and money, and they are afraid of it. A good many of the Sac and Fox people lived in Kansas, and they fooled away their lands. They of course did not know how to take care of it, and they sold them out.

Question. They were invested with a patent and full authority to sell? I suppose they lost their lands and the tribe lost their land—lost it after taking it in severalty?

Answer. Yes. That is, they were not competent to hold their land. The trouble was they did not appreciate their value. They do not appreciate time; they do not seem to know the value of time.

Question. Your only suggestion, then, as to the best mode of advancing the interest of these Indians on the part of the Government would be to pay their annuity in larger amounts and at longer intervals?

Answer. Yes; I think these people could be encouraged to place themselves under their own laws. I think it could be accomplished, but whenever the Government undertakes to do it it looks like shaking a red blanket at a bull.

Question. That you think is due to former experiences?

Answer. Yes, sir.

Question. That taking lands in severalty would be the last of their lands?

Answer. They think it means the loss of their lands entirely.

Question. Is that the reason why they want to retain their lands in common?

Answer. Yes, sir; I think it is.

Question. Is there any apprehension by these Indians as to the good faith of the Government in regard to their lands?

Answer. Of course they do not know what will occur in the future. They say that we have paid for these lands and we are entitled to get a good title and have not got it.

Question. The lands were paid for out of personal improvements on their land in Kansas taken by the Government?

Answer. The Government paid them so much for their lands in Kansas and gave them so much for it. They had a good many houses on their lands there.

Question. Are the Sac and Fox Indians increasing in number or diminishing?

Answer. They are slightly on the increase.

Question. Are they generally a healthy people?

Answer. I cannot say they are.

Question. Do they depend on the agency physician to any material extent?

Answer. Quite a number of them; a good many doctor themselves.

Question. What would you recommend should be done with the grist and saw mill at this agency? Are they of any value?

Answer. I do not think they are of any value; the repairs would be worth more than new property. I think a good mill would be quite an inducement to settle them on good land on the North Fork of the Canadian.

Question. Does the Atlantic and Pacific Railroad pass through this reservation?

Answer. Yes; this and the Iowa and the Pottawatomie.

Question. What are the opinions of the Indians as to the right of the road to go through the reservation?

Answer. They do not think they have the right; that is a question which is to be determined among them.

Question. Is it a question that excites interest among them?

Answer. The matter was brought to their attention some time ago and quite a number opposed it; but at this time I do not think there will be any material opposition to it.

Question. How far will that road run north of this agency?

Answer. That I could not answer. They have made a survey north of this agency, 3 miles north. I think they originally intended to run farther north, along the Cimarron.

Question. The lower route will go how far from this agency?

Answer. Three and a half miles.

Question (by Mr. RYAN). You stated to Judge Holman, if I understood you right, that you suggested two things to promote the progress of these Indians in civilization. One was to pay their annuities, as already stated, and the other was to make a restrictive lease purely for agricultural purposes. These are the two things you suggested. You may state, if you please, what the effect, in your judgment, of these leases for purely agricultural purposes would have upon the Indians in the way of promoting their civilization.

Answer. I think it would have a good effect if the contract was placed entirely under the control of the agents, so that they would have the guarantee of getting the proper persons in here.

Question. Why would it promote their civilization?

Answer. It would open up farms that they are not competent to open up themselves, and the work would be demonstrated practically before them. Then the persons in the prosecution of that industry among them would have a tendency to learn them that industry, and therefore advance them in it; the white man would take up better lands than the Indians would be competent to take.

Question. What would you suggest in regard to these leases; a money rent or the products of the soil?

Answer. I would leave that to the Indian; they soon learn to contract. I would put him under the protection of the agent, but give him authority to some extent.

Question. Would you have it in the interest of the tribe or of individual Indians?

Answer. To individual Indians.

Question. And would it not be better to have Indians own their lands in severalty, so that they can have their own property in severalty?

Answer. It might be better, but getting them to see would be the thing. I would certainly hold in abeyance the power of taxation or alienation.

Question. You would have to forbid alienation perpetually?

Answer. Whether they make it perpetual or limited, I don't care. I think after they are taught it is better for them to hold land to themselves. That was my idea, that they could be induced to pass laws defining their places as to metes and bounds.

Question. They can be taught agriculture on their own lands as well as on lands held in common?

Answer. I suppose so, sir.

Question. Have you ever explained to those Indians of this agency how they might hold their lands in severalty without the power of alienation or the right of taxation?

Answer. They understand that.

Question. Then they do understand that lands can be set apart in severalty, so that they can hold them for all time and have no power to dispose of them?

Answer. These people hold that inasmuch as they own their lands and paid for them, that the Government has no right to dictate to them how they shall own their lands.

Question. I am asking you if they understand that the Government has the power to set apart lands in a way that they cannot sell them and the white man cannot get them?

Answer. Of course they understand that no one can get the land without their consent.

Question (by Mr. HOLMAN). But they deny the right of the Government to do that without their consent?

Answer. Yes, sir; they deny the right of the Government to do that without their consent.

Question. Have you mentioned all the leases that were made on this reservation?

Answer. No, sir; I omitted to mention the lease on the Iowa Reservation.

Question. Please state the facts in respect to this lease.

Answer. The Iowa Reservation was leased to Mr. E. B. Townsend, of Washington, D. C., and Mr. C. C. Pickett, a licensed trader at this agency.

Question. What year?

Answer. In March, 1884, or in February, I am not certain which. The consideration was 60 cents per head per annum for all the cattle held on the reservation over yearlings; and if the number carried should be less than 2,000 they should pay them for 2,000 head, at the rate of 60 cents per head. The lease was to last for ten years.

Question. How was that lease made?

Answer. The lease was made prior to my taking charge of the agency.

Question. Has the land leased been occupied?

Answer. Yes, sir; payments are made semi-annually, in advance. They have made payments for two years. In place of making semi-annual payments they have advanced for the entire year.

Question. On the basis of how many cattle?

Answer. They paid for 2,500. I do not think they had more than 1,960 on the range. They had not completed gathering when the settlement was made. They had expected to stock up additional, but the signs of the times kind of scared them. They first paid for 2,000; the payment was made on the same basis as the Sac and Fox. It was made by Pickett and Townsend directly to the tribe, the chiefs all being present. This covers entirely the leases made of land occupied by the Indians.

Question. How did it happen that the Absentee Shawnees are on the Kickapoo Reservation?

Answer. They left the reservation on account of the effort of the Government to have them take their lands in severalty.

Question. Their reservation being on the Pottawatomie?

Answer. Yes, sir.

Question. And have never returned?

Answer. No, sir.

Question. To what extent have the Christian denominations established missions and made converts among the Indians of this reservation?

Answer. The Baptists support a mission at this agency. The Sac and Fox have a member in the church and he is the head chief of the tribe, Keokuk. The Friends have established a church on the Pottawatomie Reservation. I know of no Absentee Shawnees, Kickapoos, and Iowas who are members of any church.

Question. They have no missionaries among them?

Answer. No, sir.

Question. The Baptists and the Quakers alone have missions among the Indians of this agency?

Answer. Well, the Catholics have a mission at Sacred Heart on the Pottawatomie Reservation. It is near the Canadian River, on the south part of the reservation; they have quite a membership of Pottawatomies, but I do not know to what extent.

Question. Have either of the denominations any schools?

Answer. I think they have a school, but I understand the Indians are not admitted; they go as pay scholars. It is by some white settlements down there. The idea of the people was to get some to come in from the State, and they did not open it to the Indians without pay. They are having some disturbance now. The Pottawatomies have made some efforts. They have some property, a 100 acres under cultivation, and probably have a \$50,000 on the ground.

Question. They have never received any authority from the Government to occupy the Kickapoo Reservation?

Answer. No, sir.

Question. How long have the Baptists had a mission here?

Answer. Six years. It is only within the last few years the Indians would go in the church and hear them.

Question. Is the missionary an Indian?

Answer. Mr. Hurr, the missionary of the Baptists here, is an Indian.

Question. Is he supported by the Baptist mission?

Answer. Yes, sir; some of these Sac and Fox Indians belonged to the church, but they got out. I know of only one now, Keokuk. I think he joined before Mr. Hurr came here. Mr. Hurr has labored very hard with them. He had to gain their confidence. They were much prejudiced against white men generally. He is laboring to civilize them first.

Question. Do they attend his meetings to any considerable extent?

Answer. Mr. Keokuk is a regular attendant of the church.

Question. He is the one that leads the chiefs?

Answer. Yes, sir; he exhorts in the meetings.

MUSCOGEE, INDIAN TERRITORY.

HON. G. W. GRAYSON.

NOVEMBER 6, 1885.

Question (by Judge HOLMAN). Please state your name in full, place of residence, and your relation to the Creek Nation.

Answer. G. W. Grayson; at the present time a member of the council.

Question. How long have you been a member of the council?

Answer. I have been a member of the council for two years.

Question. You were once a delegate also?

Answer. Yes; I have represented our people on several occasions.

Question. I learn that you are one of the delegates elected to this last council?

Answer. Yes, sir.

Question. What relation have you had heretofore with the business of the Creek Nation in its relations to the Federal Government up to the present time?

Answer. I have just remarked that three different times I have tried to represent the people before the Department at Washington and the committees of Congress, and at the recent session of the legislature of the Creek Nation I was appointed one of the four delegates who would try to represent our interest this winter at Washington.

Question. Have you always resided in the Creek Nation?

Answer. All the while, except during the latter years of my life.

Question. You are then a resident of this nation?

Answer. I had to get out. I had to go farther south.

Question. I will ask you a few questions in regard to the educational matters of this nation. In the first place, please state the condition of the schools of the Creek

Nation, and the general character of the system of education in the nation, with any information you have in regard to the subject.

Answer. Well, we have between twenty-eight or thirty neighborhood schools at this time. These schools cost us \$400 per year, and the school year, consists of ten months. We have boarding-schools that cost us variously from \$3,500, annually, to \$7,000 each, and there are mixed schools, and they are at this time in a very good condition. They are manual-labor schools, and the pupils are required to do a certain amount of work each day. I understand that during the present school year they have raised excellent crops on the farms connected with these schools, and they are prosperous and promising. The neighborhood schools are not so promising nor doing the amount of good they ought to do in proportion to the amount of money expended on them. That comes from the sparseness of the settlement around; the people are not closely enough settled to give the proper attendance to the schools that they ought to have.

Question. What is the average attendance at the boarding-schools and these neighborhood schools?

Answer. I suppose 75 per cent. at the boarding-schools. They are very well attended.

Question. What number of children are attending the schools, from the lowest to the highest in the several schools?

Answer. We have one school here. It accommodates the greatest number—110. I do not know the lowest attendance. It is at the schools exclusively for the negroes that is the lowest.

Question. As to the number?

Answer. They will reach from ten to twenty-five.

Question. To what extent are these boarding-schools and the neighborhood schools supported by the Federal Government, and to what extent by the Creek Nation?

Answer. The Federal Government does not support any of our schools.

Question. To what extent do you apply the payments made to the nation by the Federal Government to the support of your schools, and to what extent is provision made for funds not expressly set apart by the Territory for educational purposes?

Answer. The nation is spending about \$50,000 for school purposes; that is, in the neighborhood of \$75,000 for the government annually.

Question. For educational purposes?

Answer. No, sir; \$75,000 all together. We have just made an appropriation for the education exclusively, I think, for young men, whom we are sending off to various colleges and universities in your States. We included that in our estimate for school purposes.

Question. In selecting young men to send to schools beyond the limits of the nation do you select those who are already advanced in the schools of the nation?

Answer. That is our policy and pretty general practice.

Question. Are any children taken from your nation to schools outside of your nation except those supported by it?

Answer. Some few of us have. I do not know of any just at this time, except myself. I have a daughter in Missouri.

Question. You have no children from the Creek Nation in what are called the Government industrial schools?

Answer. No, sir.

Question. And never had?

Answer. They had at one time. We had a mission school across the river, that burned down. We had then something about 100 children without school accommodations. We could not go right to work to provide accommodations. The Government gave us permission to send a few girls, and they staid a half year and then were taken away.

Question. From your experience in regard to educational matters, what is your judgment as to the propriety of sending the children to schools remote from home prior to their attaining some degree of instruction in the local schools?

Answer. I have not observed any cases of that kind. The most of the people with whom we have any experience in that regard have had some education before leaving their people and going to other institutions. That is the kind of people we have been sending off to the various schools in the States. I believe it is the proper thing to do. I have advocated the matter, and am still willing to advocate it. We have some good people who think that when they get away from home perhaps they will loose to some extent their patriotism, their love for home and home institutions, because the surroundings in the State are so far superior; but it has not appeared that way to me.

Question. Will you permit your children to leave before they have made some advance in education?

Answer. Yes, sir.

Question. But you have not done so yet?

Answer. No, sir.

Question. You have had no experience in that regard?

Answer. No, sir.

Question. In the main, then, the educational affairs of the children of your nation are looked after at home?

Answer. Oh, yes, sir.

Question. Do these neighborhood schools extend to all portions, more or less, of the Creek Nation?

Answer. They do.

Question. What portion of your children of the Creek Nation attend school?

Answer. We have had no statistics by which to know that. I cannot answer that question.

Question. Are their facilities sufficient to educate all the children?

Answer. I know quite recently we have had applications to the council to grant two school buildings for neighborhood schools, but we could not aid them; we did not have the means.

Question. In what industries are the Creek Nation employed?

Answer. Farming and stock-raising.

Question. What portion of the lands of the nation are adapted to agriculture, and how far is the land adapted to raising stock?

Answer. I would think about one-third of the Territory would be adapted to farming purposes. The greater portion of it is very well adapted to stock-raising.

Question. Is it well watered?

Answer. Not very well watered.

Question. Are not the facilities for water as great in your territory as in any other portion of the Indian Territory?

Answer. No, sir; it is not near so good as in Cherokee or Chickasaw.

Question. During the last ten years what progress, if any, has been made among your people in agriculture or what in raising of stock?

Answer. In the last ten years we have improved in agriculture only. I say only in agriculture, but not entirely, because some of that time a portion of the Creek Nation have gone into growing of cotton, something we have never done before up to that time; and in the matter of stock-raising, we have accumulated considerable of cattle. Our people are giving their attention mostly to raising of cattle. We have cattle bred from Texas and some from the northern part of the country; but those brought from the north simply are brought to get a better grade. We have talked about those we got out of Texas, and the impression just now is that our council is not entirely satisfied. Some particularly enterprising people have been bringing in stock, and they claim that they have been overwhelmed by the wealthy people of the nation, and they do not like that.

Question. Had there been any legislation to impose restriction upon stock?

Answer. There has been a duty, a sort of moderate duty, put on stock brought in from the surrounding country.

Question. What is the nature of that duty?

Answer. We have during the last council imposed a duty of thirty cents per head for cattle brought into this country from the surrounding country between June 1 and the 30th of September.

Question. What was that regulation in regard to the importation of stock by wealthy citizens.

Answer. It was something in the form of a protective tariff intended to prevent me—if I was a wealthy citizen and enterprising and disposed to bring in cattle—to prevent me from bringing in such a large herd and overwhelming my neighbor and giving him trouble; that is about the idea that brought about this legislation.

Question. You have no legislation restricting the citizen as to the number of cattle he may pasture on the lands of the nation?

Answer. None.

Question. Do you suffer any embarrassment in the raising of stock with cattle coming on the lands of the Creek Nation by drifting from white people's herds in adjacent sections of the country?

Answer. Yes; we have some very loud complaints upon that subject, especially from that portion of our people located on the Arkansas River near Tulsa. They complained that people located cattle just below the creek line ostensibly for the purpose of grazing more or less land, but really for the purpose that they may drift over on a better range, and they have crowded the cattle of our citizens; and then again another trouble that is giving our people some trouble is that the people from Texas and other countries drive their cattle through our nation, and we imposed a small tax of 10 cents per head for driving through our country. The court at Fort Smith decided that we could not do it; that it was an obstruction to commerce, and that the Constitution prohibited even a State from making such a law, and that of course we could not do that, and that left the matter open for the white men of Texas to bring their cattle and run them on the ranges without any restriction or

any kind of regulation whatever. Accordingly our people have complained like this: They take the cattle; and drive into this country, and it proves to be rather an advantage to the Texas cattle; that it acts upon our cattle something in the nature of a disease, and that it is very detrimental to the interest of our cattle owners, and the native cattle owners accordingly complained that their occupancy was a disadvantage, but hitherto they have not been able to get any remedy. And after I was in Washington two years ago the matter became very serious, and they were being landed from the cars by the thousands. On one occasion there were 4,000 head turned loose on the prairies, and the people made complaint to the chief, and they asked me to see if it was not possible to do something. Commissioner Price said that we were perfectly right, that we had a perfect right to collect that tax of 10 cents. They got the use of our grass for four months or more, and we then addressed a letter to the Secretary of the Interior, and the Secretary of the Interior made short business of it. He simply said that we could not do it; so the matter has gone on without any remedy or redress.

Question (by Mr. RYAN). Did they hold that you could not charge parties for grazing their cattle upon your lands?

Answer. Well, the Secretary of the Interior said very little about it; he simply referred to the judge at Fort Smith.

Question. Was any effort made to correct it?

Answer. No, sir; our present chief addressed several letters to Judge Parker at Fort Smith, and he took this ground: that the cattle that were being driven straight to market, and that we were not proposing to levy any tax; but where cattle were being landed upon our soil to graze upon our grass and dragged over the ranges without compensation, he thought we certainly had a right to charge for our grass and for the use of our land.

Question. Did you legislate on that subject?

Answer. No, sir; we have not, because the decision at Fort Smith paralyzed everything. We feared we might pass a law that we would be powerless to carry out, and we have not legislated, though the tax of ten cents still stands on our statute books, but it is a cipher; we have not been able to do anything with it.

Question (by Mr. HOLMAN). Is the business of raising cattle diminishing or increasing under the conditions you have mentioned?

Answer. It has been increasing very materially.

Question. During the last ten years?

Answer. Yes; quite a number of our people who had never thought of doing anything of that kind have imported fine stock from the Northern States, and we are getting our stock handsomely graded up, so that a steer now of our graded stock is worth almost two of the old-fashioned steers; but it is only within a short period that we have brought our stock raising up.

Question. During the recent session of your legislature was the subject of the trespassing of white people on the lands known as "Oklahoma," considered to any great extent?

Answer. No, sir; it was not.

Question. The Oklahoma was not before your legislature.

Answer. It was in this shape: Some time in last June we had a sort of national representation from the five nationalities in this Territory at Eufaula, and the subject was laid before that convention as to what was best to be done in view of the fact that perhaps the Government would make a proposition for the purchase of Oklahoma; and that convention decided, and so expressed it by action, and it was determined to be to the interest of the Indian Territory to enter into no negotiation looking to the sale of Oklahoma. That matter came up before our council just as indicated by this convention at Eufaula, and our convention agreed that the work at Eufaula was correct.

Question. Was the conference of the convention at Eufaula held with reference to that particular subject, or was other subjects of national concern considered?

Answer. They had in that call some general subjects, but this was the subject that the convention considered.

Question. How long was that convention in session?

Answer. Three days.

Question. In what manner were the delegates of the five nations to that convention selected?

Answer. Well, they were selected by the chief of each nation.

Question. Was the movement in pursuance of legislation, or was it a movement on the part of the executive of each nation?

Answer. The chief of the Cherokee Nation invited the other executives to a conference, and it was not in pursuance of any legislation.

Question. What conference was held in the Creek Nation? The delegates to the convention of the Creek Nation was appointed in the same manner as the other nation?

Answer. Yes, sir; the chief simply invited the honorable gentlemen there to represent the Creek Nation, which they did.

Question. How large a body was this?

Answer. I think perhaps there were between twenty-five or thirty men there.

Question. The result of the action of your conference was that the delegates of the five nations decided that it was against the policy and interest of the five nations and also of the Government that that region of the country should be open to white settlement by the extinguishment of what remained of the title of this nation to the lands in Oklahoma?

Answer. Yes, sir.

Question. That is to say, they reached the conclusion that this land should be settled by Indians only; that to relinquish it entirely to the Government was detrimental to the interests of all of the Indians. Was the acts of that conference generally unanimous, or was there a difference of opinion?

Answer. It was very unanimous.

Question. How in regard to the legislature of the Creek Nation recently in session?

Answer. It was quite different in our national legislature. It came up recommended from the committee on foreign relations to one house, and how they voted in that house I am unable to say, because I was not in it; but when it came up in the house of warriors, the house I am in, there was a tie as to whether they would concur in the action of the committee on foreign relations of the other house or not, and the matter was left to be decided by our speaker, who kept the matter a day and a night, who finally settled that he would concur in the action of the other house; so that one part of the house was divided on that question.

Question. Did those favoring the measure do so upon the ground that it was not policy upon the Creek Nation to sell out, and to insist upon the settlement of Indians alone in Oklahoma?

Answer. I could not tell just what the view was that was taken by all who voted against it; but the general idea was that it might be that the Creek Nation would be able to enter into or complete some kind of negotiation with the Department, or any authority that might have authority to negotiate, whereby they might secure something out of these lands, which up to this time has seemed to be a great trouble, both to the Government of the United States, and something of a menace to the people of the Indian Territory.

Question. In the action of the Creek Nation upon this subject, coincident with the Indians of the four nations, in acquiescing did they think that it was a cointerest; that is to say, did the people of the Creek Nation acquiesce in the proposition that this is a question in which the other members of your body, the other four nations, have an interest as well as the Creek Nation in the lands and in the question involving the opening of Oklahoma to white settlement.

Answer. There was quite a number of our people who thought if these lands were sold outright to the Government of the United States the Government will propose to use these lands just as they pleased, of course, and the first thing will be to open the lands up to settlement, and when this is done, these lands being almost, as you will observe, in the center of the Indian Territory, and it must necessarily lead to the further opening up, and in that they believe we will have trouble with these people who will be placed upon the land, who would soon be wanting more lands, and they would want to form a Territorial government for their protection, and they would be getting into trouble with the surrounding Indians, and they would then be wanting the Government of the United States to extend something in the nature of Territorial government also over these Indians for the protection of person and property, and that it would not be a great while before the settlement of Oklahoma would result in the disintegration of the Indian Territory, and which they regard as detrimental to their best interests.

Question. And from that standpoint this was regarded as a question of common interest to the five nations?

Answer. Yes, sir.

Question. And on that account the people of the Creek Nation were willing to hold a conference with the four nations on that question?

Answer. Yes, sir.

Question. Was the fact that the Sac and Fox Indians, the Pottawatomies, the Iowas, and the Kickapoos had already been settled on that land, ceded by the Creeks and Seminoles, should be applied to the settlement of Indians—was that fact considered by the Creek Nation, and was it in the discussion of the subject that between you and Oklahoma there had been settled a body of Indians while the provisions at present in existence were in full operation—they lying, of course, between you and Oklahoma?

Answer. They did not. That particular feature did not come up.

Question. And the effect on these Indians was not considered?

Answer. No, sir; only in a general way.

Question. The question was only as to the effect on the Indians of the Indian Territory?

Answer. Yes, sir.

Question. As to the effect equally on the body of Indians, whether located adjacent to the lands of Oklahoma or remote from it?

Answer. Yes, sir. The idea was evidently that all would be injured by the settlement of that country.

Question. Judging from the tone of the sentiment of your people, would the settlement of Oklahoma by such Indians as the Cheyennes and Arapahoes and the Indians immediately south of them be very objectionable?

Answer. I am sure I am not able to tell. Our people have never thought of the possibility of their being occupied by these people. I am not able to answer.

Question. Would it be objectionable to settle in Oklahoma the Indian people from a portion of Arizona and in the western portion of New Mexico?

Answer. That question would probably come up before the authorities of our nation, and they would simply take this position: That we have agreed that these lands should be settled by friendly Indians, and there could be no objection if they felt disposed to object.

Question. There is no unfriendly feeling between the Creeks and the Cheyennes and Arapahoes?

Answer. None that I know of.

Question. They have never been regarded as a tribe in a state of hostility?

Answer. Not that I know of. We do not know a great deal of each other as a nation.

Question. How do the lands of Oklahoma compare with the lands remaining in the Creek Nation?

Answer. I do not know anything about that.

Question. How large is the legislative body of the Creeks?

Answer. We have 102 in the house of warriors and 49 in the house of kings.

Question (by Mr. PEEL). Did you, in corresponding with Judge Parker about that decree on inter-State commerce, gather from him that the Creek legislature would have a right to levy a tax per capita as they saw proper on any cattle or stock in the country as contradistinguish to those en route to the market? Did you not elicit from him that you would have the right, however, to impose a tax upon foreign cattle that were stopped off and turned loose, or, in other words, did you levy a tax for grazing there a few hours or regardless of time?

Answer. I would like to answer that by telling you of a little hearsay: Our chief, after addressing him several letters upon that subject, endeavored to elicit from him a view fully covering this and other points. Our friend Colonel MacIntosh, who is a very able lawyer in our country, was down to Fort Smith attending court, and they got him to present this to Judge Parker. He asked him if he had included in that opinion the idea that the Creeks could not levy a tax upon people who purposely graze their cattle or stock and drove them on our ranges. Colonel MacIntosh reported that Judge Parker said that that feature of that matter placed a very different view of the matter in his mind, and that he believed that we would have a right to levy anything like a reasonable tax that we might see proper to mention. But Judge Parker has not said this in any written opinion. Right reasonably our council passed a resolution calling upon our chief to give it to Judge Parker as our view on this cattle question that this was unjust; that people should have authority and have their own time about grazing cattle upon us and give our stock-raisers trouble; that the Creek legislature thought this was not right, and directed our chief to correspond with him officially, and have him give an opinion covering all these points.

Question. So that the resolution of your council requesting your chief to negotiate or correspond with him officially was that looking to bring that matter before the council at a future time to enact it into a law, if the two subject matters were susceptible of separation?

Answer. It had; and to make operative a law we already had.

Question. Have you got a law already authorizing your Government to impose a tax on persons who drop cattle off your trains and allow them to go loose on your lands?

Answer. We have already a law authorizing a tax upon persons driving cattle through our domain.

Question. You have no separate statute in regard to imposing a tax upon persons trespassing upon the lands of your Territory with cattle?

Answer. No, sir.

Question. Now was this question which you authorized your chief to correspond upon with Judge Parker; was that looking to the passage of an act in your own nation to cover this subject you attempted to cover in the other?

Answer. Yes, sir; that was the object of the resolution.

Question. Was it not the object of your council in creating this original law im-

posing a tax, also to prevent persons driving cattle diseased through, to prevent transmitting the disease to the domestic cattle?

Answer. We have been deluged by cattle-raisers from Texas, and these cattle seems naturally, and almost invariably, to produce disease. Their very presence with disease seem to propagate disease among our cattle.

Question. And it was a simple tax, imposed as in part pay for the trouble and harm they were doing to the domestic cattle, as well as the consumption of the range?

Answer. Yes, sir.

Question (by Judge HOLMAN). Have the Creek Nation heretofore eased any of its lands for grazing purposes, or are there any leases now in existence?

Answer. They have no leases now in existence, and we have not yet leased.

Question. In view of the fact that your people find it necessary or proper to legislate against the introduction of large bodies of cattle into the nation by its citizens for the reason that it tends to give advantage to men of ample means as against those of smaller means—in that connection, during the last session of your legislature or prior, has the subject of the policy of the division of the lands of the Creek Nation been considered as a legislative question?

Answer. No, sir.

Question. Did you have an opportunity to express any opinion about this question as to whether or not the division of lands of the Creek Nation among themselves might not tend to prevent the evil of citizens of ample means taking advantage of holding property in common to advance their interest at the expense of their fellow-citizens in the use of the common property? Might not all such faults of that kind be remedied in a measure or prevented by the people holding their lands in severalty?

Answer. I would think it would.

Question. Under the policy of the Creek Nation, is there any limit to the number of acres a citizen may employ in agriculture?

Answer. No limit. There is in stock-raising—that is, there is in the number of acres they may inclose. Our council endeavored to make some legislation on that subject; whether they enacted a law I am not clear.

Question. There is at present no limitation in the legislation of the Creek Nation in the amount of land that can be employed by individuals in agriculture or stock-raising?

Answer. There is no law imposing any such limitation.

Question. What is the range of employment in the Creek Nation as to the number of acres in cultivation; what would be the range, the highest, according to your best information, and the lowest?

Answer. It would range from 5 acres to 250.

Question. Do any citizens of the nation fence the uplands for pasture purposes?

Answer. A few.

Question. What is the largest body inclosed for that purpose?

Answer. That I do not know.

Question (by Mr. CANNON). You have about 1,200 people, I believe, in your nation?

Answer. We have, I think, between 1,200 and 1,300, or rather between 1,200 and 1,400; we have not had a new census for some years. I would just say that we have never taken a statistical census, and when you want to know the number of acres in use, and things of that sort, I am perfectly at a loss, and most any citizen would be in the same condition.

Question. You have 3,260,000 acres of land on this reservation?

Answer. Yes, sir.

Question. You have about five in a family; would that be a fair average?

Answer. I would think so, sir.

Question. That would give 1,355 acres if it was divided in severalty?

Answer. Yes, sir.

Question. What is the aggregate amount of land in cultivation, as near as you can tell, in your reservation; have you any idea?

Answer. I have not; I have very little idea.

Question. You do not know how many of your people are engaged in farming?

Answer. There are a few attached to each cabin in the country—from five acres to two hundred and fifty acres.

Question. Two hundred and fifty is an exception?

Answer. That is a large farm in this country.

Question. It would average from five to seventy acres?

Answer. It would average from eight to twenty-five acres.

Question. How many cattle; have you any idea?

Answer. No, sir; I could not give you the number.

Question. That did not crop out during your discussion touching the enactment of this law?

Answer. We had a cattle congress here, and the president stated the probable number, and you can get the figures from him.

Question. I take it from what I hear of your reservation that the grass is by no means exhausted?

Answer. No, sir.

Question. Probably not one-fourth of the country?

Answer. Our grazing ability will feed many thousand more cattle.

Question. The enactment of the law which you spoke of, levying a per capita tax on cattle your own people should bring into the Territory, really was not upon the ground of the scarcity of the grass, but arose out of the jealousy between your own people, of those that had a few cattle or none at all, against a few that had many cattle?

Answer. I do not know that there is any special jealousy existing between the wealthier and the poorer classes. Quite a number of the members of the Creek legislature who appear to have been crowded by other of our citizens by bringing in larger herds than they had and causing them some trouble.

Question. This crowding occurred in localities?

Answer. Yes, sir.

Question. Yet there is sufficient grass for all?

Answer. Yes, sir.

Question. I will get you to state how many of the Creek Nation are of pure Indian blood?

Answer. It is not less than two-thirds of pure Indian blood. By that I mean to say that two-thirds are pure Indians, and probably more.

Question. Then there is a percentage of mixed or African blood?

Answer. The other percentage would be composed of all other elements and the negroes.

Question. You have no Indian blood in you?

Answer. O, yes; I was born and raised down at Eufaula.

Question. How much Indian blood have you?

Answer. I am about one-eighth.

Question. What proportion of Creeks are there in whom white blood predominates?

Answer. That is small; I cannot give you any figures; I would not attempt it.

Question. What proportion of Creeks have white blood?

Answer. I could not pretend to give you.

Question. What proportion is there of Creeks in whom the negro blood predominates?

Answer. Nor could I give you the figures on that.

Question. Or who have any negro blood?

Answer. No, sir.

Question. You cannot give the figures on that, either?

Answer. No, sir.

Question. You must have in the neighborhood of 3,000 or 4,000 of school children?

Answer. I presume so, sir.

Question. You say you have no familiarity with Oklahoma?

Answer. No, sir.

Question. Have you any familiarity with that portion of land assigned to the Iowas, Sac and Fox, Kickapoos and Pottawatomies?

Answer. None at all.

Question. These several people have been located upon lands between Oklahoma and the Creek nation, making, I believe, about thirty-six miles between the eastern border of Oklahoma and the Creek Nation?

Answer. Yes, sir.

Question (by Mr. RYAN). Mr. Grayson, how many of your citizens, according to your best judgment, own as high as 200 head of cattle?

Answer. I could not even approximate that; I did not engage in cattle at all myself. Although I am owning cattle I am not in the practical work of raising cattle.

Question. Still you know the people of this nation and the pursuits they are engaged in, and have frequent intercourse with the people. State how many you can call to mind who own as high as 200 head of cattle?

Answer. I can call to mind over a dozen men who own as high as 200 head of cattle and considerably over.

Question. How many can you call to mind, if any, who own a 1,000 head of cattle?

Answer. Well, I think I can name not less than six, and I think there are more.

Question. What is the highest number of cattle owned by any one of your citizens?

Answer. About 5,000 head.

Question. How many own as high as 5,000 head?

Answer. I do not know more than one or two.

Question. How many in your territory you can call to mind who are worth \$100,000 or more?

Answer. I do not know, at present, of more than one man who is worth \$100,000.

Question. State how many citizens you can recollect who are worth \$50,000 or more?

Answer. I suspect I had better answer that like this: Those persons who I have just mentioned as being the largest cattle owners of this country, would be the answer to the question asked, as to the wealth of this country, in dollars and cents, because we have some who are wealthy, but they are white people, under the license of the Interior Department, and merchandising; these we have nothing to do with.

Question. How many of these are worth \$50,000?

Answer. I stated there was something like a dozen men who own two hundred head of cattle. Well, to get at that, to make an approximation, the better way would be to multiply 200 by \$20.

Question. That would make \$4,000.

Answer. Yes, sir.

Question. That would make a dozen or more people worth about \$4,000. Then you would, say in answer, only a dozen men worth from \$4,000 to \$5,000, and, with the exception of the \$100,000, you do not recall any person who goes beyond that?

Answer. No, sir.

Question. You may state whether, in the civilized nations, the Choctaws, the Chickasaws, the Cherokees, the Creeks, the Seminoles, have leased any of their lands?

Answer. I know of no lease except the Cherokees, and that only from common report.

Q. And that was the land known as the Cherokee outlet?

Answer. I so understood it.

Question. When was this conference held that you spoke of, the representative delegates of these five nations?

Answer. That was the 15th of last June.

Question. How many, all told, were in that conference from the Cherokee nation?

Answer. I do not remember—seven or eight.

Question. How many from the Creek Nation?

Answer. Six, that I now remember.

Question. And from the Seminoles?

Answer. Three.

Question. From the Chickasaws?

Answer. Two.

Question. Choctaws?

Answer. I am not positive; I think five.

Question. What nation or authority initiated the movement to call that convention?

Answer. The Cherokees called the conference—that is, the Cherokee chief.

Question. He initiated the movement?

Answer. Yes, sir.

Question. Who was the Cherokee chief?

Answer. Governor Bushyhead.

Question. The council of the Cherokee Nation leased these 6,000,000 acres to a cattle association consisting of a great many cattlemen?

Answer. I do not know. That is my understanding.

Question. They did that by law?

Answer. By act of their council, I understood.

Question. Which was approved and it became a law?

Answer. I understood all their laws must be approved by their chief.

Question. And so Mr. Bushyhead is a friend to that section of their domain to the cattlemen for grazing purposes?

Answer. I so understand.

Question. The cattlemen were occupying that land under the leasing at the time this conference was called?

Answer. Yes, sir.

Question. That portion leased by the Cherokee Nation is covered, is it not, by the provisions of Congress, at its last session, which authorizes the President of the United States to negotiate with the Cherokee Nation and the Creeks and the Seminoles?

Answer. I so understand it.

Question. The opening of that 6,000,000 of territory to white settlement would have the effect to move the cattlemen from the Territory, would it not?

Answer. I believe it necessarily would.

Question. Do you know if the cattlemen had any special interest in promoting that conference?

Answer. I have no information on that subject.

Question. You state, if I understood you right, that the House of Warriors of the Creek Nation was equally divided at its recent session upon the question in regard to opening up Oklahoma territory to be settled by whites?

Answer. It was a question whether we should adopt or concur in the work done at Eufaula.

Question. Was not that practically the question?

Answer. Yes, that was the question. That was practically to say whether we would negotiate with the United States with a view to open Oklahoma to white settlement.

Question. You have already stated the views and motives of those that were opposed to opening Oklahoma to white settlement. Will you be kind enough to state the views of those who are in favor of negotiating to open to white-settlement?

Answer. As I have said once before in this conference, I could not give the views of all; I can give the views of those who, I think, were leaders of thought on that side. And that was that they were rather disposed not to concur in the work done at Eufaula, because they seemed to think that the Oklahoma lands out there would continue to be a source of trouble, and that the Congress of the United States had simply promised our own people that it should be settled only by friendly Indians, and it is hardly probable that we shall wish that this country was turned over to them, and the people appeared to think that inasmuch as there was such an effort made, of course it might be best to negotiate for these lands in some way whereby they may secure other lands or the use of lands or something in that way, and that the Creek Nation ought to remain without hampering itself by concurring in the action at Eufaula, so as to be open and free, and in a condition to entertain a proposition if any was made. Now, that is what I understood to be the views that were entertained by the leaders of thought on the opposition.

Question. And the opposition only wanted to keep the question open so that they could negotiate with the United States without embarrassment?

Answer. They simply wanted to keep this question open, not necessarily to sell Oklahoma, but so as to be in a condition to entertain a proposition, if that should come up from the Department and the Congress of the United States.

Question. (by Mr. PEEL). Do you know how the delegates of the Cherokee stood in regard to the Oklahoma proposition, whether opposed to its being sold or in favor of it?

Answer. They were very unanimous and very outspoken; they were very outspoken on the opposition that we should not sell.

Question. Can you give the reasons they assigned?

Answer. Their reasons were that if we sell these lands to the Government it will be settled by white people and be something like a dynamite cartridge and the whole Territory would go in a little time.

Question. Did any of them insist, as a part of their objection, that it would crowd out the cattlemen or interfere with the Cherokee strip?

Answer. No, sir; there was not anything said on that subject.

Question. That was not given as a reason for their opposing?

Answer. No, sir.

Question. (by Mr. RYAN). Chief Bushyhead appointed these delegates from the Cherokee Nation?

Answer. Oh, yes; he appointed them.

Question. And the others were appointed by their respective chiefs?

Answer. Yes, sir.

A. P. McKELLOP.

Question. (by Mr. HOLMAN). Please state your name and your relation to the Creek Nation.

Answer. A. P. McKellop, clerk of the House of Warriors, of the Creek Nation.

Question. How long have you lived among the people of the Creek Nation?

Answer. I was born and raised a Creek Indian. Have lived all my life with the Creeks.

Question. You are a full-blooded Creek?

Answer. Not quite.

Question. When the subject of Oklahoma was before the House of Warriors, do you remember whether or not that a portion of the lands ceded by the Creek Nation to the United States was occupied by a number of the Indians under the authority of the United States, under that treaty by which the United States acquired that land was considered?

Answer. It was considered as a legislative question; it was not considered in the discussion of the House.

Question. Was it when these four nations held their conference touching Oklahoma, proposed, as far as you know, that the tribes settled on the lands ceded by the

Creek Nation to the United States were interested in the acts of that council, and who participated in the action of the council?

Answer. My understanding was that this compact entered into by a certain number of tribes made it the duty of the executives of the Indians of this Nation a party to the compact, that when a question of national importance arises it is an article of the compact that the executive call a conference, but they had no right to include this in this national convention.

Question. The five civilized tribes in this Territory constitute, for some purposes, one government, do they?

Answer. They are related to each other by a compact, and the executive of one nation, a party to this compact, he has authority under that authority to call an international council whenever he may deem it advisable.

Question. In such case it is the duty of the others to send their representatives?

Answer. Yes, sir.

Question. And upon this a council is held of all the nations?

Answer. Yes, sir; an international convention was held the 15th of last June, the first in my memory of the kind—that is to say, the first in ten years. You must remember I have not been interested in the politics of the government only in the last few years.

Question. What is your judgment in regard to the Creek Nation and the civilized nations in this Territory, whether they would consent that the Cheyennes and Arapahoes and the other tribes west of Oklahoma should be settled in Oklahoma country, that would embrace the Comanches and the smaller tribes south of the Cheyennes and Arapahoes?

Answer. I do not think there would be any objections on the part of the Creek people for such settlement.

Question. In view of the legislation of the Creek legislature against introducing cattle into the Nation in large numbers, is not an apprehension felt that the owning of lands in common, and the facilities for appropriating for individual ownership, the common property may result, in the progress of time, in a very great extremes of wealth and poverty?

Answer. I believe that was the opinion of those in favor of legislating against this monopoly.

Question. Has the Creek legislature ever considered the question as to how far the holding of lands in severalty would prevent this monopoly of public interest for private benefit?

Answer. There was up, I believe, before the session of council a year ago last month, in which they enacted or passed a bill limiting the pasturage to 50 acres, including the house, but was vetoed by the principal chief. In case he did not sanction the bill, it could only retard the bill. It was wholly on the ground that he stated in his message.

Question. No attempt was made to legislate on this question at the last session?

Answer. No, sir.

Question. Has there been, within your knowledge, an attempt to limit the amount of land that any one citizen might appropriate to his own use for agricultural purposes?

Answer. That was also limited in the same bill.

Question. About how many acres?

Answer. I am not positive on that point, but I think about 200 acres.

Question. Where a citizen under the laws of the Creek nation, where he improves lands by the building of a house and fences and the digging of wells, does he acquire such an interest in the lands, as a result of these improvements, as that he may take possession and hold as by purchase?

Answer. Yes; he has full authority to dispose of the improvements or land to any persons who have rights, but to none who have no rights.

Question. That is, to citizens?

Answer. Yes; but to no other persons.

Question. So that the right existing up this time to take any amount of land is not limited?

Answer. There is no limit whatever, and he may dispose of it.

Question. He could dispose of the improvements and his right of possession?

Answer. Yes, sir.

Question. Would not the tendency of this policy enable a few citizens to monopolize a very important interest in the nation to the detriment of many of their fellow-citizens?

Answer. It gives that privilege if they see fit to take it.

Question. Do you think that any portion of the Creek Indians have had any occasion as to the propriety of holding lands in separate estates, and has it ever been the subject of legislative consideration?

Answer. It has not been the subject of legislative consideration at all within my memory. I have heard the question discussed frequently by men, that is, the more enterprising citizens, outside of the house.

Question. About what is the amount of interest paid by the United States to the Creek Nation altogether, and what is your understanding as to the proportion of it applied to the purpose of education?

Answer. Something over \$69,000 is the annuity.

Question. Your understanding is that heretofore the amount has been spent between \$74,000 or \$75,000?

Answer. Yes, sir.

Question. But some white men have been deducted and the amount is something over \$69,000?

Answer. Yes, sir; something over \$69,000. I do not pretend to give the exact figures; that is, the standing annuity.

Question. What is your understanding as to how much of that is expended on education?

Answer. Not less than \$50,000 annually.

Question. Is any tax imposed on the people of the Territory?

Answer. No tax whatever, except road tax.

Question. Is much improvement being made in the way of road in nation?

Answer. No, very little.

Question. The road tax is worked out?

Answer. Yes, sir; it is worked out under the direction of the judges of the civil district.

Question. To what extent is there pauperism in the Creek Nation?

Answer. I do not know of any person who has not a home, an Indian and a Creek citizen. Tramps are unknown in this country.

Question. Have you any provision in the nation for the insane?

Answer. None at all in the Creek Nation.

Question. They are cared for alone by private friends and private charities?

Answer. Yes.

Question. Cases of insanity are so rare that there is no provision made by your legislature?

Answer. I have not heard of three cases in my life of Creek citizens.

Question (by Mr. CANNON). You have no poor-houses?

Answer. No poor-houses at all, sir.

Question. Are any provisions made for the feeble-minded or idiotic?

Answer. None, sir.

Question. If there was a pauper in your nation he would not get much relief, would he, as there is no provisions made for him?

Answer. It is generally the custom of the Creeks in their own nation to turn no one away from a meal's victuals. No person wants in this nation; provision is free to any person who comes along and wants it.

Question. What proportion of your nation are relieved in that way; what persons in a body?

Answer. Less than one out of every two hundred to our population, and they are generally those that have become so old that they are unable to work.

Question. Your people are industrious?

Answer. Generally, in their own way; that is to say, in their farms and stock. There is hardly a family in the Creek Nation, not one in five hundred, but has a few head of horses and cattle.

Question. Their wants are few?

Answer. Very few; they live very cheap.

Question. What is the condition in your nation as to obedience to law?

Answer. They are perhaps more obedient than any other nation of people that I have heard of or read. Our people are all subject to what we call town chiefs; these are members of the upper house. Each town is represented in the House of Kings. Their position is not provided for by law, but by the towns by choice.

Question. And this regulation is by the respective towns, and have the statutes enacted for the punishment of crime?

Answer. No, sir; there is no code; they all go to the district court.

Question. These chiefs have no power to administer the law?

Answer. No, sir; no power whatever. In case of crime they are taken to the court in the district in which the town is located; we have six judges distributed in the nine towns, so called.

Question. How many homicides have been committed in your nation in the last year?

Answer. I am unable to answer that question.

Question. Have heard of any?

Answer. Yes; I heard of a killing; there was one during our session of the council.

Question. Was there a good many, or one instance only?

Answer. Just one instance, during council.

Question. I am speaking of within a year.

Answer. Within a year, perhaps twenty-five would cover it.

Question. That is where citizens of your own nation have killed other citizens?

Answer. It is very seldom that any one not an Indian is killed.

Question. In these cases have there been trials?

Answer. Yes, sir; in all cases.

Question. How many have been punished?

Answer. I do not know how many; there was one case in this district for murder since last spring, and one at Eufaula. These were the only two cases that I know of.

Question. How far do you live from Red Fork?

Answer. I live here in this town; about 70 miles.

Question. Have you any information as to how the rights of property and of persons are respected in Red Fork?

Answer. I have heard of no complaints whatever over there.

Question. And if any crimes had been committed over there they are included in those you have mentioned?

Answer. No, sir; that is, they are included in the twenty-five; they are not included in the killing.

Question (by Mr. RYAN). Is there much intoxicating liquors sold in this nation?

Answer. I know of only one section of our country where there has been any selling of intoxicating drinks within the last few months, and that is 8 or 10 miles this side of Tulsa. There have been three cases of murder arising from the sale of intoxicating liquors.

Question. Supposing intoxicating drinks were sold to one of your citizens at Red Fork, how far would the offender have to be taken to be tried for the offense? Let me ask you, first, how far, if any citizen desired to make a complaint, he would have to go to do it?

Answer. Well, I am not posted as to the boundaries of this district, but they would have to go to the solicitor of that district. The nation is subdivided into six judicial districts; certainly not more than 20 or 25 miles; it could not be 150 miles. He would have to go to the judge of the district, and the court-house is established as near the center of the district as practicable.

Question. In order to refresh your recollection, it was currently reported when we were in Red Fork that there had been in the month of August six murders committed in that community; do you recollect such murders during that time?

Answer. I recollect a certain number at that time, but perhaps not so many. One was in the case of a man who was considered by the community, and correctly, in my opinion, as insane. He was partly insane and killed a woman, and after that he went to kill a man, who killed him at the first shot. These two cases were caused by this insane man.

Question. Were any arrests made in these cases?

Answer. Yes, sir.

Question. Were any arrests made in the other cases?

Answer. In the other cases there was whisky. The man who got killed, and the man who killed the second person, was killed a few days ago.

Question. Were any arrests made in these cases?

Answer. No, sir; this was not over a week and a half ago.

Question. That makes five. Were any arrests made for the offense of selling liquors in that vicinity lately?

Answer. There was some arrests made up about Ockmulgee by the United States marshal for the western district of Arkansas.

Question (by Mr. HOLMAN). In addition to the schools supported by your nation, are any schools supported by any Christian denomination?

Answer. No, sir; not schools that are entirely supported by the denominations; these public schools, these district boarding-schools of the Creek Nation, are furnished with teachers by the boards.

Question. What boards?

Answer. The Presbyterians, the Methodist, and the Baptists; they furnished the teachers under a contract with the Creek Nation, and the Creek Nation furnishes the money for their support, and allows each scholar \$70 per year, and the teachers are boarded by the nation; their salaries are paid by their boards, and all other expenses are paid by the nation.

Question. How many of these schools are under the control of the Methodists?

Answer. There is one school.

Question. How many by the Presbyterian?

Answer. Two.

Question. Of the Baptists?

Answer. Two; one among the colored people and one among Creek Nation.

Question. Are there equal facilities for the negroes and the Indians?

Answer. Exactly. They have their pro rata given them.

Question. But the schools are separate?

Answer. Yes, sir; they have separate neighborhood schools, and have a boarding-school and a mission especially for that race.

Question. Is the balance of the annuity funds, deducting the amount paid for educational purposes, sufficient to administer for the government?

Answer. No, sir.

Question. So that the nation runs in debt?

Answer. It would, but we have a revenue from licenses and traders.

Question. How much do you tax them?

Answer. Two hundred dollars per annum; and permit fees—laborers \$20 a year and carpenters \$30 per year. Still the nation falls short not less than \$5,000.

Question. What is the salary paid to the governor and to the chief?

Answer. One thousand dollars per year.

Question. And members of the legislature?

Answer. Three dollars per day while in session.

Question. And mileage?

Answer. Mileage is 10 cents each way.

Question. The nation has no debts except outstanding warrants upon the treasury?

Answer. That is all.

Question. Is there any collision between the nation and the railroads?

Answer. No, sir; there has been no difficulty between the railroads and the nation except the question of the right of way. They have been claiming so many feet on each side of the track.

Question. What is the position of the nation on that subject?

Answer. The position is that the contract gives them the right of way, without defining any width; that is to say, a mere permission to run through the Territory, without giving them the right of any other land.

Question. And there is no right to stations?

Answer. They give them the right of occupancy for the purpose of stations and residences for the servants and employés of the road, the necessary occupancy for the successful operation of the road; that is to say, simply the right, a possessor, a right for stations and for residences of the servants and employés of the road.

Question. What is the claim of the road?

Answer. They claim the right to one hundred feet on either side of the track the whole distance of the road through the nation, and, in addition to this, a hundred feet additional at each station for a distance of two thousand feet; that is, to take four hundred by two thousand feet at each of the stations. The claim of the nation is that they are entitled to take so much of the land as is necessary to build this road, and the use of such other lands as is sufficient for the building of the round-house and all other necessary buildings, but they have the right of occupancy only.

Question (by Mr. RYAN). I understand you to say the nation hold that the terms of the right of way in the Territory mean only the land actually occupied by the track?

Answer. I stated that the nation does not concede to the company a title of the land, but only a permission to put the track down--a mere permission to use the land.

Question. Do you concede their title by right of way--by occupancy?

Answer. Only such an amount of land as is necessary for the successful operation of the road.

Question. Then your nation has not specified how much; that is, the width?

Answer. They have never specified it.

Question. What power or authority determines that, in the judgment of your nation?

Answer. They have made no legislation defining the limit that is necessary; they have not defined by legislation what the right of way includes.

Question. Then is this the only issue between the company and your nation, and that the company claims they have a fee-simple right to it, and you claim they have only the right of occupancy?

Answer. That is all, sir; and they have entered the defines and specifications of the amount of land they are entitled to, while the Creek people claim there is no definite limit, that it has not been marked out.

Question. What shape has that taken? Have there been any contests about it?

Answer. Well, the railroad company, through the Secretary of the Interior Department, ordering the removal of all buildings within 400 feet at the stations and 100 feet on either side of the road between the stations, and all property of the citizens of the Creek Nation and others, without consulting the Creek Nation at all.

Question. And the nation protests against that?

Answer. Yes, sir.

Question. What action did you take at the last session of your legislature?

Answer. Yes, sir; there was a bill passed at the last session held of the legislature, and it became a law.

Question. What does that provide in substance?

Answer. I would rather Mr. Grayson would give that.

G. W. GRAYSON RECALLED.

Question. What does that bill provide?

Answer. In the first place, we have agreed in the treaty to sell to the company or to the United States. The present bill authorizes us to make such negotiation with the people for so much land on each side of the road as will be necessary for the management of the road. We have granted the sale on each side not to exceed 3 miles in width. It does not limit or say how much that the block or strip of land shall be, and the road has made two or three applications to buy these lands, which we agreed to sell to them. Our council at each time decided that they were not ready to negotiate, and the matter went on in that way until the railroad went to work and laid off what they conceived to be necessary for the proper management of the road, and marked it out, and filed plats of them at the Interior Department at Washington, and these were approved by Mr. Delano and others, and they were approved subject to the individual rights of the Indians. During this time some of our citizens had settled on what the railroad had marked out, or it may be in marking they had included some improvements, and the railroad then succeeded in getting the Interior Department to order their removal, and the Indian agent was ordered removed at a certain date. That, in consequence of the solicitation of our chief, was countermanded and the day fixed at another time, and that also was countermanded and the date indefinitely postponed, so that we can lay it before our council. When it came before our council it was submitted to our foreign relations committee, and, among others, I was working on that committee, and we succeeded in drafting a bill intended to fix that question. The railroad had marked out the lands, and said, "These are the lands we must occupy to successfully operate the road;" and, on the other hand, we said, "You ought not to do that, because we have not been consulted in this marking out, and you ought not to push our citizens out." We have no evidence in our executive office at Muscogee which shows that these plats were filed earlier than January 25, 1883, while these Indians had put on these improvements prior to that; and taking that view of the case, the Creek Nation has done this. What the Creeks did in 1866 was simply to grant that the road may come through the Creek Nation; a thing they never had the right to do previous to that date. We said that the railroad may pass through our domain; and they a treaty of 1866 that proposes to sell to them whatsoever lands may be necessary for the successful operation of this road. So we take it now that they were not entitled to any lands, and the moment they occupied them they occupied them under the treaty of 1866, and that being the position of the Creek Nation; and now they have marked out the right of way that they may take through these prairies where there are now improvement; they have made it fifty feet on each side at towns like Muscogee; there are ten towns, and they made them near about the same, where the railroad has marked out 200 feet; but in this the rights of individuals must not be disturbed. However, the individual citizens are to sell out to the railroad, and it leaves the railroad with 200 feet at the towns like this and 50 feet on each side of the road through the prairies.

Question (by Mr. HOLMAN). Has either of these railroads ever tendered any money for the lands which they proposed to appropriate?

Answer. No, sir. We knew nothing of it until the plats were filed in 1883.

Question. Have they ever taken any steps to purchase?

Answer. Well, I am of the impression they came to our council to negotiate, and had been there two or three several times offering to negotiate for these rights, but the Creek Nation did not negotiate.

PLEASANT PORTER.

Question (by Mr. HOLMAN). Please state your name and the positions you have occupied.

Answer. Pleasant Porter. I have been superintendent of schools and afterwards the auditor of accounts for the nation, and afterwards a member of the lower house for four years and the upper house for eight years, and four years president of the upper house, and ten or twelve sessions of Congress I was a delegate representing the Creek Nation. I am a private citizen at present.

Question. State whether you have lived all your life in the Creek Nation.

Answer. I was born and have lived here all my life. I was brought up about 12 miles from here.

Question. Has much progress been made in the education of the children of the Creek Nation in the last ten years?

Answer. Yes, sir; they have made very rapid progress, in the last ten years particularly.

Question. Do your people generally feel an interest in the education of their children?

Answer. Yes; a very great deal of interest. The number of schools have increased beyond our means of support.

Question. Are the political relations existing between the five civilized Indian tribes, in this Territory, such that whatever affects one in its relations to the Federal Government or otherwise would be a matter of public concern to all?

Answer. They so view it; and it is upon this theory: they feel if what they term the integrity of the Territory, or its symmetrical proportions, were broken, that it would soon become a State, and rapidly disintegrate from the purpose for which it was set apart—for Indian occupation.

Question. Was it on that principle that the conference was held last July in regard to Oklahoma?

Answer. I so understood it. I suppose the Indians were concerned, and I believe that was what influenced their action; there may have been other interests that influenced the action of the council, but I do not know that. I think, though, this, that the interests, the grazing strip of the Cherokee Association, was as much alarmed about it as anybody else; a belief that these Cherokees having lost their country for five years, they are fearful that in the case the Creeks made a sale it would disturb the control of the lands and they would cease to derive their revenue, and I think the Cherokee policy is to keep that country for the purpose of leasing. I think their desire is to re-lease it after five years; and the situation of that strip lying south of the Cherokee strip leased, that these men can pay the Cherokees more when they can turn their cattle loose by cutting their fences south, and then have a range to Red River over Oklahoma, I think it cuts quite a considerable figure. I have no definite information on it. I know how they feel, and they are deeply interested in it, and the Cherokee Nation would naturally feel an interest in maintaining this status wherever they are getting \$100,000 a year.

Question. Considering the fact that the comparatively small body of land known as Oklahoma is entirely surrounded by Indian tribes, what is your opinion as to how far the Indians generally of the Indian Territory, civilized Indians, as well as the others, are opposed to its occupation in any manner except by Indians in conformity with the treaty between the Creeks and the United States; to what extent are they opposed to the occupation except under the treaty?

Answer. The object is to maintain this country as an Indian country exclusively. It is the sentiment and idea that they seem to be wholly devoted to wherever I have found them; and the location of citizens of the United States in any portion of it would be an infringement of the bond. I think as a general thing they are opposed to it purely upon that idea—that it would be the beginning of the end. Now, as far as the Creeks may think, or any part of the tribe, about it, I know this: that as far as they are concerned there is a large percentage who would like to have kept themselves in the attitude that Mr. Grayson has stated that they could, and if the proposition was reasonable to make some terms of disposition, and I think that this action at Eufala took snap judgment on the Creeks in the matter. I think they prejudice of the question by thrusting before them this idea of selling the land, which is an idea obnoxious to any Indian, and they got possessed with the idea that they did actually own that country, which, in point of fact, is not true. They have a remaining equity in it, a right to have a properly specified object carried out, and the Government promised to do that, and afterwards Congress passed one or two acts prohibiting the settlement of Indians unless Congress consented to it. In the discussion of this subject the Creeks are inclined to regard the Government as having to some extent abandoned the purposes for which it obtained the land grant, out of the fact that they passed the act that no Indian should not be located in Oklahoma, except by Congress, and that there is a large percentage who have an idea that it reverts to them. There is an antipathy on the part of Indians to sell any lands.

Question. In your judgment, would there be any opposition on the part of any Indian tribes to the location of the Cheyennes and Arapahoes in Oklahoma?

Answer. There is no objection on the part of any Indians to locate any Indians that are at peace with the United States and with them.

Question. And there are no Indians but who are at peace with all the tribes there?

Answer. No, sir.

Question (by Mr. PEEL). In short, there is no objection to the Government using it for what they bought it for?

Answer. None.

Question. There would be no objection to the Cheyennes and Arapahoes or the Indians immediately south of them?

Answer. No, sir.

Question (by Judge HOLMAN). Are not the people of the Creek Nation apprehensive that their policy of holding lands in common in the absence of restrictive legislation would enable a portion of their people to largely appropriate the commonwealth to their use, to the injury of a large number of their people less enterprising and less able to avail themselves of the benefits of the common property?

Answer. I think this, there is many cases among the tribes, judging from the laws, that they do and that there is a strong feeling against the using for grazing purposes by citizens that have the means of large herds and of opening large farms, and I think that the great mass of people feel somewhat envious, and that they naturally would. I think this will work a good result. My own impression is that when they come to see that certain portions of the people are using more of the public domain and acquiring wealth to their own detriment, each man will ask the question, and are asking it now: What interest have I got in it, this public domain? Does it belong to them, or can I occupy it? Can I farm, or can't I? I don't know if I have any interest in it, but if I have not, I had better have; and it will bring them to the point, that is, to let each individual have an interest in the public domain and to such improvements, and to farm upon the public domain as they have the ability to do; and it will conduct them faster to the idea of individualizing their property than any thing that can be done. I know this, that there is a great many who use more than they are properly entitled to. Well, I suppose it comes from an ancient source: the town was a group; they had their fields in common and cultivated it in common, and all outside of that was hunting-ground, and the best hunter, he could draw most largely from the Territory; and this is the same idea of holding the country in common. Hunting is no longer in common; every man can't shoot every cow or ride every horse, and this thing will naturally work itself out.

Question. Do the citizens of the five civilized tribes entertain the same view substantially with regard to holding their lands in common, or is the drift of opinion about the same in each of them?

Answer. I think so. I think these people, while they are tempted to hold their ancient method of land-holding, individual enterprise has taken advantage of it and is educating them up to the utility of individual property and of individualizing their property. While I know that it is unjust for any one man to use more than ten or twenty times his share, at the same time as long as that principle has obtained—that is, holding lands in common—they have the right to do it, unquestionably.

Question. In going through the Creek Nation you frequently fall in with orchards, fruit trees, and land fenced off, and sometimes quite remote from the residences. Is there a law authorizing the sale of such improvements, or does the right to do so rest upon the custom only and the right to purchase improvements and possession of the land?

Answer. The abandonment was a relinquishment of compact, but latterly the laws have made it private property and they have a right to sell their work, and if it is not used for a number of years it reverts to a common domain.

Question. Can a citizen put another citizen in possession, and can he hold it?

Answer. Yes, sir.

Question. But the moment he abandons the land it reverts to common property?

Answer. Yes, sir; after he abandons it for a number of years we can use it for common property. The Creeks have had it for years, but all the nations have a law of that kind.

Question. With this right of property to one's exclusive use, as soon as he obtains possession, belong the water privileges and the like?

Answer. I do not think that as far as the Creeks were concerned that there has been any question regarding the water privileges. I do not know how it is among the Cherokees, the Chickasaws. There may be special rights to springs and salt-works, but to water in general I do not think there is any.

Question. Has there been any material progress among the Creeks and other civilized tribes in agriculture during the last ten years, and in the raising of cattle?

Answer. Yes, sir; very marked.

Question. In both?

Answer. Yes, sir; in all of these things there has been a very great deal of improvement.

Question. Has there been much improvement in the method as well as the amount of agriculture?

Answer. Yes, sir; the latter implements used in farming was used to an equal an extent as used in any of the States.

Question. How about wagons?

Answer. I think there are more two-horse wagons used in the Indian nation than

in anywhere else. I see some persons who have two wagons when they hardly have use for one. They are painted nicely and they overdo the thing.

Question. Are the moneys which accrue annually from the United States to the Creeks paid directly to the treasurer through the agent at this place or direct from the Indian Office?

Answer. The moneys come due semi-annually to the Creeks, the Chickasaws, the Choctaws, the Cherokees, and the Seminoles, and it is placed to their credit, and then warrants are forwarded to the subtreasurer at Saint Louis, and they are placed to the credit of the treasurer of these nations respectively, and they draw directly on the subtreasurer.

Question (by Mr. CANNON). I believe the Creeks have not leased any of their lands for grazing purposes?

Answer. No, sir.

Question. And you have already stated the Cherokees have?

Answer. Yes, sir; they have leased that portion west of this tribe.

Question. For five years?

Answer. Yes, sir.

Question. And you state that they contemplate leasing from one term to another?

Answer. Yes, I think the intention is to re-lease it on the part of the cattlemen. I don't know but what there is a disposition to realize more for it if they can.

Question. The lease is to white men?

Answer. Yes; it is leased to white men.

Question. And they employ the cow-boys to take care of the stock?

Answer. Yes, sir.

Question. That is a practical sale of the land for a number of years?

Answer. It is a sale of the use of it.

Question. It is not a sale in fact?

Answer. No, sir.

Question. And it gives to a comparatively few white men a right to dominate it against the Cherokees or anybody else?

Answer. Certainly, and the Cherokees as I understand through the governor that called this council at Eufaula, to consider touching of the disposition of Oklahoma was made for the whole country.

Question. Do you know whether the council discussed the propriety of leasing the strip?

Answer. I do not think it was mentioned at all. I think that their actions or their remarks while together was upon the sentiment or idea that it was necessary for them to maintain what is termed the integrity or symmetrical proportions of the Territory.

Question. I want to call your attention as to whether that sentiment has not been abandoned as to the 5,000,000 or 6,000,000 acres?

Answer. I know they have as far as that is concerned; that they had not the remotest idea that they would have any interest further in that country.

Question. You mean the Cherokee strip, or Oklahoma?

Answer. I mean Oklahoma. They supposed it would be applied to the stipulations of the treaty.

Question. How do the cow-boys employed by the large cattle-owners compare in morals and religion with the average citizens in well-settled countries; I mean in white settlements?

Answer. I do not think they have the first idea of morals or religion as a general thing. I never saw any of it.

Question. You regard their influence upon the Indian or anybody else as being more deleterious than that of other white people?

Answer. As a general thing the influence must be bad; necessarily must be bad. I know it has appeared bad since they came into the border towns.

Question (by Mr. RYAN). Mr. Porter, what in your judgment (you need not answer the question if it subject you to any embarrassment) would be the effect on the Indians of the Indian Territory as a whole if the Indians of the Territory were assigned their lands in severalty and the surplus lands, whatever they may be, sold to white settlers, the proceeds to be a permanent fund for the education and the civilization of the Indians?

Answer. I do not think I could answer that very well; it would take too long to answer it.

Question. Well, answer it in your own way?

Answer. I could answer it. It is not an idea of mine; not exactly. It would not exactly meet the question; it would be showing my own individual idea about the matter. I think that we are approaching that point rapidly, and that the people will soon learn that they will have to maintain themselves by agriculture, and to compete with those around them will necessarily see it is to his interest to have complete possession and ownership of the property they may improve. I believe that they will all thus very soon reach that point when they will divide their property,

which is now held in common, and be forced to do it, because some are using to such an extent that prairie, and it will grow, and I do not think that they will remain in operation, and I think they will distribute it equally. I think that is the best they can do, as far as I am individually concerned. Take the circumstance of the Cherokee Nation; it must improve; it makes public domain common property, but it makes an exception, that improvements made by an individual shall be the indefeasible property of the man who makes it.

Question. Suppose the Government should negotiate with the Creeks, Seminoles, and Cherokees for Oklahoma, and the 57-mile strip which lies north, and open it up to white settlement; what would be the effect upon the Indian population of the Territory?

Answer. My impression is that it would be impracticable to purchase any portion of it.

Question. Without purchasing at all?

Answer. I do not know but what it would be. I have thought in my own individual judgment that it would be better really for those among us, and all of these Indians, to cede this land and attach it to the Pan-handle of Texas, and make a State of it, and put these Indians on their land in agriculture, and stock-raising, and cotton; and start to cropping the ground where they can be compact, and carry on their industries. I think it would be to protract their existence as a nation. I think it would be practical upon the part of the Indians, because I do not think it would be practical to purchase any isolated portion; it would be an expensive luxury, and on the other hand it would really break up the Indian tribes.

Question. Your idea would be to have a compact body in the eastern portion, and then open the western portion? Take the Indian meridian as a line, and not talk about purchasing land by piecemeal or isolated parts.

Answer. If it is desirable, say squarely that we must have that country; we want it. We want to locate white men on it. It is useless to take it by piecemeals and then let it be sold to the Government, and I believe it would really lengthen the period, treble the existence which they are all very strongly attached to. It becomes impractical, as is at present settled upon civilized Indians, to maintain the government where the laws or institutions or customs of the country is the mandate of chief. It is easily enforced, but where it is a matter before a court, and goes from one officer to the other, and the criminal can go at large, it is impossible to arrest a criminal at all in a sparsely-settled country, and the more they enter into civilized industries the less practical it is to enforce civilized laws.

Question. Do you realize that here in this nation?

Answer. Yes, sir; we have good enough laws, and good enough people, but you can see this, that a dozen outlaws can ride over this country, and in this present condition it is almost impossible to get men to go and arrest them, and by the time they get men together in one point, they are out and at another point, and you cannot reach them.

Question. Is there a good deal of crime in this country unpunished?

Answer. Yes; and it is caused by that fact. If a crime could be punished, and the laws enforced, I do not think there would be a better people anywhere; but this is the situation.

Question. What, if anything, would you suggest for the suppression of crime and the protection of property in this Territory? I am speaking of this nation.

Answer. I would not like to make any suggestion. I am outside of public life, and if I advanced any idea I would have to stand by it, and I would rather herd cattle than do that.

Question (by Mr. PEEL). Mr. Porter, under the treaty between your nation and the United States, are you entitled to a Delegate in Congress?

Answer. No, sir; not in the Creek tribe. There is only one that is entitled to a Delegate, and that is in the Cherokee Nation. I think the treaty was made in 1835.

Question (by Mr. HOLMAN). No one was ever sent?

Answer. No; no one was ever sent.

Question. The idea, then, of taking the lands in severalty on the basis of there being some remnant lands would have the same consequence exactly that the opening of Oklahoma would have, except that it would be everywhere; five instances instead of one?

Answer. There would be dynamite everywhere.

Question. The removal of the Cheyenne and Arapaho Indians, and also the Comanches and the tribes south of the Cheyennes and Arapahoes, would leave a very large region of country west entirely unoccupied, would it not?

Answer. Yes, sir.

Question. Would it not, in all human likelihood, not only prolong the life of the tribes as such, and tend to organize and consolidate their industries, and if they are brought in better contact than they have in former years?

Answer. Yes, unquestionably it would have that effect. As persons advance in

civilization the maintenance of order requires that we should be nearer together, and a sufficient number of individuals to maintain it. Wherever they are sparsely settled it tends to lack energy in the execution of law, and it requires one man to mandate, to enforce the law.

Question. Can you think of any, supposing the Indians now in this Territory, or that is to be brought here, and who cannot occupy the whole Territory, but brought together, a large body still to be left, can you think of any better solution of the question of an organized Indian community with common interests than this concentration eastward in the Indian Territory and the opening of the western section under the control of the United States?

Answer. I think that is the only practical solution of the question.

Question. What is your opinion in regard to the Indians of this Territory, especially the civilized nations, whether they would more cheerfully acquiesce in such a policy as that in the place of that which will disintegrate them by white settlement?

Answer. I think that they would more cheerfully acquiesce in that proposition, because the very proposition would show it was a maintenance of their tribal organization and not its disintegration.

Question. Are not all the Indians universally in favor of maintaining this tribal relation?

Answer. Yes, sir; as far as I have heard they are very strongly attached to it. There is, of course, a man here and there occasionally who would prefer, on account of the laxity of the enforcement of the law and lack of the proper protection of property, who certainly would like to pass with one stroke through this transition state, and know what they were, what they owned, and what their opportunities were. There is a person occasionally of that thought, and probably more than expresses that thought. But the general feeling is strongly attached to the tribal system of government, and would like to maintain their national identity. It is very hard for any people to give that up, and the sentiment is strong. I can say with the Indian generally it is very strong. It is the basis of all their organization.

G. W. HARKINS.

Question (by Judge HOLMAN). Please state your name.

Answer. G. W. Harkins.

Question. Will you proceed at once to state your relations with your people, and how long you have lived among them, and if you are familiar with the subject you are going to speak of?

Answer. I have lived in the Indian Territory fifty years; all my life among the Chickasaws and Choctaws.

Question. Have you had any relation with the public affairs of your people?

Answer. I have had with the Chickasaws and Choctaws both.

Question. What are the relations of these nations with reference to each other and their possessions?

Answer. Their relations are friendly. Their possessions they have in undivided communities. The Chickasaws can settle among the Choctaws, and the Choctaws can settle among the Chickasaws. In 1830 the Choctaws bought this strip, and they sold an undivided interest for \$530,000 to the Chickasaws.

Question. So the whole country has been kept in common ever since?

Answer. In 1855 they had a separation. The Chickasaws got a separate government, the Choctaws on the east and the Chickasaws on the west. They lived first under one form of government, and now they have two forms of government.

Question. What is the capital?

Answer. Tuskahoma of the Choctaw Nation, and Tishomingo of the Chickasaws.

Question. Are the systems of the government the same?

Answer. Very much the same. The laws are made after Alabama and Mississippi. They knew more of them than of any other when they formed their government, and it was modeled after those, being better acquainted with them.

Question. With the separation of the two tribes into two governments there was no division of the lands?

Answer. No, sir; they hold the land in common. They have an undivided interest in the whole.

Question. The members of the two tribes individually settle where they please?

Answer. Yes, sir; wherever they please on the land unoccupied.

Question. Do the people intermingle and intermarry among the Chickasaws and Choctaws?

Answer. Yes, sir.

Question. In educational matters are the systems the same?

Answer. No, sir; the Chickasaws control their own school system, and have their own laws. We have our primary and neighborhood schools, and employ our own teachers.

Question. In the first place please state what is the common-school system of the Choctaws, the character of the schools, and the amount expended annually, as near as you are able to state, for their support?

Answer. The Choctaws, to the best of my recollection, they have 2,600 children at school. They have three or four academies, and the primary schools are scattered all over the districts. There are three districts among the Choctaws, and they send their children into the States. They have them mostly in the Southern States; boys and girls about half and half.

Question. These are sent by the nation, are they?

Answer. Yes, sir; by the nation, at its own expense.

Question. They have not sent their children to the Indian schools in the States?

Answer. No, sir. I tried, but I could not get them in Carlisle, and they would not let us in because we were not wild.

Question. Are the children in these academies boarded and educated?

Answer. Yes, sir; they are boarded, clothed, and educated at the expense of the nation. The nation has a contract with the mission board. The missionary board furnishes the teacher, and the nation pays the teacher at New Hope, I think. There are 100 girls at Spencer, and there are 60 boys. There are two orphans' homes. I do not remember how many there are; probably about 45 children in each of them. This at a cost of \$60,000 per annum; that is to say, the academies and those schools in the State.

Question. What per cent. of your whole revenue is this \$60,000?

Answer. I do not recollect exactly; something over a good deal. I suppose half—perhaps a little over half—for educational purposes. These funds are mostly derived from the interest on the funded debt of the tribes of the nation; that is, the invested funds of the two nations; and they have revenues from various sources, such as taxes on license trader, to permits, and royalties on coal and timber, and everything of that kind.

Question. What is the extent of the education system of the Chickasaws?

Answer. They expend not less than \$50,000 per annum. I think it is about \$52,000. That was the amount when I was school superintendent, and I think it is about the same now. We have four academies. We have one male high school of 60 scholars, one mixed school of 45 scholars, and we have a female high school of 45 scholars, an orphan school, mixed, of 60—thirty of each—and then we have about fifty in the States.

Question. Supported by the nation?

Answer. All by the nation. We have some in Ohio, Missouri, Texas, and Arkansas. They all get their pro rata share of the educational fund—about \$16 per month—and the overplus is sent by their parents. They get their distribution interest according to their scholarship.

Question. How do you account for the increase per capita over that of the Choctaws?

Answer. We have got more money than the Choctaws have got. We are spending more money than any people under the sun.

Question. What per cent. of your revenue does that \$50,000 represent?

Answer. It represents a little over half?

Question. Has either of these nations any asylums for the poor or insane?

Answer. No, sir. We have no insane. There is not one among the Choctaws or Chickasaws that I know of. If he is poor he has a friend. Every one can find a home or a place to go to. The Indians are a peculiar people. They take care of their relatives. Of course, I suppose there may be a few who have not got a home, but ninety-nine out of a hundred have homes.

Question. What is your opinion, from your long experience in the affairs of your nation and your general knowledge of Indians, as to the sentiment of the Indians of the Territory as to the effect on the Indians of opening Oklahoma to settlement by white people?

Answer. As far as I know the voice of the five civilized tribes they oppose it; and these other fellows, these wild fellows, I don't know anything about. The settlement of Oklahoma by white people would be the opening of the wedge to destroy the tribal relations of the people.

Question. What is your judgment as to whether there would be any opposition on the part of the civilized tribes to the removal of the Indians now located west of Oklahoma onto the Oklahoma lands; for instance, the Cheyennes and the Arapahoes and Comanches and other small bands?

Answer. As far as I know I do not think there would be any objections.

Question. You think these Indians would be glad to see these lands kept in conformity with the treaty made between the Creeks and the United States?

Answer. Yes, sir; I think so.

Question. You think that is the general sentiment?

Answer. That is the general sentiment as far as I know. I am conversant with most of the leading men of the different nations, and that is the general opinion, that they want this land settled in conformity with this treaty.

Question. The sentiment is indulged generally among civilized Indians of this Territory that the Government of the United States would act in bad faith if that treaty was not carried out?

Answer. Yes, most assuredly.

Question. If these western tribes were removed farther east there would be an extensive tract of land unoccupied; what would be their sentiments as to the propriety amongst the Indians of the Indian Territory of organization by the proper authorities of a Territorial government, and the opening of it up to white settlement?

Answer. I could not speak as to the others, but the Chickasaws and Choctaws do not want any more treaties.

Question. What would you do with that large unoccupied region?

Answer. We own and possess, it, and the time may come when we can divide it among ourselves. If there is any advantage to be taken of civilization we can take it.

Question. There would be imperial possessions, beyond the limits of any occupied possessions of the tribes now in this Territory?

Answer. Well, we have a title to it, and we have a patent, and if it is worth anything to any of these private corporations, it is to us. That is the way we feel. We feel that we have a fair title, and in case it ain't good, private titles won't hold good; if it affects large bodies of land, so it will for the others.

Question. But, looking at the Government of the United States acting in perfect good faith and carrying out its treaties with the Creeks in settling up Oklahoma with other tribes (there are five of them already within the Territory who may possibly move to Oklahoma and some additional tribes), of course you will see the trouble with the tribes coming from the North on account of the effect upon their health. With these Indians all removed in conformity to the treaty with the Creeks upon Oklahoma, and that large region of country out there unoccupied, would not the Indians themselves consider it decidedly the best to consider the propriety of yielding up that unoccupied portion, which, according to the ordinary course of things, never would be occupied, and let it be formed into a separate community of people, rather than to have this portion of the Territory, and especially the Cherokee Outlet, left open to dispute? Are there not portions of it as well as Oklahoma here harassed by threats of cow-boys and lawless men; would it not be a part of wisdom to form a compact Indian community upon the eastern side of the Territory, extending as far West as to the western side of Oklahoma? Would it not be policy on the part of the Indians, especially the civilized Indians, with a view to the absolute security of the Territory, which they would have under control.

Answer. No; I do not think it would be any more security. They promised us in the past things which they did not fulfill. It is just the same now. They have not paid us for our lands here on the river, and we do not want to sell any more; but the whole of that country has been placed under the control of the United States as fast as it can. We want the treaty carried out. Now the whole region of that country clear from the Red River to Kansas—the whole western region of that Territory—is subject to that condition, including Oklahoma.

Question. If the Government finds it impractical to settle Indians on that land, and can't do it, why is it not a part of wisdom to concentrate and bring these tribes farther east and let the lands be leased, which would inure to the benefit of the Indians of the Indian Territory, instead of leaving a large region unoccupied and unproductive?

Answer. Well, as they take it that if we give that up it won't be long before they will want some of the rest of the ground. In 1855 we ceded some lands, I don't know how far west, but several millions, of course, and we provided in there for the sale of these lands to these wild tribes.

Question. Well, it can hardly be claimed that the Government has always acted unjustly?

Answer. When they pay us—well, then I will think they have acted justly. We have a claim from the east of the Mississippi, which is before the courts. We hope that will be decided justly. We are afraid to trust the Government any more. If we have any lands we will use it ourselves.

Question. If the question was submitted to the civilized tribes of the removal of the Indians west of Oklahoma to the Oklahoma lands and to treat with them for the lands lying west of Oklahoma for purchase by the United States with a view to white

settlement, in view of the large body of land which would be under control of the various tribes in the country east of the west boundary of Oklahoma, would not the fact the Government paying a fair value for the lands, a value that would be attached to it by actual *bona fide* settlers, what would you say in regard to the policy in regard to that? Would not the people of the civilized nations be in the main benefited on account of the benefits to be derived from the investment, as well as the additional guarantee it would give of absolute security in the extensive lands that they would possess?

Answer. I will answer that in this way: I think that security in the future would be worthless. We have security now, and I do not believe that the majority of our people would agree to sell that western country.

Question. Would not the fact be considered that that land is now held for the purpose of settlement by Indians, and that we have not got the Indians to settle there.

Answer. Well, wait till you get them there; may be you will have them there. We are increasing in population, and we want to save that for posterity. We are just fortunate enough to make a good trade and we want to keep it.

Question (by Mr. RYAN). Your judgment is that your people would not want to sell any part of your domain whatever?

Answer. No, sir.

Question. You do not feel that they would be benefited in any way, but it would be an injury, and the Indian would be just as much opposed to the ceding of that portion of the Territory as they would be to the selling of Oklahoma?

Answer. If they are going to settle with white people they might just as well settle Oklahoma with white people.

Question (by Judge HOLMAN.) Do you take this view of it, that it would be just as satisfactory to the civilized Indians in this Territory for the Government of the United States in defiance of the treaty, that is to settle white men on the lands of Oklahoma, as it would be to settle men on the western portion of the Territory and with the consent of the Indian tribes, and pay them a fair consideration?

Answer. We do not propose to sell, and if we have to open another treaty there is no avail; we do not want to sell, we are afraid of these treaties. They beat us swapping every time.

Question. What is the character of the land of the Chickasaws and Choctaws, and what progress are they making in agriculture and stock-raising?

Answer. They have made a very commendable progress. You will find agricultural implements there of the latest improvements; the stock is improving. Just after the war our stock run down, but now our stock is improving; we have some of the finest cattle in the States; we have got horses, mules, cattle, and hogs; we have not got much sheep interest because we have not got into it.

Question. Are your people raising any cotton?

Answer. Yes, sir.

Question. Are you troubled with stock from the surrounding country?

Answer. Yes; upon the western part. In the western part of the Chickasaw country we have stock run in by white men bringing them in there, and some by our own men bringing them in under sham sales, and a party has been running stock in on borrowed capital from the North; and when we run them down they won't pay their debts. We have tried to make some arrangement. We did not want our Territory to be a home for renegades, cut-throats, and people who do not pay their debts.

Question. What will be the range for the size of the farms in the two nations, the Chickasaws and Choctaws?

Answer. I could not tell what the average would be.

Question. Take the extreme.

Answer. Some farms are 2,500 acres—I think one man had 5,000 acres—and you will find some of 500 acres on the Wichita and Red Rivers. I think I have the statistics of the Choctaws showing the amount of horses, mules, and cattle they have. There it is; you can see it for yourselves (referring to the following tabular statement from the Muscogee Indian Journal):

Census of the Choctaw Nation, 1885.

	Male.	Female.	Indian.	Col-ored.	White.	Land.	Horses.	Mules.	Cattle.	Sheep.	Goats.	Hogs.	Cotton.	Corn.	Wheat.	Oats.
<i>Apuckshunnubbee district.</i>																
Bok Taklo County.....	156	172	327	1	1,166	310	4	849	146	1,895	49½	4,817	330	12,331	281	2
Eagle County.....	387	358	742	2	2,837	663	16	1,361	144	3,309	330	12,331	400½	21,128	30	825
Red River County.....	398	410	804	4	3,329	1,513	25	2,387	336	5,019	5	5,087	32	6,927	150	60
Cedar County.....	281	274	555	4	1,243	658	3	3,232	234	5	5,087	32	6,927	150	60	72
Nashoba County.....	411	386	793	4	2,179*	705	35	2,024	258	53	3,263	110	16,895	55	72	375
Wade County.....	290	299	589	6	1,694	796	33	4,016	344	47	3,205	1	6,825	75	375	375
Towson County.....	228	248	470	6	2,741	732	23	3,338	173	3,555	169	19,176	75	375	375	375
Total.....	2,151	2,146	4,230	13	4	15,089	4,377	139	17,801	1,625	105	25,283	1,092	88,099	491	1,334
<i>Pushmataha district.</i>																
Blue County.....	904	836	1,647	90	3	10,093	3,232	138	24,420	3,220	107	22,751	405	45,103	759	8,976
Atoka County.....	618	629	1,160	70	17	6,327	2,453	42	11,781	866	91	14,256	86	44,386	500	5,057
Jack's Fork County.....	348	356	697	6	1	1,844	776	4	2,992	507	25	5,442	8	8,900	167	167
Kiowa County.....	624	626	1,188	55	7	5,703	2,283	64	6,717	307	97	10,812	276	18,979	220	775
Total.....	2,494	2,447	4,692	221	28	23,967	8,744	248	45,910	4,900	320	58,261	775	117,368	1,479	15,075
<i>Moshulatubbee district.</i>																
Skullyville County.....	392	372	726	33	10,664	842	80	5,189	347	12	5,999	1,269½	44,664	50	1,530	1,530
Sans Bois County.....	460	431	856	35	5,549½	1,089	41	5,299	241	32	6,813	403	38,183	50	1,012	1,012
Sugar Loaf County.....	390	374	738	26	5,601½	740	52	2,420	205	-----	4,572	283	24,322	-----	2,390	2,390
Gains County.....	375	327	687	11	4	2,317	1,000	55	3,559	436	24	4,569	343	12,927	8	50
Tobucksy County.....	483	439	833	83	1	7,090½	1,433	87	10,289	720	152	8,837	229½	64,624	-----	3,645
Total.....	2,100	1,943	3,840	193	5	31,522½	5,104	315	26,756	1,949	220	30,786	2,219½	184,720	58	7,627

RECAPITULATION.

Apuckshunnubbee district.....	2,151	2,146	4,230	13	4	15,089	4,377	139	17,801	1,625	105	25,283	1,092	88,099	491	1,334
Pushmataha district.....	2,494	2,447	4,692	221	28	23,967	8,744	248	45,910	4,900	320	58,261	775	117,368	1,479	15,075
Moshulatubbee district.....	2,100	1,943	3,840	193	5	31,522½	5,104	315	26,756	1,949	220	30,786	2,219½	184,720	58	7,627
Total.....	6,745	6,536	12,762	427	37	60,578	18,225	702	90,467	8,474	645	109,330	4,086	390,187	2,128	24,036

Question. Under what authority was this census taken ?

Answer. Under the authority of the people. We have a republican form of government; we have our laws and our legislature, with two branches, modeled after the State of Mississippi mostly; we would like for you to go into the Choctaw council; we would like for you to come and see for yourselves. We have got a capitol house that is well fixed, which costs over \$25,000.

Question. You spoke of sham sales; do you mean sales made to the citizens of the Choctaw or Chickasaw countries ?

Answer. I have reference to the Chickasaw country now; parties will sell them stock for a consideration; they will sell 3,000 head and take their notes for it when they don't own the cattle, and they have registered them as the law requires; and then they rebill the sale back to the citizen, and when you go to the citizen he will show you the bill of sale he recorded, and the non-citizen is using the cattle, but they are held by the citizen.

Question. Such transaction grows out of holding lands in common ?

Answer. That is so.

Question. The object of this transaction is to enable individual citizens to appropriate to the extent of the feed of these cattle the public property of the nation. Is that it ?

Answer. Yes, sir; and there are a great many who have nobody to hold it at all.

Question. You spoke of farms of 2,500 acres; ain't those facts arresting the attention of your people as indicating the necessity of protecting the citizens in general from the outgrowth of the holding the property in common, and has there been any legislation attempted, either among the Choctaws or Chickasaws, to prevent the results of common ownership of land, and has there been any legislation attempting to impose restrictions upon a citizen so that he may not appropriate to his own use a much larger proportion than was his fair proportion of land ?

Answer. No, sir; the land is held in common, and every man has a right to as much as he wants. If he wants to take the trouble to build a fence, he can do it.

Question. And after he has built a fence he can sell out the improvements ?

Answer. Yes, he can sell the improvements; and if he vacates or goes off it reverts to the nation.

Question. And if he sells it, and another man takes possession, he acquires the same title ?

Answer. Yes, sir; it was only a possessory title.

Question. Ain't the tendency of that state of affairs to give an enterprising man and a man of means a greater advantage over his fellow citizens in the ownership of lands ?

Answer. Very true, they have; but at the same time if they don't want to enjoy it they have the privilege.

Question. With a large portion of the better lands occupied, the citizens would not have much show ?

Answer. There is plenty of land there now.

Question. But the system has to end ?

Answer. Of course some day the country must individualize, but as long as the land is held in common, the title is invested in the people at large, and he can go and improve and occupy all he wishes. There is no restriction with the exception of wire pastures; they only allow 640 acres; but there is no restriction on agricultural lands, and there is restriction on salt springs and petroleum; the soil you can claim, but everybody has access free to all these waters; any citizen of the Chickasaw country.

Question (by Mr. CANNON). I understood you to say that there were many large farms of 2,500 acres, and one of 5,000 acres ?

Answer. There is one you will find, a fine house there owned by one of our citizens, as fine as you will find anywhere, and there is still plenty of land; there is no want nor scarcity of land.

Question. You spoke of the United States getting the better of you in the treaty with the Indians; that you did not want to make any more treaties ?

Answer. At least the Chickasaws don't, and I don't think the others do.

Question. You were born and raised a Chickasaw ?

Answer. Yes, sir; I am a Chickasaw.

Question. Are you of full Indian blood ?

Answer. My grandmother was full blood Indian. I don't know how full blooded I am, but I am all over Indian, when it strikes our Indian interests.

Question. You are as much white as Indian ?

Answer. Yes, sir; I suppose I am.

Question. You have large tracts of agricultural lands under cultivation, and large tracts devoted to grazing, and no complaints are made by any of your people ?

Answer. Yes, sir; no complaints are made so long as they do not infringe upon any person's rights.

Question. The large farms, are they in a minority?

Answer. Yes, sir; very largely in the minority.

Question. How do the small farmers feel about it?

Answer. They raise as much as they want; they can have a bigger field if they want it.

Question. They make no complaint?

Answer. No, sir.

Question. You have not come to the stage where there is complaint?

Answer. There is no complaint wherever they legitimately own it.

Question. No complaint among the Chickasaws?

Answer. No, sir.

Question. Nor the Choctaws?

Answer. I don't know as to the Choctaws. There are parties who slip in and lease land, and we have trouble; but when we find him we fire the rascals out.

Question. What portion of the land of the Chickasaw Nation is now occupied?

Answer. A very small portion in proportion to the public domain.

Question. Probably how many acres would you say was occupied?

Answer. I cannot say as to that.

Question. What per cent.; five per cent. of the lands occupied?

Answer. No, sir; I should think not.

Question. Do you think there is as much as 3 per cent?

Answer. I can not say how much.

Question. You are clear there is not as much as 5 per cent?

Answer. Yes, sir.

Question. Would you say the same thing as to the Choctaws?

Answer. I do not think there is much difference; I cannot say as to the Choctaws.

Question. How many Choctaws are there in the nation, and how many Chickasaws?

Answer. I think it is between 18,000 and 20,000 Choctaws, and between 5,000 and 6,000 Chickasaws.

Question. Was there not likely to be a mistake in the cattle as well as in the men?

Answer. No, sir.

Question. You think there is a mistake in the number of men?

Answer. What I meant when I was speaking about the inhabitants, that we count all the men, women, and children.

Question. You think there is a mistake; you think the census is wrong?

Answer. I think it is greater.

Question. Still you give the census which is by the authority of the nation, and there are so many men, and so many cattle, and so many farms. If the census is liable to be imperfect in regard to cattle it would be as to men?

Answer. No; there are some parties who own a great many cattle, I know from from the roll. We had a roll just after the war. I do not think that there was a decrease of 5,000; that was an estimate made just after the war. I do not think there has been a decrease of that much.

Question. While this census report was taken by the authority of law you are of the opinion that it is not reliable altogether?

Answer. Yes; I think there are more people than they have there.

Question. What is the area in acres of the Choctaws?

Answer. I do not recollect.

Question. The Chickasaws, what is the area of their lands?

Answer. We hold them both in common. They are not held separate and distinct.

Question. What is the amount of both?

Answer. I do not remember; it is about 200 miles long, and something like 100 miles across.

Question. Are there any newspapers in the Indian Territory?

Answer. Yes, sir; there is one newspaper at Atoka, and one at Muscogee, one weekly and monthly; the Cherokee Advocate, weekly, at Tahlequah; one at Vinita, the Chieftain, a weekly; and the Transporter, at Darlington.

GOVERNOR DENNIS W. BUSHYHEAD.

Question (by Mr. HOLMAN). Please state your name and your relations to the Cherokee Nation.

Answer. Dennis W. Bushyhead; I am principal chief of the Cherokee Nation.

Question. When was the last census of the Cherokee Nation taken, governor?

Answer. There was a census taken in 1880, and another one in 1883.

Question. Between 1880 and 1883, did the census show any improvement in the condition of your industries, as well as the population?

Answer. The census of 1883 was taken with a view to obtain the amount of money and the property.

Question. Or was it confined to the subject of population alone?

Answer. Yes, sir; to the Cherokee by blood.

Question. Or was it confined also to the Cherokees of full blood?

Answer. Yes, sir; of Cherokees of full blood and half blood, &c.

Question. What was the population in 1883?

Answer. Seventeen thousand five hundred and forty-five.

Question. During the last ten years, governor, has there been material progress made by the people of your nation in agriculture and stock-raising?

Answer. Yes, sir.

Question. Which has been the most considerable progress, agriculture or stock-raising?

Answer. Each has been about the same in proportion. Some of our citizens have about five or six thousand head of cattle. Our people are increasing and adding to their farms.

Question. More farms and larger?

Answer. Yes, sir; they are extending their farms.

Question. What is the character of your educational system, governor? How many common schools have you in your nation?

Answer. We have one hundred public schools.

Question. Have you any high schools?

Answer. Yes; we have a male high school and a female high school, and an orphan asylum.

Question. Are you able to state approximately the number of scholars in each?

Answer. I can state, from my message there, there are 100 primary schools; the aggregate number of scholars is 3,556, and the average attendance is 2,112. The male high school aggregates an attendance of 176, average attendance 139; female high school 186, and an average attendance of 110; the orphan asylum 163 aggregate, average 155; total aggregate 4,091, average 2,516.

Question. What portion of the revenues of your nation are appropriated for education?

Answer. There is a regular annuity from the Government of \$46,110 that is for school purposes, and in addition to that is the lands in Kansas, what is called the Kansas strip, a three-mile strip inside of Kansas; by law that is made a school fund.

Question. By law of your nation?

Answer. Yes, sir.

Question. For school purposes, \$46,110.33?

Answer. Yes, sir.

Question. That is what you receive from the Government from your invested funds held by the Government?

Answer. Yes; \$46,110.33.

Question. That is your entire expenditure for school purposes?

Answer. No, sir.

Question. What additional sum?

Answer. The additional sum comes from the sale of lands.

Question. Do you appropriate the principal?

Answer. Yes, sir.

Question. Or the interest on the principal?

Answer. The principal. As it is sold it is turned into the treasury, and we use it for school funds.

Question. How much money was expended for the schools last year?

Answer. I have estimated for the current year \$71,000 and a little over, and the expenditures last year were about the same.

Question. What is the cost of your orphan asylum, governor?

Answer. I think the cost the past year was \$14,000.

Question. Have you any other asylum than the orphan asylum?

Answer. We have an insane asylum, and also for the deaf, dumb, and blind.

Question. What is the cost?

Answer. It is less than \$3,000, the sum for the annual necessities; we received for that \$3,247.36, and the annual appropriation is inside of that.

Question. The demand on that fund is not large?

Answer. There is not, probably, twenty-five inmates, including the officers necessary to run it; but it is sufficient to meet all the requirements, and leaves a surplus. I would state that before this asylum went into operation there was a surplus that had accumulated, probably \$8,000 or \$9,000, and have exceeded the principal, while the surplus is sufficient.

Question. What would be the average farms in your nation, the smallest and the largest, at the present time; I mean cultivated lands?

Answer. There are some farms of 40 acres and there may be some of 600 acres.

Question. What would be the general average of the smallest?

Answer. Probably 10 acres.

Question. And up to how many?

Answer. To 600 acres, and may be more than that.

Question. Your people mostly cultivate their lands in corn?

Answer. In corn and in wheat, oats, and potatoes.

Question. How does cotton succeed?

Answer. Along south of the Arkansas and a belt of country north of that it will produce a bale to the acre right along, I am told. I have never raised any cotton, and the South Arkansas River is good cotton land.

Question. There was a council of delegates from the different civilized nations held, it is said, last July, to consider the question being raised in regard to Oklahoma. What is your judgment as to the opinion of the civilized Indians, as well as of the other Indians of this Territory, as to the importance to the Indians of the Territory that the Government should act in good faith in carrying out the treaty with the Creeks of 1866 for the settlement of the Indians on Oklahoma? What is the opinion of all of your people on that subject?

Answer. I can speak for the Cherokees. They are opposed to any change. They are in favor of the whole integrity of the Indian Territory.

Question. And insist that the Government should carry out the terms of that treaty with the Creeks?

Answer. Yes, sir. Touching that land, that would be their view of our policy.

Question. What is your judgment as to whether the people of the Territory would consent to the Government locating the Cheyennes and Arapahoes in the western portion of the territory of the Oklahoma lands?

Answer. I do not see how they could object when we have agreed to such things in the treaty.

Question. Do you regard the other nations as having a cointerest in seeing that the treaty is carried out honestly?

Answer. As far as it tends to affect the interest of the whole Indian population of the country, we hold this view, that when you open that country to homestead settlements, that in six months they will be covered with citizens of the United States. We have no government under which they can live, and the next thing will be a demand for government—a white man's Government; that is my view of it.

Question. If these Indians and the Indians south of them were removed into Oklahoma, there would be a large district of country in the western portion of this Territory unoccupied, and the various treaties, including that of your own nation, in regard to the Cherokee outlet, all contemplate the location of Indians on that land, and the land covering the entire western portion of the Territory, which would be unoccupied if the Indians now west of Oklahoma were removed to Oklahoma. Now, this treaty contemplated that that country should be filled with Indians, including the Cherokee outlet, and the inference from that is that the Indians who are now here, and have been from time to time, did not expect them to leave that land. In the event that the Government cannot make arrangements to fill up that region of the country with Indians from the outlying tribes, is it not likely, in the absence of Indians to fill up that country, and if they cannot be induced—if, like the Nez Percés, they find their health failing in going through the process of acclimatization, and are required to move—would the civilized tribes consider, in connection with the Government, the propriety of, inasmuch as the land cannot be appropriated to the original purpose—settling Indians on it—would they consider the propriety of relieving the Government of that condition, which was that it should be settled by the Indians, leaving the Indian tribes now here just as they are, and the Indians in the west part of the Territory to settle on Oklahoma? Would they hesitate to consider that subject?

Answer. I can only speak for the Cherokees. The Cherokees feel this way: we are all Indians together; we are working out our civilization under the treaty pledges of the Government; our population is increasing.

Question. Increasing in each annual census?

Answer. I think so.

Question. Oh, well, the condition on which Indians hold this entire region is that it shall be open to the settlement of other Indians. The experience is that we can't induce these Indians to come voluntarily, and we have got beyond the time when the Government can afford to resort to any other than friendly means to induce emigration. You cannot induce those in the north to come down. In the west, on the same line, the Navajoes say their country may be a little sterile, but they do not propose to come and occupy your western lands, while Congress opened all this country for other Indians?

Answer. The Cherokees in making this grant reserved the right of possession and jurisdiction.

Question. That is true, you agreed that the Government should settle these lands. Why not let the people discuss the propriety of these lands not remaining unoccupied? If the Cheyennes and Arapahoes and the other tribes below were removed to Oklahoma, there would be all this region of the country remaining unoccupied and held for purposes that cannot be accomplished, that of a settlement by Indians who do not desire to come. Why would it not be the best to consider the propriety of relieving the Government from that trust, but especially for the benefit of the Indians interested in those lands?

Answer. In what way would you make them available?

Question. For the reason that you would be getting the money value of these lands; in no other way of course. You expect the Government to pay you for the outlet the moment they settle it with the Indians.

Answer. If it was settled by white men, how are we to be protected by our Government laws.

Question. Would not there be a greater amount of security if your people were together than if a colony of white men be planted in the middle? In a very marked degree, because to a large extent your population would govern in their region of the country you occupy. The misfortune is that here lies in Oklahoma a body of land realizing and producing nothing, and unproductive to the white people, and same would be the case out West the moment Oklahoma is filled up; it would be better to have that land out West lying idle than Oklahoma lying idle. All your folks have testified that it would be a great deal better to have Oklahoma occupied because it is surrounded by your people. Why not have Oklahoma settled up and consider the subject of relinquishing to the Government the balance of the lands, so that this land might be made valuable, if not for the Indian, valuable to the Government of the United States for white settlement? It is far better to have a white settlement there than in the midst of your people; and you all say that would be fatal.

Answer. Our people have already had this matter under consideration. We had an election last summer, and they were unanimous in opposition to any change. Our council stands unanimous against it.

Question. Governor, did you have an appraiser when the appraisement of that strip was made?

Answer. No, sir; we refused the appraisement; we had no voice in the appraisement. I have never held but one position in regard to these lands, that these lands can only be obtained in accordance with the treaty of 1866.

Question. Well, the Government does not propose to do anything else. You can see well that the Government is the best friend of your people, and are very anxious that the cupidity of the white people should not be everlastingly tempted by the unoccupied lands. It ought to be occupied, but it ain't and won't be occupied by Indians.

Answer. Is there not an act of Congress forbidding Indians to settle upon it?

Question. It was never intended to interfere with the obligations of the Government touching your outlet or any portion of the Indian Territory; simply that till Congress should so direct that certain Indians should not come in the Indian Territory. It was intended for the tribes here as well as for the whites. And yet Congress passed a law restraining these men who were trespassing on the Indian lands.

Answer. And yet they come around and steal our timber and our coal, and we have no redress. I think that Congress ought to punish white men as well as Indians. Men have come in our Territory on our northern border and taken our timber, and it is the same way in the outlet. They have taken our grass, and that will continue to be done.

Question. Could not Congress make a law to punish the rogues that steal from your fellow-citizens?

Answer. A law would save that. One act of Congress passed the Senate three times, which imposed a penalty, and it stopped all the troops.

Question. Perhaps you are right.

Answer. I have heard that there has been \$1,000,000 worth taken from that timber. There are two citizens of the United States who own 9,000 acres and two men who own 1,000,000 acres. Now, why can't an Indian own more than 160 acres? I can stake out 1,000 acres and handle it as well as any man.

Question. How many leases have you, governor, in your nation?

Answer. One.

Question. Have you any leases, except the outlet land?

Answer. The council authorized a lease of the west of 100 degrees.

Question. How much was beyond the 100 degrees?

Answer. I do not know the exact number of acres. It extends from 100 to 103.

Question. The proceeds of the lands you have already divided among your people per capita?

Answer. The law provided the council could take that money and use it for schools.

Question. And what is left, not required for the purposes of government, is divided among your people per capita?

Answer. Yes, sir. The way the council manages our finances is that we won't exceed our necessary expenses, and we always provide the other to be distributed to our schools or government.

Question. Have you any asylums for the paupers of your nation?

Answer. We have got no paupers.

Question. Every citizen of your nation has a home?

Answer. He has a home; he is entitled to such home. We have provided for our decrepit, deaf and dumb, and insane out of the public treasury. I would say that these Cherokee people are getting along just as well as could be expected. Congress wants to force civilization on them by act of Congress; that can't be done; give us a little time and the very things you want to force on us we will be asking for by-and-by.

Question. And you will be asking to form a State government yourselves; your children will at least, if you do not, and that will be a gratifying thing, to see an Indian State formed.

Answer. I do not think there are any intelligent gentlemen in this Territory who do not look forward to the day to come themselves; it will come about, and that in every nation. A radical change would be injurious to more than half of the Cherokee Nation.

Question. A radical change would not be found in the detaching of that western region of the country, which in all human likelihood would not be required for settlement?

Answer. Well, our people are increasing their cattle; we have some who own from 6,000 to 7,000 head, and find that our range was being cut short; our farmers are increasing their land, and my calculation was that when this lease was made at the expiration our people could move their cattle there.

Question. In your system of holding land in common, are you not running the risk of a pauper population, unless you restrict the right to appropriate the public domain? An enterprising citizen appropriates large bodies of land and puts it in cultivation, and hires men to work the land and get large profits because of their wealth, and that their wealth is obtained at the expense of the less provident and less competent persons?

Answer. We own our land in common, and every citizen is entitled to it, until the people ask to make a charge. A man can take 500 acres, but that does not entitle him to it as long as he keeps it; if the people were to ask a division of the lands that would not give him that 500 acres; every one is entitled to his portion.

Question. There is no limit to the amount that the man can occupy?

Answer. The attention of the council has been called to that now, and there will be some law to restrict it; it simply gives them the use of 1,000 acres, but that don't entitle them to one foot of land.

Question. But while a citizen occupies it, it excludes some other citizen from it?

Answer. There is ample land for the citizen to take up everywhere.

Question. The occupation of that outlet under your lease you have regarded subject to the right of the Government under the treaty of 1866. If the Government should desire to locate an Indian tribe upon that strip, there would, of course, be no objection?

Answer. No, sir; that would be strictly in conformity with the treaty, and it can be done.

Question (by Mr. RYAN). How many Indian tribes are contiguous to the Cherokee outlet?

Answer. The Pawnees, the Nez Perces, the Poncas, the Ottawas, the Missourias, the Osages, the Kaws, and south of us are the Cheyennes and Arapahoes.

Question. How long has that been occupied as a cattle association under the laws we have spoken of?

Answer. Two years last October.

Question. Can you tell me into how many subdivisions that cattle association has divided that leased property?

Answer. One hundred and three, I think.

Question. One hundred and three different ranches?

Answer. Yes, sir.

Question. And these ranches are occupied by cattle, are they?

Answer. That is my information.

Question. And the herders are cowboys and the like?

Answer. Yes, sir.

Question. Has there been any collision between the occupants under that lease and the contiguous or adjacent tribes?

Answer. None that I know of.

Question. And they have got along pleasantly and harmonious?

Answer. That is my information.

Question. When does that lease expire?

Answer. Three years from the first of last October.

Question. The herds of your people are increasing so rapidly that you contemplate keeping this for your own herds when the lease expires?

Answer. That was my idea when the lease was made; that we could put our cattle there.

Question. Then it is the purpose of your people not to lease it again?

Answer. I cannot say what they will do.

Question. The revenues for that lease paid to your people are how much per annum?

Answer. One hundred thousand dollars.

Question. And will be twice that much if re-leased again?

Answer. Yes, sir.

Question. And that fact is a great incentive to your people to hold to it rather than let it be occupied by white men?

Answer. The general incentive is because of possession and jurisdiction we look on it as our property, and that we want to use it as other people want to use their own property. If I have a farm and it is very productive, I do not want to sell it.

Question. And the fact that you derived this large revenue for it is the reason why you do not want to part with it?

Answer. Yes; it may be one.

Question. Rather an important one?

Answer. I do not know; the Cherokee people do not want to dispose of any of their lands.

Question. Have you any objection to the disposing of Oklahoma to white settlement?

Answer. Well, we have nothing to do with Oklahoma.

Question. I understood you to say that you did not want to see the integrity of your Territory disturbed?

[No answer.—STEN.]

Question. Do you know that your people are not in favor of disposing of the Cherokee outlet for settlement to the white people?

Answer. That was the question in our election, and that was their decision.

Question. Then I understand it to be the feeling of your people and all the civilized tribes, as far as they can carry it out, to preserve the integrity of this whole Territory in its present condition?

Answer. I can state for the Cherokees that that was the sentiment expressed at the Eufala council.

Question. You state, therefore, that your people, under no circumstances, would agree to have the Indians of the territory lying west of you brought further east and located next to you, and that portion lying west disposed of for white settlement?

Answer. Well, that would be a question that would have to be submitted to the people. I cannot speak.

Question. You cannot say whether they would be willing to make such arrangements or not?

Answer. That is a question they would have to settle themselves.

Question. Then, if I understand you, your people would not agree to dispose of any portion of the Cherokee outlet.

Answer. I spoke in reference to the decision that was up in our election, and our council was unanimously opposed to it. The negotiations of that kind are submitted to the people.

Question. Your people are not occupying any portion of that strip now except under the lease?

Answer. That is all.

Question. How many acres have you outside of that lease?

Answer. From the reports of the Indian Department we have 5,003,350 acres; my impression is that there are not more than 4,600,000 acres.

Question. How many citizens of the Cherokee Nation are of the pure blood?

Answer. Well, in 1880 the population was 20,236 citizens, Cherokee by blood and adopted citizens; our population is increasing; if the census was taken now the population would be 23,000 or 24,000.

Question. How much of this land is in present use; are all of these lands occupied by your people for agriculture and grazing?

Answer. I do not know that I could state that exactly. We have a census I could send you and then you could make a summary of it. I do not know the number of acres occupied or unoccupied; I would not state until I saw the census; there it gives the number of acres improved and the number of farms.

Question. Would you think one-half was used for farming and grazing, and that portion outside the lease?

Answer. It is more than half.

Question. Do you think two-thirds are now used for grazing and farming?

Answer. Yes, sir; near that.

Question. What proportion of your people are full-bloods?

Answer. I think half or more.

Question. Do you know how many adopted white citizens there are?

Answer. I think there are about 400; the census will show that; the census taken in 1880 shows the stock, acres, grain raised, &c.

Question. You yourself was born among the Cherokees?

Answer. Yes, sir; I was born in the old nation in Tennessee. I was one of those who moved in here in 1838.

Question. Will you please state what proportion of white and Cherokee blood you are; I suppose you know.

Answer. I do not know as I could state that exactly. My grandfather on my father's side never spoke a word of English; my mother's father was a white man, and her mother a full-blooded Indian, and talked the native language altogether; my grandparents on my father's side talked the native language altogether.

Question. You do not know whether they were full-blooded Cherokees or whites? I think you are about half-blood.

Answer. I have stated it to you and you can figure it out.

Question. If your mother was half-blood and your father was half-blood that would make you half-blood?

Answer. It looks so. My grandparents on my father's side spoke the native tongue, and my mother and my grandmother on my mother's side spoke the native tongue; they never talked English.

Question (by Mr. CANNON). You have pretty good grazing and agricultural land?

Answer. Yes, sir; there is pretty good grazing and agricultural land in the Cherokee country. But then the country has its good and its bad.

Question. About how many cattle have your people?

Answer. I think they must have in the neighborhood of 150,000 head. I do not know but what it may be under.

Question. Does the blue-grass thrive there?

Answer. Well, not well; it thrives where it is planted and shaded.

Question. There is a good strong grass there for grazing, however?

Answer. Yes, sir.

Question. Rather an extra quality?

Answer. Yes, a good quality.

Question. What does it take for each head of stock—three acres?

Answer. It will take more than that the year round. I estimate it at about fifteen; that is, to turn them out.

Question. For summer grass about four acres?

Answer. I would make the average for the year.

Question. You do not cut any hay?

Answer. I raised myself some millet.

Question. It takes a less number of acres where you raise hay?

Answer. Yes, sir; the cattle do very well in the summer, but you have to raise feed for the winter.

Question. About how many acres in cultivation?

Answer. I cannot state; I have got the census somewhere, taken in 1880. It shows the number of acres in cultivation, the number of bushels of corn, and the head of stock and cattle. I could forward that to you, from which you could get the figures.

Question. Do your farms average 25 acres to each of the families east of the Cherokee strip?

Answer. I have no impressions about that; I give an approximate estimate somewhere in the census.

Question. What do your families average—five?

Answer. I cannot answer that; I suppose it would average that.

Question. This census would cover the population, the acres, and the cattle, and everything. The reason I ask this question is that I thought there was a mistake as to your population being 23,000. Did you probably not overestimate in saying two-thirds of your country was devoted to agriculture and grazing?

Answer. I stated that in 1880 the population was 20,336, and our population has been increasing, and it would probably be 23,000 or 24,000 now. That is simply an opinion. The population of our nation in 1880 was 23,336.

Question. I understood you to answer Mr. Ryan that there were no paupers in the Cherokee country?

Answer. Yes, sir.

Question. You have no poor-houses?

Answer. No, sir.

Question. Nor any funds set aside for the maintenance of indigent people?

Answer. Every man is entitled to a farm, and there is enough lands to give every man two or three farms if he will go and take it.

Question. Is it true, however, that some of your people do not work, and have no property upon which to subsist?

Answer. There are some, but you will find few.

Question. What per cent. of them do not work, and subsist on private charities?

Answer. I do not know that I could make an estimate, but it is not large.

Question. But there are quite a number?

Answer. Yes, sir.

COL. D. B. DYER.

Question (by Mr. RYAN). State whether you have ever been employed in the Indian service; and, if so, when and where, and in what capacity?

Answer. Yes; I filled the position of United States Indian agent for over four years at Quapaw Agency, and one and a half years at Cheyenne and Arapaho, and have for fifteen years past been familiar with Indians and Indian affairs.

Question. Please state what you know of the condition and of the character of the Cheyenne and Arapaho Indians, and the causes that led to their late threatened outbreak.

Answer. The Cheyennes and Arapahoes are mostly blanket Indians. Condition: They are poor, having made little progress. Character: Smart, good, and bad; the majority are good people and disposed to the right; still they have a bad element which rules the tribe. Cause of outbreak: Causes are numerous, but the principal one is the bad element did not want to be civilized themselves and would not allow the others to be if they could prevent it. The trouble which has occurred every few years for many years past commenced afresh when I took charge of that agency in April, 1884. I announced that the Government wished them to go to farming, live in houses, send their children to school—in other words, become civilized. The best Indians approved of my plans, and signified their willingness to go to work. The bad element opposed, and, as they ruled the tribe, my labors were only successful in a small degree. Still I succeeded in getting over 1,200 acres of land under cultivation, besides building some houses, &c.; but when the Department wished to enroll the tribes the bad element had no trouble in securing nearly a united action to oppose it, as they all saw a reduction of rations in a less number of persons, as they knew the result would show.

Question. State also what, in your judgment, would be the effect upon the Indians of the Indian Territory of assigning to them their land in severalty, with title, without power of alienation for a limited number of years, and the surplus lands open to white settlement by sale thereof for what they may be worth, the proceeds to con

stitute a permanent fund, the interest of which to be available for their education and civilization.

Answer. The effect would be good, and do at once what under any other plan would take years. The Indians would become civilized and good citizens. For years they have seen nothing of civilization but the presence of white men; and the push that was made to induce the Cheyennes and Arapahoes to farm did more for them in the past two years than was accomplished in the ten previous years. They must not be shut out from associations with people from whom they can acquire habits of industry. Isolated, they see nothing better than their own aimless life. There is no incentive to work. Surround them with "object lessons" of our civilization, make them secure in the possessions of farms of their own, and let them see that they are surrounded with the farms of civilized neighbors, constantly tilling their lands, improving their homes, caring for their herds, and increasing their comforts and conveniences, and they will soon fall into the white man's "road."

Question. State if in your judgment it be desirable to so assign them lands in severalty, what, in your judgment, would be the effect on the Indians of allowing them to rent a portion of the lands so assigned them to white persons, for the purpose of farming, for a share of the products of the soil, and if you know of the practice, where obtained, among other Indians.

Answer. I can see no objection to their renting a portion of their lands under proper restrictions, as the Indians of the Quapaw Agency now do. This would at once transfer the burden of their support from the Government to the individual, and the lands thus cultivated would produce a living for both poor whites and Indians; but the practice should be restricted to widows and orphans, as to allow the majority of young men to rent destroys the incentive to labor to a greater or less degree. Some thrifty Indians are not so affected, but take advantage of this privilege to acquire more money; but as a rule the renting is not a good plan, only as a civilizer, *i. e.*, it brings the Indian in contact with whites, which is most desirable; but if the Territory is opened they will at once be surrounded and thereby civilized. Isolation means barbarism and wild Indians for ages to come.

YELLOWSTONE PARK.

ARNOLD HAGUE.

MAMMOTH HOT SPRINGS, WYOMING TERRITORY,
August 7, 1885.

ARNOLD HAGUE, being duly sworn, made the following statement in reply to questions by the committee:

I am a geologist in the employment of the United States Geological Survey. I entered the service of the Government as a geologist in 1867, and have been employed in that capacity up to the present time, except for a little less than three years, when I was in the service of the Governments of China and Guatemala as geologist. Nearly all of my field service has been in the Rocky Mountains. I have a general knowledge of the country embraced within the Yellowstone Park. I think I know it as well as any man. I have been employed therein since July, 1883.

TOPOGRAPHY.

The general topography of the country within the Park is a high volcanic plateau, with an altitude of 7,500 feet to 8,000 feet above the sea, with an occasional peak rising from 9,000 to 10,000 feet above sea-level. This plateau is surrounded on the south, east, and west by still higher mountains, reaching to 11,000 and 12,000 feet. In general, it is a heavily timbered region, with here and there open parks, broad valleys, and basins of hot springs and geysers. It forms a part of the great continental divide, and the numerous large lakes upon the plateau are the sources of the Mississippi and the Columbia Rivers.

The Yellowstone Lake, at an altitude of 7,800 feet, has a surface area of about 125 square miles, and may be called the headwaters of the Yellowstone River, one of the main branches of the Missouri.

Shoshone Lake, about 8 miles southwest of the Yellowstone Lake, is the source of Snake River, one of the main branches of the Columbia. These lakes are fed by mountain streams coming from the high peaks south and east.

The maintenance of these lakes is one of the most important objects involved in the preservation of the Park. To preserve these reservoirs, it is absolutely necessary to maintain the forests. Snow falls early in September, and all precipitation is in the form of snow until June. The forests act as reservoirs, holding the water and gradually feeding the lakes and springs. Remove the forests, and the underlying soil would be rapidly removed by torrents, and in a few years the country would be bare. In the early spring we should have freshets and floods, and later in the season many of the main drainage channels would cease to run. Moreover, in a climate as dry as that prevailing in this part of the country, the greater part of the moisture would be taken up by the dry wind and precipitated elsewhere.

In the forest region the snow usually lies until the middle of June, but upon the timberless country it is carried off much earlier. The soil underlying the forest may

be said to act the part of a sponge in retaining the waters, allowing them to percolate slowly into the lakes and springs. In the absence of forests the snows melt rapidly, the streams are enlarged, and the greater part of the water quickly carried away. The maintenance of this forest, from an economic standpoint, is, in my judgment, the most important reason for maintaining the Park. For the settlers in the Lower Yellowstone Valley it is indispensable.

The topography of the Park throughout its present limits is essentially the same—a high volcanic table-land, wholly unfit for agriculture. In the neighborhood of the Mammoth Hot Springs the volcanic lavas abruptly fall away, exposing the underlying limestones and sandstones for about 7 miles before reaching the northern boundary of the Park.

BOUNDARY LINES NORTH AND WEST.

Question by the CHAIRMAN. Have you had occasion to examine that portion of the Park lying on the southern line of Montana, and also that portion of the Park lying on the east line of Montana and Idaho and within those Territories; and, if so, what is your opinion as to whether those portions of Montana and Idaho constitute naturally and properly portions of the Park?

Answer. I have examined the country somewhat carefully, with the desire to determine how the boundaries of the Park should be finally defined. The present northern boundary of the Park is an east and west line, running through the junction of the Gardner and Yellowstone Rivers. Nothing is said in the law whether the boundary is the north or south bank of the main current of the Gardner River. This defect in the law has already caused considerable trouble with settlers. Within the past month I have had a map plotted, showing the relations of the town of Gardner to the rivers, for the use of the Secretary of the Interior.

My judgment is it would be better to make the forty-fifth parallel of latitude the northern boundary of the Park. This would coincide with the boundary line between the Territories of Montana and Wyoming. That portion of the Yellowstone Valley which is capable of settlement, farming, and ranching lies wholly within the Territory of Montana, with the exception of a narrow strip about 2 miles in width lying within the Park. The town of Gardner is situated in Montana, in a level sagebrush valley, and the people desire to occupy this valley. Two miles south of Gardner the hills rise abruptly and afford no facilities for settlers. A change of boundary would also throw the Park wholly within the present Territory of Wyoming. So far as I can learn, the people of Montana make no objection to this change of boundary. It so happens that what would be called the physical boundaries of the Park in distinction from the legal boundaries coincide with the forty-fifth parallel of latitude. There is, in my opinion, another strong reason for cutting off this narrow strip. Within this strip, in the Territory of Montana, are a number of undeveloped coal banks. This coal has never been opened, simply because it is within the jurisdiction of the Park. An examination of the surface convinces me there is a very large amount of lignite in the hills. It is very certain that throughout 300 or 400 feet of rock the croppings show several well-defined coal seams. One of these seams has already been opened by running a tunnel into the hill on the vein for a distance of 60 feet. The coal used in the Park Improvement Company's hotel is taken from this coal mine by the permission of, I think, the Superintendent of the Park, with the approval of the Secretary of the Interior. This coal may never prove of fine quality, but I think it would be suitable for domestic purposes in this part of the country. It is certain that if this strip was taken from the Park coal properties would be immediately taken up. It seems to me that all mineral and coal lands lying near the border should, so far as possible, be excluded from the Park in determining the final boundaries of the reservation. Good coal is so little known in Montana, and timber so scarce over large areas, that these lignites might prove of considerable value if properly developed.

In cutting off this strip no objects of special interest would be lost which it is desirable to preserve. So far as the limits of the Park are concerned, it is well to bear in mind that the present boundaries were defined in 1872, when they knew almost nothing of the country, and but little of the true position of the region which they desired to preserve. I think the boundaries should be laid down now once for all, and in so doing leave out, so far as possible, all territory which could be reasonably asked for by settlers. So far as the western boundary is concerned, I would make it coincide with the one hundred and eleventh meridian, throwing the Park wholly into Wyoming. This would leave a narrow strip of Wyoming to the westward of the Park limits. By cutting off this strip a small portion of Idaho would be given back to that Territory. No mineral lands, so far as I have been able to discover, lie within this strip, but as it lies almost wholly beyond the volcanic plateau, it is possible that valuable deposits might be found.

GARDNER VILLAGE.

Question. What is the character of the village of Gardner and what is the occasion of a village at that place, and has it any relations to the Park?

Answer. Gardner lies just without the Park boundary. It is a small settlement, at the head of the broad valley of the Yellowstone, where the river leaves the mountains. From Gardner northward the country is more or less settled by ranchmen, who trade at Gardner. It is also in part supported by miners from Bear Gulch, 4 miles distant. Its chief trade comes largely from the Park tourists and employes. Stores being prohibited in the Park, a town just beyond the limits proves a great convenience. It also has some trade with Cook City, a mining camp 60 miles away. It is for the present a village of rough board shanties and log cabins.

Question. The removal of the line farther south would result in a village of the same character nearer to the Mammoth Hot Springs, would it not?

Answer. It would probably result in Gardner extending its lines beyond the present boundaries, but not in a new village. Within a mile and a half south of Gardner the mountain ridge is reached.

COAL AND MINERALS.

Question. Is it probable, from the formation of the country, coal and minerals may be found still farther south of the lines you have suggested and within the limits of the Park?

Answer. Over the greater part of the area of the Park I should say the chances of finding coal and minerals were improbable. As to coal, the same beds which are found within this narrow strip in Montana may be found to extend southward into Wyoming, but the coal lies conformable with the strata, and these strata run up the hill, so that if coal were present it would be found high up on the steep face of the mountain. At Cinnabar, 2 miles north of the Park line, a coal bank has already been opened of essentially the same character with the coal within the limits of the Park. I think the quality, so far as shown by development, will prove to be the same.

COOK CITY.

Question. How far, if at all, does a scheme for constructing a railroad to a mining point east of the Park called Cook enter into the question made as to a change in the northern boundary of the Park?

Answer. The people who desire a railroad to Cook City wish to make the Yellowstone River the boundary of the Park, in order to follow up the north bank. This would make the north boundary of the Park considerably south of the forty-fifth parallel, and would leave a wedge-shaped area of Wyoming north of the Park. The effect of this would be to throw open an extensive region of timbered country and a large area drained by the east fork of the Yellowstone, which, in my opinion, would be detrimental to the interests of the Park and the Yellowstone River. A railroad, if really necessary, could be constructed to reach Cook City from Billings, on the Northern Pacific Railroad, without invading the Park.

BOUNDARY LINES SOUTH AND EAST.

Question. Is there any reason, in your judgment, why the Park should be extended east or south; and, if so, please state it, giving the facts on which you predicate the opinion, and whether or no any extension of boundary east or south would result in any additional expense to the Government for the care and preservation of the Park?

Answer. The southern boundary of the Park, as defined by the law of 1872, is a line running east and west, passing 18 miles south of the southern point of Yellowstone Lake. It happens that the southeastern end of the lake is low, marshy ground, the position of the shore line varying considerably between high and low water, and not easily determinable. As this difference in shore line might at some future time involve questions as to ownership of timber lands, the boundary should, in my judgment, be more accurately determined. This is, however, of slight importance compared with the need of extending the area of the Park to the southward. In my judgment, the forty-fourth parallel of latitude would form the proper southern limit to the Park. This would add a strip of country about 8 miles in width to the present area of the Park. This additional territory is a rough, mountainous country, almost entirely formed of volcanic rocks, wholly unfit for agriculture, but covered for the most part with a good growth of timber. Many streams forming the headwaters of Snake River have their sources in these mountains, and the reasons already given

for the preservation of the timber elsewhere over the Park hold equally good for this region. Moreover, if the forty-fifth parallel is finally determined upon for the northern boundary, the forty-fourth parallel would give a fitting southern limit, making the Park in length exactly 1° of latitude. This proposed southern addition is the resort of large game; an important reason for placing it within the national reservation.

To the east of the Yellowstone Lake rises a broad mountain range, known as the Sierra Shoshone Range, exceptionally rough, characterized by bold scenery, and many snow-capped peaks between 10,000 and 11,000 feet above sea-level. It is wholly unfit for agricultural purposes, but valuable for its large area of dense forests.

These mountains present a winter climate eight months of the year. They receive a heavy snowfall throughout the winter, melting away gradually in summer.

The Sierra Shoshone Range is the source of numerous large streams draining into the Yellowstone. In my judgment the interests of the Yellowstone Park would best be subserved by making the eastern boundary coincide with the meridian of 109° 30'. It would extend the domain of the national reservation about 30 miles to the eastward of the present limit. It would embrace all the creeks and rivers draining westward to the Yellowstone Lake and River, including the East Fork of the Yellowstone as well as the headwaters of nearly all the rivers draining eastward, among which are such large streams as Clark's Fork, Stinking Water, and Grey Bull, tributaries of the Big Horn, which in turn empties into the Yellowstone.

All arguments for preserving the timber upon the Park plateau apply with still stronger force to this timbered region of the Sierra Shoshone.

This proposed addition would add largely to the protected game area, and make the Park in reality as well as in name a game reservation.

As to the additional expense to the Government in protecting this newly-acquired area, it may be said that at least for many years it would require but little attention, the only absolutely necessary additional expense being an occasional inspection to see if violations of the law were being committed, such as trespassing upon the timber or the shooting of game. This work would of course be done by the assistant superintendents and Park police.

The necessary bridle-paths would be comparatively inexpensive. The country at present is but little frequented except by hunters shooting game.

WILD ANIMALS.

Question. Please state the knowledge or information you possess, if any, in regard to the wild animals in the Park; how far they are being protected from injury or exposed to destruction. Please state fully all of your information upon this subject.

Answer. Within the area of the Park elk and deer abound. Bear, bison, antelope, and mountain sheep are found in favored localities, while moose are said to have been seen.

The favorite haunts of the large game are in the mountains bordering the Park, the plateau being less frequented on account of its affording less favorable grazing ground.

Within the last two years there has been a gradual improvement in the observance of the Park game laws by tourists, pleasure seekers, and sportsmen. The infringement of the laws from these sources amounts to very little considering the size and nature of the country. The serious disregard of law comes from hunters shooting for wanton slaughter and pecuniary benefit derived from the sale of hides and meat, the latter being furnished to the hotels and supply camps. In this regard there is, I fear, but slight improvement. It is, of course, a difficult matter to discover whether this meat offered for sale is actually killed within the Park or beyond the boundaries. Hunters rarely travel the usual bridle-paths, preferring the unfrequented and little known trails. The nature of my work requires me to visit all parts of the Park alike, and after two years of nearly constant traveling I am convinced from personal observation that hunters' camps abound in all the more frequented haunts of wild game. The assistant superintendents, being poorly equipped and lacking the power of arrests, rarely seek the lawless hunter, shooting for pecuniary gain, rather contenting themselves and making up for their inefficiency by arresting harmless tourists and lovers of nature caught picking up worthless specimens along the roadside. This condition of things can only be remedied by properly equipping and mounting the assistant superintendents, and appointing to these positions persons known as mountaineers and well versed in knowledge of forest.

D. C. KINGMAN.

AUGUST 8, 1885.

Lieut. D. C. KINGMAN, being duly sworn, in response to questions by the committee, made the following statement:

Question (by the CHAIRMAN). Please state your official relation with the National Yellowstone Park, your acquaintance with the Park and its boundaries, and your opinion as to whether any change should be made in the boundary of the Park, and especially its northern boundary.

Answer. My military rank is first lieutenant, Corps of Engineers, U. S. Army. My station is at the headquarters of the Department of the Platte, and my duty is that of chief engineer on the staff of Brigadier-General Howard.

In the summer of 1883 I was designated by the Secretary of War to carry out the provisions of an act of Congress of March 3, 1883, in reference to the Yellowstone Park. That act provided that an officer of the Engineer Corps of the Army should have charge of the construction of roads and bridges in the Park, and I have been engaged upon that duty in addition to the other duties that I have described ever since.

I have ridden extensively over the Park, particularly with reference to determining the most suitable places for the construction of roads to reach the recognized points of interest. I know the location of the northern boundary and a portion of the western boundary, but I have never been to the southern or eastern boundary of the Park.

NORTH BOUNDARY.

I think no change should be made either in the western or northern boundary of the Park. I think that an extension of the east boundary some 15 to 20 miles to the east, and of the south boundary an equal distance to the south, would proportionally increase the value of the Park as a timber reservation and a game reserve, but I do not think that it would add very much to it as a pleasure resort.

I think that it would be very undesirable to move the northern boundary of the Park towards the south.

Two changes have been suggested: one to make the boundary conform to the northern boundary of Wyoming, and the other to move it still farther south and make it conform to the Yellowstone River, the East Fork of the Yellowstone, and Soda Butte Creek.

I will consider first the injury that will result from the greater change; that is, to the Yellowstone River. This change would take from the Park 150,000 acres, in round numbers. The greater part of this area is on the northern bank of the Yellowstone River, and forms part of its watershed. It is generally heavily timbered, and from its exposure it is admirably adapted to catch and hold the snow; it allows the snow to melt gradually during the summer, and so maintains a uniform flow in the streams and springs tributary to the Yellowstone, and thus tends to secure a uniform discharge in the river itself. If this tract of land was taken from the Park it would soon be stripped of its timber, for the river would assist very much in logging. The snow would then be unprotected by the timber, would melt quickly in the spring, would cause a sudden freshet, and a corresponding period of very low water.

A uniform and abundant supply of water in the Yellowstone River is of the greatest importance to the farmers all along the Yellowstone Valley, from the Park down, for they must resort to irrigation in order to secure a crop. The valley of the Yellowstone is wide and continuous, and the slope of the river is such as to make irrigation easy to apply to the whole valley. The valley is fertile and capable of supporting a large agricultural population with unailing irrigation.

The lower portion of the Yellowstone, I think for about 150 miles from its mouth, is navigable water, and the Government is annually expending money to improve and facilitate its navigation. The improvements, in order to accomplish good results, require a uniform supply of water.

The Yellowstone River is one of the largest tributaries of the Missouri, and whatever affects the water supply of the Yellowstone will affect in the same way that of the Missouri. The Yellowstone is one of the first tributaries to break up in the spring. It discharges a vast quantity of ice into the Missouri. If it breaks up with a freshet instead of gradually, as it now does, it is likely to cause destruction to property and loss of life along the Missouri Valley clear to its mouth.

Another reason is that the Yellowstone River in the Park is a very clear and beautiful stream. It is filled with trout, and is therefore an object of the greatest interest to all visitors to the Park who are fond of fishing. If both banks of the river are in the Park and under the direct control of the superintendent of the Park, these fish can be protected, and they will be an inexhaustible source of pleasure and amusement to the visitors; but if the north bank of the river is removed from the control of the

superintendent by this change of boundary, then it will be impossible to prevent people who fish for the market from using the net, the spear, and dynamite for their capture. This would soon exhaust the stream.

The country about Slough Creek, a tributary from the north of the Yellowstone, is a fine game country, perhaps the best in the Park. It is one of the few places where buffalo are found, and elk and bear are very abundant there. All of these would, of course, be destroyed in a few years if this proposed change of boundary is made.

Crevice Creek, a tributary of the Yellowstone from the north, carries gold in the gravel of its bed. There is also said to be gold-bearing quartz on or near this stream. The same is, I presume, true of all the other tributaries from the north. I do not think that this rock is especially rich in gold, and I do not know that it would pay to mine; but if it did, there would be quartz mills erected on all of these streams, and it is a small mill that cannot crush up 50 tons of rock a day, and they all discharge it as a thin mud into the stream. This would inflict great injury upon the Yellowstone River, which would receive it all ultimately, and it might entirely change the character of the river. In addition to the quartz mills, they would probably erect works for hydraulic mining. These are known to be utterly destructive to rivers and streams, and in California they have been obliged to restrain them by laws and to repair at large expense the injuries that they have done. In addition to all this they would probably put up saw mills to saw up the timber and would discharge cords of sawdust every day into the stream. The fine sawdust seems to be almost a poison to fish. Some of the finest trout streams in Maine and in Canada have been destroyed by this alone.

Another reason is this: At Mammoth Hot Springs, 4 miles from the north boundary of the Park, is situated the large hotel, the headquarters of the superintendent and the quarters of some of his assistants, the post-office, and other buildings erected by certain leaseholders there. At the inlet of the Park there is situated a small town called Gardiner. This town exists on what it receives from visitors to the Park. It is not a particularly bad town of its kind, but like most frontier towns it contains a good many saloons, gambling houses, and other disreputable resorts. It is evident from the manner in which the town is supported that it will be as near the Park as it possibly can. If the boundary of the Park should be moved 2 miles nearer to the hotel this town would certainly follow, and this would be the result: The laborers, teamsters, guides, packers, and hunters, as soon as they were paid off, would, as they do now, resort to the town to spend their money in dissipation. As soon as they would become intoxicated they would want to come back to the hotel. As the distance is now 4 miles, it is generally a physical impossibility. This would not be so if the distance was reduced to a mile or two by the proposed change. They would then be able to return, noisy and quarrelsome, and would disturb the guests at the hotel, and give to the superintendent and his assistants an infinite amount of trouble.

Finally, I think it is due to the public that they should have a safe and easy entrance into the Park from the north, an entrance that should be independent of railroads and toll roads. Such an entrance is through the Gardiner Cañon, which is the only good entrance from the north. The Government has constructed, or has nearly completed, at a cost of between \$6,000 and \$7,000, a good wagon road from the town of Gardiner, the present boundary to Mammoth Springs. That portion of the road, about 2 miles, which lies in the Gardiner Cañon was expensive and very difficult to construct; in many places it was necessary to construct a wall out into the river to secure a roadway. There is always a danger that such a road will be obstructed by a land slide, or by a spring breaking out in the hillside. As long as the road is under the charge of the Park authorities it can be watched, and any injury of this kind promptly repaired. This would not be the case if it were turned over to Gallatin County, Montana, a county which hasn't a foot of good road in it that wasn't good naturally, and which hasn't, I am told, a single bridge in it that is not a toll bridge or else one that was erected by private subscription. These are the principal injuries to the Park which would result from the change of boundary to the Yellowstone River.

If the boundary should be changed so as to make it conform to the north boundary of Wyoming throughout then those reasons relating to the pollution of the river, of course, would not apply, and those relating to the destruction of timber would apply only in a lesser degree, but the others would be of equal force, whichever change was made.

WEST BOUNDARY.

In regard to the west boundary of the Park, I cannot now foresee any special injury that would result from a slight change, but I think that as the west boundary has been fixed and established by law for nearly fourteen years, and has been known and recognized as the Park boundary for that period that it would be best to keep it as it is, unless some special good would result from the change.

I don't think that any of the 150,000 acres of ground which now lies in the Park

North of the Wyoming boundary and the Yellowstone River is of any value whatever for the purposes of agriculture or grazing. Its rocky, rugged, and broken character unfits it for the one and the cold winters and exceedingly deep snows for the other.

What I have said in relation to the country near the northern boundary of the Park would apply also to the narrow strip which lies in Idaho and Montana on the west.

EAST AND SOUTH BOUNDARY.

So far as I know the country to the east and south of the Park which it has been proposed to add to the Park is also of the same general character. I think that the addition to the Park of this territory to the south and east would not necessarily add anything to the cost of its maintenance, though it might perhaps require the employment of a few more assistant superintendents or Park policemen to preserve the game and protect the timber from fires.

COST OF ROADS AND BRIDGES.

The amount expended under my direction in the repairs of existing roads and bridges and in the construction of new ones has been about \$51,000 up to the end of July, 1885. This covers the period of two fiscal years and one month. In this time I have constructed about 14 miles of entirely new road, and have made repairs more or less extensive on about 100 miles of old road. Some of these repairs were so extensive as to amount practically to the construction of new roads. The new road has been constructed to avoid the worst places that existed in the old road, and therefore at a greater expense per mile than the average cost of roads in the Park.

At the time I took charge there were really no roads in the Park; a kind of wagon trail had been constructed to the principal points of interest, which was passable in the summer time in dry weather. The work that had been done consisted in cutting down a few trees, the stumps of which had not been removed from the roads, the construction of a number of small bridges of round poles, and in the construction of a good deal of corduroy of a light and inferior character; also making some side hill cuttings; but this work was light and appeared to have been executed by man labor, and I do not think that up to the time I took charge they had ever used plows and scrapers.

In the execution of work I have resorted to the method of day labor, as it was impracticable for two reasons to do the work by contract. The first reason is, that in order to describe in a contract so as to make it binding the exact amount and nature of repairs to be made, it would require surveys so extensive and thorough that they would often cost more than the repairs themselves. The other reason was that the appropriation was too small to induce men of capital to come out from the East and bid, and the men that were here were without means, and in order to carry out a contract would be obliged to run in debt for their supplies, and would consequently be at greater expense than I would be acting for the Government directly. The result has been very satisfactory. The work has been done for very much less than the railroads have been obliged to pay in this part of the country for the same kind of work. For instance, upon the West Gardiner road we removed about 14,000 cubic yards of rock in place at a cost of 35 cents a cubic yard; the price generally paid for this kind of work is from 75 cents to \$1.50 per cubic yard. In earth work the cost of moving it has been about 14½ cents a cubic yard where the circumstances were very unfavorable. The usual price paid is 18 cents per cubic yard.

The prices paid for labor are as follows:

For common labor, \$40 per month and board.

For foremen of large parties, \$75 per month and board.

For cooks to parties of twenty men and over, \$60 per month and board.

For a pair of mules, wagon, harness, and driver, \$125 per month, and board for the driver; forage not furnished to the animals.

For carpenters, blacksmiths, and other skilled laborers, the prices paid have been from \$45 to \$60 per month, according to the skill of the man and the kind of labor to be performed.

The subsistence furnished is purchased in open market wherever it could be bought to the best advantage. This method has caused a lively competition among the dealers, and has enabled me to secure excellent supplies at very moderate prices. The cost this season of boarding one man one day has averaged about 54 cents, including the cost of cooking.

When I came here I found in the possession of the superintendent a few shovels, axes, tents, and other tools and appliances, which he turned over to me, and for which I gave him a receipt. The rest of the tools, including a fine steam saw mill, and also the camp equipage, cooking utensils, plows, scrapers, &c., I have purchased in open market as they were required.

I make an annual report to the Chief of Engineers of my operations and expenditures.

ROADS.

In the construction and repair of roads the greatest expenditure of money has been upon the road from the Mammoth Hot Springs to the Fire Hole Basin, about 40 miles. This was originally the worst road in the Park, and it was also perhaps the most traveled road. All people who come into the Park from the north are, under the existing arrangement of roads, obliged to travel over this road twice in order to visit the geysers, the falls, and the lake. All people who come from the west, the other entrance to the Park, are also obliged to travel over this road twice if they desire to visit the Mammoth Hot Springs.

The work now in progress for this year consists in the construction of a new road from the forks of the Fire Hole to the Upper Geyser Basin; this will be about 9 miles in length, and is now about half done. Another piece of work that I shall commence, and hope to be able to finish, is the construction of a new road from the Norris Geyser Basin across to the Great Falls of the Yellowstone, about 10 miles; also the construction of a new road from Beaver Lake to the Norris Geyser Basin, to connect with the old road, about 6 miles in length. The object of this road is to correct a faulty location of the old road. The change avoids a very high, steep hill and a long stretch of swampy ground that cannot be drained, and that in the spring is almost impassable. The work on this is now in progress.

This is all and perhaps more than I can accomplish this season with the present appropriation.

PRINCIPAL OBJECTS OF INTEREST REACHED, AND PROPOSED TO BE REACHED, BY
ROADS FROM THE MAMMOTH HOT SPRINGS.

Beginning at the Mammoth Hot Springs, the next point would be the Norris Geyser Basin, distant about 22 miles; the next point is the forks of the Fire Hole River, distant about 17 miles further; the next point is the Upper Geyser Basin, distant about 10 miles further; the next point is the outlet of the Yellowstone Lake, distant from the Fire Hole about 28 miles; the next point is the Yellowstone Falls and Cañon, distant about 15 miles from the lake and about 26 miles from the Fire Hole. These are what are considered the principal points of interest in the Park, and they are now all accessible by wagons, but it will be seen that in starting from any one of these points and in going to visit all the others it is necessary to go over every portion of the road twice.

In addition to the points named there are other points not accessible by wagon, but that may be reached on horseback with more or less difficulty. Of these I would mention Shoshone Lake and its geyser basin, Heart Lake and Riddle Lake, the country lying to the east of the Yellowstone Lake, which is said to contain many fine groups of hot springs and geyser basins, then Mount Washburn, the cañon of the Yellowstone throughout its length, Tower Falls, the Amethyst Mountain, the Fossil Forest, and Soda Butte; the last is more interesting on account of its mineral waters than on account of any special beauty. In addition to these there are a great many cascades, cañons, mud geysers, and paint pots, some of which can be reached from the present roads and the others are well-nigh inaccessible.

The plan for the improvement of the National Park, which I submitted in my report of operations for the season of 1883, was as follows:

To repair and improve the existing road from Mammoth Hot Springs to boundary of Park toward the terminus of the Park Branch, Northern Pacific Railway, about 5 miles.

To complete improvement of road from Mammoth Hot Springs to Fire Hole Basin, 36 miles.

To improve the road from Fire Hole Basin to Upper Geysers, 10 miles.

To improve road from Fire Hole Basin to cañon and falls of Yellowstone River, 28 miles.

To improve branch of above road to outlet of Yellowstone Lake, 8 miles.

To repair and improve road from Mammoth Hot Springs to Yancey's, 18 miles.

To construct new road from Yellowstone Falls, via the east trail over Mount Washburn, to Yancey's, 20 miles.

To construct new road from Upper Geyser Basin, via Shoshone Lake and the west arm of the Yellowstone Lake, to the outlet, about 40 miles.

To construct a road from Norris Geyser Basin eastward to the Falls, 12 miles.

To construct a new road from Fire Hole westward, via Madison Cañon, to the boundary of the Park, 20 miles.

To repair the Clark's Fork road from Yancey's, via Soda Butte, to the boundary of the Park, 35 miles.

A plan that calls for the construction or extension and thorough repair of about 232 miles of road, and I estimated that it would cost for this work about \$199,000. Since then about \$46,000 have been made available for this work, a part of which is

as yet unexpended. A part of this money has been necessarily expended in making temporary repairs and in office expenses. It has therefore not been directly effective in accomplishing the general plan. About \$40,000 has been effective, and this would leave \$160,000 as the amount necessary to complete the improvement. This could be best and most economically expended if appropriated in block and made available till used. It would then be expended in two seasons. It is impossible to construct good roads in one working season, because the embankments will always settle and get out of shape during the spring following their construction and it is necessary to go over the work a second time before it is completed.

After this, small annual appropriations would be necessary to keep the roads in repair and to construct bridle-paths and short branch roads to secondary points of interest.

ALLOTMENT OF APPROPRIATION.

Question (by the CHAIRMAN). What officer at the Park controls the allotment of the \$40,000 appropriated for the current fiscal year for the protection, preservation, and improvement of the Park, including the compensation of the superintendent and his assistants, and to what purposes and in what amounts is the appropriation applied?

Answer. The superintendent of the Park practically makes the allotment by stating how much of the appropriation he will require for contingent expenses. The salaries of the superintendent and his assistants amount to \$11,000, and are fixed by law. The superintendent has informed me officially that he will require \$6,000 for contingent expenses for the present fiscal year. This with the salaries amounts to \$17,000 and leaves of the \$40,000 appropriated \$23,000 for the construction of suitable roads and bridges. This portion is paid out by the superintendent, and accounted for by him to the Treasury Department, upon my vouchers duly certified. In this the superintendent merely acts as a paymaster. His duty is confined to seeing that the vouchers are technically correct. He is in no sense an auditor, and has no discretion as to how this money shall be expended.

Question. What are the nature of these contingencies for which the \$6,000 is withheld?

Answer. The purchase and care of horses and horse equipments for the use of himself and his assistants, since their duties require them to be mounted; the construction and repair of quarters for himself and his assistants; the construction and repair of stables, shops, and storehouses, for the protection and preservation of public property in the Park; the traveling expenses of the superintendent when on duty without the Park. I also understand the superintendents have been subsisted out of this fund.

DUTIES OF SUPERINTENDENT AND ASSISTANTS.

Question. What has been your observation heretofore as to the duties performed by the superintendent and his assistants? To what extent has the game in the Park been protected from injury, and what information have you touching that matter?

Answer. I have generally found that the superintendents remained most of their time at this place. The superintendents have generally performed their duties as disbursing officers in a satisfactory manner; that is to say, they have generally paid the vouchers promptly when presented. I do not think the superintendents have exercised sufficient watchfulness and supervision over the entire Park. I think they have been too old or too feeble. I think that they have been too much inclined to refer every little matter that came up to the Secretary of the Interior for decision instead of deciding promptly for themselves and then acting. I think their authority and influence here have been weakened by this course. I think that they have erred in allowing and encouraging leaseholders and others to communicate directly with the Secretary of the Interior, instead of insisting that all communications, both to and from the Secretary of the Interior, should pass through their hands. I heard that Mr. Carpenter ejected some trespassers from the Park and destroyed their shanties. The superintendents have generally caused their assistants to make written reports at stated intervals of matters coming under their observation. They have from time to time sent their assistants out through the Park to search for hunters and to follow up rumors as to the existence of bands of Indians and other depredators in the Park. They have sometimes entered complaints against certain individuals before the proper authorities for violations of the laws for the protection of the Park, and thus secured the trial and punishment of the offenders.

The greater number of the assistants have generally been stationed here or in this vicinity. Some of them have been stationed in the vicinity of the geysers, at Soda Butte, and at the falls. Some of them have rendered good service in protecting natural curiosities and the timber. Some of them have rendered little or no service. I do not think they have ever afforded much protection to the game. I think the game receives greater protection in the Park than it does outside. The moral influence of having some one to protect it prevents a great many people from killing it.

I have seen the camps of hunters in certain parts of the Park remote from the roads and trails. I have seen the tracks of their horses leading in the direction of the hotel camps. I have followed out some of these trails and have seen where they would split up and disappear as they approached the roads. I have seen the meat of elk, deer, and buffalo for sale at different points in the Park. I have talked with hunters and guides and others familiar with the Park, and I know it is the common report and belief that a good deal of game is killed in the Park. I saw a taxidermist in Livingston, Mont., last May who had two buffalo heads, and he told me that the buffalo had been killed in the Park, near Soda Butte, during the previous winter. He also showed me a large barrel containing the skins of a great many elk heads, which he also said he procured in the Park. I have never seen any one kill any game in the Park excepting a few grouse.

GOVERNMENT EMPLOYÉS IN THE PARK.

Question. What is the number of Government employés, including the Geological Survey and officers of the Territory of Wyoming, and not including laborers ordinarily in the Park?

Answer. Myself, one or two clerks, a detachment of infantry—eight or ten men—sometimes commanded by an officer and sometimes by a sergeant (but this escort and the transportation that goes with it I am forbidden to use in the construction of roads; it is furnished to me merely as a camping party and to enable me to make explorations and inspections of the Park); the superintendent of the Park and his ten assistants; the two parties of the U. S. Geological Survey. These parties consist of three or four men each, excluding cooks, laborers, and packers. In addition to these the Territory of Wyoming supports two justices of the peace and two constables in the Park.

HOTELS.

Question. In addition to this hotel at the Mammoth Hot Springs, how many hotels and hotel camps are kept in the Park?

Answer. There are three other hotels and two hotel camps that I know of; that is, a camp at the Norris Geysers, a hotel at the forks of the Fire Hole River, a hotel at the Upper Geysers, a camp at the Great Falls of the Yellowstone, and a hotel on the road to Cook City, about 3 miles this side of Baronet's bridge.

ROAD TO COOK CITY.

Question. Has a road been opened from the railroad terminus, passing this hotel, crossing the Yellowstone by a bridge and on to Cook City east of and beyond the Park; and, if so, how long since was it opened, and is the travel on it mainly confined to persons going to and returning from Cook City, and was the bridge on the road across the Yellowstone built by private enterprise?

Answer. There is such a road and such a bridge. I do not know when the road was constructed. It is narrow, rocky, and generally bad. I think it was opened for the purpose of reaching Cook City. The travel is confined, almost exclusively, to people going to and returning from Cook City. The bridge across the Yellowstone consists of two spans, one 35 and the other about 60 feet in length. It is supported by wooden queen-post trusses of very unscientific construction. Its center pier rests on a rock that juts out from one bank. The bridge is only about 10 feet in width and is floored with small poles. The approaches are narrow, crooked, and difficult. It could be replaced by a much better bridge for \$600 or \$700.

Question (by Mr. CANNON). What are the salaries of the justices of the peace and constables in the Park paid by Wyoming per annum?

Answer. To the best of my recollection the justices receive \$150 each and fees, and the constables \$200 each and fees. The constables when appointed receive an allowance, I think, of \$150 to purchase a mount.

Question. Are you aware of any legislation of the United States giving the superintendent of the Park or his assistants authority to make arrests in the Park that citizens generally do not have?

Answer. I do not know of any giving it to them directly, but I think the act of March 3, 1883, creating the officers and defining their duties, which consist in protecting the Park and the game, would imply the right to carry into effect the duties that they are paid to perform.

Question. Please give an estimate of the total cost for salaries, transportation, and subsistence of yourself, clerks, and escort while you were engaged in superintending the construction of roads in the Park for each fiscal year since you have been so employed.

Answer. The total average cost, as nearly as I can estimate, is \$5,600 annually. Of this about \$4,400 is paid out of the Army appropriation and \$1,200 out of the approp-

priation for the Park. About \$2,500 of the Army appropriation would be paid anyway; the remainder is due to transportation of men and animals to and from the stations.

Question (by Mr. RYAN). How much money, in your judgment, has the Government expended in the construction and repair of the road from this point to Cook City?

Answer. If the money has been expended with reasonable economy, I should say a little less than \$1,000.

Question. How much of the road between here and Cook City is usually traveled in visiting points of recognized interest in the Park?

Answer. About 18 miles, but this is usually traveled by people who come over Mount Washburn, where there is no road, and who are therefore mounted and do not need a wagon road.

D. W. WEAR.

AUGUST 8, 1885.

D. W. WEAR, being duly sworn, made the following statement in reply to questions by the committee:

I am superintendent of the Yellowstone National Park. I assumed control of the Park on the 1st day of July, 1885.

I received from my predecessor the following public property:

Inventory of Government property received from R. E. Carpenter, July 1, 1885.

1 table; 1 case pigeon holes and drawers; 1 settee; 1 bed cot; 3 office chairs; 2 spittoons; 1 stove; 1 carpet; 1 inkstand; 1 hanging lamp; 2 window curtains; 1 pair shears; 1 eraser; 1 mirror; 1 copy United States Statutes; 1 secretary; 1 pair field glasses; 1 thermometer; 1 letter-press, brush, and pot; 3 blank books; 5 chairs; 1 table; 1 stove; 1 carpet; 3 window curtains; 1 lamp; 1 carpet; 1 set furniture, bedstead, washstand, table, 2 chairs, 1 mattress, 2 pair blankets, 1 bureau; 2 washbowls; 2 pitchers; 2 chambers; 1 set furniture, table, washstand, mirror, bedstead, 2 mattresses, 2 pair blankets; 1 window curtain; 1 cooking stove; 1 tea kettle; 3 sad irons; 3 frying pans; 2 dippers; 1 ladle; 1 large fork; 2 iron kettles; 1 washboard; 1 griddle; 1 toaster; 2 dishpans; 2 kettles; 2 saucepans; 2 baking pans; 1 wash-dish; 2 water pails; 1 oil can; 1 milk strainer; 3 coffee pots; 1 tea pot; 18 large plates; 16 breakfast plates; 2 platters; 2 vegetable dishes; 1 butter dish; 1 sugar bowl; 1 milk pitcher; 2 water pitchers; 9 sauce dishes; 1 spoon holder; 11 cups; 13 saucers; 8 goblets; 4 bowls; 10 knives; 12 forks; 1 carving knife and fork; 2 tables; 2 cupboard; 8 table spoons; 12 tea spoons; 1 clock; 1 lamp; 1 washstand; 2 buckets; 4 tin plates; 3 tin pails; 5 tin pans; 2 tin basins; 2 wash tubs; 1 clothes wringer; 5 dozen clothes pins; 1 steelyard; 1 meat saw; 1 cross-cut saw; 1 ax; 3 rifles, broken; 1 bedstead; 2 pair blankets; 1 wash tub; 1 pistol; 1 wardrobe; 3 lumber wagons; 1 spring wagon; 2 sets double harness; 11 riding saddles; 4 pack saddles; 1 wagon sheet; 4 nose bags; 3 picket ropes; 75 feet rope; 1 pitchfork; 1 plow; 1 hoe; 1 currycomb and brush; 1 cow and calf; 25 chickens; 1 plow handle; 1 scythe; 1 plow; 1 scraper; 1 rake; 8 horses; 6 mules; 6 stoves; 1 carpenter's bench; 2 planes; 1 auger; 1 square; 1 trowel; 2 sets taps and dies; 1 bit stock; 3 bits; 1 hand saw; 7 axes; 1 ax handle; 1 brace; 5 bits; 1 plane; 3 chisels; 2 augers; 3 saws; 1 saw-set; 1 drawing knife; 1 grindstone; 1 bellows; 1 anvil; 2 vises; 1 sledge; 1 pair tongs; 2 pair pincers; 1 rasp; 1 file; 1 wrench; 2 punches; 1 center punch; 1 heading tool; 2 chisels; 1 soldering iron; 1 ball hammer; 1 shoeing box; 2 wrenches; 7 pair tongs; 7 picks; 1 anvil; 1 bellows; 10 shovels; 1 screw plate; 2 rasps; 12 punches; 1 sledge; 3 hammers; 5 drills.

All of above property, especially the horses and mules, were received in a worn-out and almost useless condition, and the furniture of the headquarters entirely unfit for use. Many of the horses and mules are stiff and old, and it is dangerous to either ride or work them over the mountain roads.

HOTELS.

My predecessor is keeping a hotel at the Upper Geyser Basin in the Park. At the Fire Hole Basin a hotel is being kept by Henderson & Klimer; they are sublessees from the Government, under a Mr. Marshall, who held a lease from the United States.

I am informed that another hotel is being run at the Fire Hole Basin by Hobart & Carpenter. There is also a tent hotel at the Norris Geyser Basin, under the management of one Col. Swift, who I am informed is running it for Hobart & Carpenter. There is also at the Falls of the Yellowstone a tent hotel under the control of Hobart & Carpenter. There is also at a place called Pleasant Valley, in the Park, a hotel run

by one John F. Yancy, who has a 10-acre lease from the Government. There is at this place, Mammoth Hot Springs, this hotel called the National, under the immediate control of Mr. Dyer as manager. There is also here a hotel under the management of a young man and a young lady by the name of Henderson, who have a 3 or 4 acre lease from the Government. There is scarcely an improvement in the Park except the two of Yancy and Haynes, that is on the ground described in the leases to the parties making the improvement.

IMPROVEMENTS.

Improvements during this year have been made in the Park as follows: Mr. Henderson and sisters are erecting a hotel at Mammoth Hot Springs. Hobart & Carpenter have erected a two-story frame hotel at the Upper Geyser Basin, which is not on the ground described in their lease. They have also erected a slab and canvas hotel at the Fire Hole. It is a very inferior structure. Messrs. Henderson & Klmer, at the Fire Hole, have enlarged their hotel and are building cottages. A number of stables have been erected indiscriminately through the Park, occupied and controlled by Wakefield & Hoffman, claiming, as I understand, under Hobart's lease. Mr. Hobart, as I understand, claims to have a lease for one year from the receiver of the Yellowstone Park Improvement Company.

TRANSPORTATION.

The transportation from the railroad to and through the Park is in the hands of and controlled by several different persons. It is more largely controlled by Wakefield & Hoffman than by any other persons. They claim rights under Hobart and also in connection with the Northern Pacific Railroads, which sells tickets with coupons for the hotel and transportation through the Park.

Mr. Clark has a lease for 3 or 4 acres of land from the Government and also does a large transportation business in the Park.

SCHEDULE OF CHARGES.

I furnish herewith a schedule of rates of charges prescribed by the Interior Department for transportation and other services in the Park, so far as I have them:

Stage-route fares, Yellowstone National Park Improvement Company.

[Single-trip rates.]

Final terminal station of railroad at Cinnabar to Mammoth Hot Springs.....	\$1 00
Mammoth Hot Springs to Norris Geyser Basin.....	4 00
Mammoth Hot Springs to Lower Geyser Basin.....	7 50
Mammoth Hot Springs to Upper Geyser Basin.....	9 00
Mammoth Hot Springs to Lake Outlet.....	16 00
Mammoth Hot Springs to Great Falls.....	19 00
Norris Geyser to Upper Geyser Basin.....	5 00
Norris Geyser to Lake Outlet.....	12 00
Norris Geyser to Great Falls.....	15 00
Lower Geysers to Upper Geysers.....	1 50
Lower Geysers to Lake Outlet.....	8 50
Lower Geysers to Great Falls.....	11 50
Upper Geysers to Lake Outlet.....	7 00
Upper Geysers to Great Falls.....	10 00
Lake Outlet to Great Falls.....	3 00
Round-trip rate from Mammoth Hot Springs to cover all of above points.....	25 00
The rate from the temporary stations of railroad to Mammoth Hot Springs to be a pro rata per mile of the round trip rate.	

Approved July 17, 1883.

H. M. TELLER,
Secretary of the Interior.

Schedule of hotel charges, Yellowstone National Park Improvement Company.

Board and lodging, single room, per day.....	\$5 00
Two persons in single room, each, per day.....	4 00
Attic, fourth story, single room, per day.....	3 50
Two persons in attic room, each, per day.....	3 00
Private parlor, per day.....	5 00
Private baths in bedrooms, each.....	75

Baths in bathing hall, each.....	\$0 50
Meals served in rooms, each.....	50
Guides or cooks for private camps, per day.....	4 00
Hire for "A" tents, for private camps, per day.....	1 00
Board and lodging in tents at fixed camps, per day.....	5 00
Saddle horse or pony, per day.....	3 50
Saddle horse or pony, first hour.....	1 00
Saddle horse or pony, each subsequent hour.....	50
Pack horses or mules, per day, each.....	2 50
Wagon hire, double team, per day, with driver.....	10 00
Single horse and buggy, per day.....	6 00
Billiards, per game.....	25
Pool, per game, each player.....	10
Bootblacking, per pair.....	10
Guide-books, periodical publications, newspapers, &c., at 20 per cent. above publishers' selling rates.	

Approved July 17, 1883.

H. M. TELLER,
Secretary of the Interior.

My understanding is that by the transportation line of Wakefield & Hoffman the charges are less than those fixed by the Department as a limit. I do not know of my own knowledge what they charge for transporting passengers from the railroad terminus to the Park Hotel, but I am informed they charge \$2. I do not know what they charge per day for a two-horse vehicle. The price for a two-horse vehicle, with a driver, the team and driver subsisted by the hirer, is \$10 per day. I do not know what Wakefield & Hoffman charge for transporting a passenger over the Park to the various objects of interest.

Question (by the CHAIRMAN). A list of charges for transportation of persons to the National Park approved July 17, 1883, by the Secretary of the Interior, contains the following (single-trip rates): "Final terminal station of railroad at Cinnabar to Mammoth Hot Springs, \$1." If the fact has been brought to your knowledge, as you have mentioned, that a charge of \$2 is made for transportation between those points, have you no authority to interfere to prevent the excessive rate?

Answer. Yes.

BUILDINGS.

Question. What buildings are owned by the Government in the Park?

Answer. There is the headquarters building, a story and a half high, built of pine logs, chinked and daubed; two shed rooms, built of pine logs, chinked, daubed, and one coat of plastering; one shed kitchen, built of logs; three frame shops, one used for a blacksmith shop, one for a carpenter shop, and one for a store-room; one log stable with stalls for four horses and a shed for a wagon; one frame building a story and a half high, with five rooms, used by an assistant superintendent; two log houses that were erected by one McCarty, which have been occupied by the assistant superintendents. There is also at Norris Geyser Basin a frame house of four rooms, built for an assistant superintendent, but never occupied. There is also a one-story log building at the Fire Hole, occupied by the assistant superintendents. There is also a log house of two rooms at the Upper Geyser Basin, occupied by assistant superintendents. There is also a log house at Soda Butte, occupied by assistant superintendents.

EMPLOYÉS.

Question. In what manner and where are your assistants employed?

Answer. Three of them are employed in the protection of the Geysers at the Fire Hole and Upper Geyser Basin; one of them at the Yellowstone Falls, looking after tourists and to prevent the spread of fires and the destruction of game; one is stationed at Soda Butte for the same purpose; three at the Mammoth Hot Springs, two for the protection of the formation and one employed on clerical duties, and one employed at the Norris Geyser Basin to prevent spread of fires and to protect game. One of them recently appointed has not yet reported for duty. The two assistants employed here, Messrs. Erret and Terry, are stationed on the formation of the Mammoth Hot Springs to prevent its destruction by visitors, who are there from early in the morning until late at night.

Question. What injury could the tourist do to the Mammoth Hot Springs or either of them, or the formations connected with them, except the two extinct geysers?

Answer. They could break off the formations, destroy its appearance, and they could change the whole course of the flow of the water.

Question. Would the change of the flow of the water in anywise injuriously affect

the large body of land covered with the limestone deposit, or the deposits heretofore made?

Answer. When the water is changed so it will distribute itself over the old and broken formations it refreshes it and gives it a more inviting appearance, and when it is left dry for any length of time it becomes dark and brittle and less attractive.

DESTRUCTION OF GAME.

Question. What information have you, if any, in regard to the destruction of game in the Park during the last twelve months?

Answer. I know nothing of my own personal knowledge, but I have been informed that both elk and buffalo, and beaver and deer have been killed in the Park during the past twelve months, and that within the past month a buffalo was killed near the Upper Geyser Basin. I have caused to be arrested and prosecuted to conviction George Reader and John Furgerson for shooting elk and trapping beaver in the Park. They were arrested on the 7th day of August, by one of my men, Edward Wilson. They were tried before Justice Metcalf, and Reader was given the full benefit of the law, i. e., \$100 fine and six months' imprisonment. John Furgerson was fined \$75 and costs. A large buffalo bull was killed on the 11th of July, 1885, about 15 miles west of the Fire Hill Basin. One S. A. Aplin, one of the assistant topographers under J. H. Rensaw, of the Geological Survey, in the Park, in company with Mr. Salander, are supposed to have shot and killed the buffalo bull. In fact, I pushed my investigation so close that said S. A. Aplin went before a justice of the peace and entered a plea of guilty to violating the game laws and was fined \$50 and costs. I have forwarded to the Secretary of the Interior the affidavits of W. B. Salander, giving in detail the account of the killing of this buffalo, also information as to how the laws are violated by others parties in the Park, who should observe the law and aid in its enforcement. I have collected all the facts I could and forwarded them to the Secretary of the Interior. There are in the Park between 150 and 200 buffalo; if they were not hunted they would soon become comparatively gentle—as much so as their wild nature would permit. From all the evidence I can gather there have been killed in the Park in the past six months from 12 to 15 buffalo, and elk in large numbers.

BOUNDARIES.

Question. What is your judgment, from the observation you have been able to make, as to the policy of changing the northern boundary of the Park by removing it southward to correspond with the northern boundary of Wyoming, or still farther south along the east branch of the Yellowstone River, and what in your judgment would be the effect of either of these changes on the Park?

Answer. I would regard either of the proposed changes as very unwise. I fully concur in the views of Lieutenant Kingman as detailed to your committee this morning.

ALLOTMENT OF APPROPRIATION.

Question. Of the \$40,000 appropriated for the current year for the Park, please state specifically the purposes for which the expenditures will be made.

Answer. The greater portion of the appropriation will be expended in constructing roads and bridges under the direction of Lieutenant Kingman, who was before your committee this morning. The \$6,000 set apart as a contingent fund for the superintendent will be expended in purchasing horses and mules, and in purchasing feed and hiring men to repair buildings, fences, and for the protection of the Park, and the game, and the timber, and curiosities therein; all of which necessitates an outlay of money.

Question (by Mr. CANNON). Please state your opinion as to what additional legislation, appropriations, construction of buildings, and change in administration, if any, should be had to enable you to effectively protect the timber and game in the Park and properly police the same. State fully and in detail.

Answer. Congress should pass a law giving the Superintendent of the Yellowstone National Park judicial authority therein. The assistants should be ministerial officers, with reference to the protection and preservation of the Park; in other words, give the entire control of police affairs in the Park over to the superintendent and his assistants, and form the laws so that we can enforce obedience to any rule prescribed by the Department of the Interior. Congress should appropriate a sufficient sum of money to complete the roads now in process of construction, and to keep those already constructed in good repair; also, a sufficient sum of money to construct a comfortable headquarter building, office, and out-houses, in some accessible locality, where wood and water are convenient. The present headquarters of the superintendent is situated on top of a high hill, is built of logs, and is almost untenable in the winter, owing to its exposed condition to the constant and terrible winds that blow here the winter through; also, every drop of water used for cooking and drinking purposes is hauled

about one-fourth of a mile, up a very steep hill, keeping one man busy in the winter season hauling wood and water. The superintendent should be authorized to appoint from four to six skilled hunters or mountaineers to protect the game and to watch and extinguish fires, which are so disastrous to the great forests that abound in portions of the Park. The force of assistants at the disposal of the superintendent is entirely inadequate to the work to be done, and should be increased. Their pay is \$75 per month, and they have to board themselves. Their pay should be increased to \$100 per month, and there should be 15 or 20 assistants instead of 10. The superintendent should be allowed to have a clerk or secretary, who should be paid from \$1,200 to \$1,500 per annum. The superintendent is the disbursing officer in the Park, and should by all means have a secretary. The superintendent is required to give a bond in the sum of \$25,000 in order to disburse the money expended in the protection and improvement of the Park, and for which he is paid the sum of \$2,000, and finds himself, when a common laborer is paid \$40 a month and board, which is equivalent to \$75 per month, and mechanics or skilled laborers receive from \$3.50 to \$5 per day. The men to be of service as assistant superintendents should be experienced mountaineers and hunters.

I will submit in my estimate for the necessary amount for the improvement and protection of the Yellowstone National Park a detailed statement, amounting in round numbers to about \$150,000. Any appropriation for the Park should be made available at once.

The lines of the Park should be surveyed and marked distinctly, so that there can be no possible mistake. This is a matter of vital importance, and should be attended to at the earliest possible moment.

There are two claims, one known as the Baronette bridge claim, over the Yellowstone, which bridge was erected before the Park was set apart, and the McCartney claim to the Mammoth Hot Springs, which was located prior to the dedication of the Park. I would recommend that a commission be appointed, with authority to settle these claims on the best terms possible.

G. W. WAKEFIELD.

AUGUST 8, 1885.

G. W. WAKEFIELD, being duly sworn, made the following statement in reply to questions by the committee:

TRANSPORTATION OF VISITORS.

Question (by the CHAIRMAN). Will you please state whether you have any business relations to the Yellowstone National Park Improvement Company, or with any of the lessees of lands within the Park?

Answer. Mr. Hoffman and myself are handling the transportation in the Park, and we have more or less to do with the lessees.

Question. What is the name of your firm, and what is the nature of your business at the Park?

Answer. The name of the firm is Wakefield & Hoffman, and we do a transportation business.

We started in here and made a contract with Mr. T. C. Hobart to furnish and carry on a business of transportation of tourists in the Park. The first year that we run we didn't do very much business, on account of the people living outside of the Park coming in here with their teams and taking the business away from us; however, we worked along through the season, and last summer we made quite an improvement in our transportation line, and made a contract with Mr. Hulm, the receiver of the National Yellowstone Park Improvement Company, and last summer we had more opposition than the year before, and our losses were over \$5,000. The opposition, however, was not altogether the cause of our losses, as we lost a great many horses.

Our contract was with the receiver, and we were to give him 15 per cent. of our gross earnings. At the close of the season we settled up with him. He said he would not require the per cent. of us, as we had had a very hard summer and he was satisfied we had lost money.

Question. Do you or do you not understand that the rules prescribed by the Secretary of the Interior, establishing a schedule of charges that may be made to the traveling public visiting the Park, apply to all persons engaged in business within the Park which affected the public travel?

Answer. I do so understand. We have a schedule of prices that may be charged.

Question. Does not your firm charge travelers coming into the Park by way of the

railroad a higher price than is prescribed by the schedule of the Secretary of the Interior?

Answer. Yes, sir; we do. I think at the time that schedule was made, the charge fixed was from Gardiner to the Mammoth Hot Springs Hotel. Gardiner is this side of Cinnabar, about $3\frac{1}{2}$ miles.

Question. After examining the schedule before you, do you not find the following to be the language: "Stage route fares—single trip rates—final terminal station at Cinnabar to Mammoth Hot Springs, \$1?" Is not that the language of the schedule? And are you not charging \$2 for the transportation of passengers between the points named?

Answer. Yes, sir.

Question. In regard to the other prices fixed by the schedule for the transportation of passengers within the Park, have you confined the charges to the sums named in the schedule? Please look at the schedule before you answer.

Answer. We have not, to my knowledge, exceeded the schedule rates, except from Cinnabar to the Mammoth Hot Springs Hotel.

Question. To what extent have you made investments in the transportation business in this Park? And also state whether all persons who think proper are permitted to come into the Park and charge what they please for the transportation of visitors to the Park?

Answer. Our firm have made investments here to the amount of \$24,000 in stock and vehicles. Other people who desire to do so come into the Park and compete with us at such rates as they see fit to charge. It will require \$60,000 of investment to do the transportation business of the Park.

Question. What number of visitors to the Park would you contemplate in making that estimate?

Answer. I should judge there were 40 teams altogether in the Park; but I don't see how I could put an estimate upon the number of visitors to the Park.

Question. Are other persons who are engaged in transporting passengers from Cinnabar to the Mammoth Hot Springs charging more than the schedule price of \$1?

Answer. Yes, sir; they are charging the same as we are, and from \$3 to \$4 for the round trip.

Question. Have the superintendents of the Park been aware that a larger price was being charged for transporting passengers from Cinnabar to the Mammoth Hot Springs than the schedule price?

Answer. I couldn't say whether they were or not. I should suppose so, however.

NORTHERN BOUNDARY.

Question. If the northern boundary of the Park was removed southward to the Wyoming line, is it probable, in your judgment, that a town such as Gardiner, would be established on the new boundary?

Answer. I think there would be, without a doubt.

Question. Has the Government constructed a good road from the Mammoth Hot Springs to the northern line of the Park? And, if so, how recently?

Answer. They made that road passable last season and nearly completed it this season. With rains to pack it it would be a No. 1 road.

Question. What is the distance from Cinnabar to the Mammoth Hot Springs?

Answer. Very nearly 8 miles.

MAILS.

Question. Is there a daily mail from Cinnabar to the Mammoth Hot Springs? And, if so, who is the contractor?

Answer. There is a daily mail; and I am the contractor to carry it.

C. T. HOBART.

MAMMOTH HOT SPRINGS, WYO., August 29, 1885.

GENTLEMEN: I desire respectfully to submit, as requested by your committee, the following suggestions relative to a permanent boundary for the Yellowstone National Park, with special reference to the northern border of the same:

Beginning at a point on the forty-fifth parallel of north latitude where said parallel is intersected by the meridian of one hundred and eleven degrees west longitude; thence due east to a point where said forty-fifth parallel touches the Yellowstone River; thence up the said river to the East Fork of the Yellowstone River; thence up

the said East Fork to the mouth of Soda Butte Creek; thence due east to the meridian of one hundred and nine degrees and thirty minutes west longitude; thence due south along said meridian to the forty-fourth parallel of north latitude; thence due west along said parallel to its intersection with the meridian of one hundred and eleven degrees west longitude; thence due north along said meridian to the point of beginning.

On the northern limits of the Park, north of the Yellowstone River and the East Fork of same, there are *no* objects of public interest which it is desirable to embrace within the reservation of the Yellowstone National Park.

It is also true that the uncertainty of the northern boundary renders the control of that portion of the Park extremely difficult.

It has been impossible to convict persons arrested for depredations there, the ready excuse being that the game killed was not within the limits of the Park.

There is an exceptionally large travel going to and from the mines at Cooke City. This travel passes, with their freight teams, through this portion of the Park, so that it is very important that the northern boundary should be so absolutely defined that no such excuses can avail. As it is now, the existing regulations are practically inoperative in that remote locality for the reasons stated.

The extension of the Park on the east includes the Hoodoo Mountains and many points of great public interest, while it does not embrace any territory likely to be encroached upon by settlers, and is therefore peculiarly adapted to an efficient and permanent game reserve. Changes for like reasons should be made on the south, thereby extending the Park boundaries 35 miles on the east and 10 miles on the south, and cutting off from north of Yellowstone River an average of 4 miles, a section of country traveled *only* by heavy freight teams going to and from the Cooke City mines.

The engineer appointed by the War Department to build roads and bridges within the Park asked Congress, in its session of 1883-'84, to make an appropriation of some \$35,000, if my memory serves me right, to build a wagon road to the edge of the Park, in vicinity of these mines, for the benefit of the mining interests, which would be the only use made of the road.

Private capital would gladly build and maintain a road to these mines (if permitted to do so) up the natural water courses, which are the only accessible lines to follow in a mountainous country.

On the main Yellowstone River there is *no* timber, and not to exceed one section on any of its tributaries that would be left to public settlement if the lines suggested are established.

All the good timber is in a section of country entirely outside of *present or proposed* Park limits. Yet there is not sufficient of it to warrant the erection of saw mills to do a commercial business, and such saw mills as are used would be operated by steam, *remote* from streams tributary to the Yellowstone River.

The rise and fall of the East Fork of the Yellowstone cannot be affected by the removal of timber, as *it has none*, but are governed by the deep snows lying on the inaccessible mountains, that melt gradually during the summer season. This branch is not an important factor of the main river, but is one of a great number of small streams that help to make up the whole.

For several years there have been saw mills on the headwaters of nearly all the streams emptying into the Yellowstone River north of the present or proposed Park boundary, but no sawdust has found its way into the streams in sufficient quantity to disturb the fish.

The Yellowstone River is some 600 miles long, 200 of which is well stocked with fish, and 50 miles of this is within the Park limits and 150 miles is under the jurisdiction of Montana Territory.

It has been stated that people would slaughter the fish by the use of dynamite and traps if they were left unprotected by the Park police. This is believed to be purely imaginary, as the Territories have more efficient laws for the protection of fish and game than can ever be established under Park regulations. Again, settlers do not employ dynamite or traps in that portion of the river outside of the Park; hence it is believed that the river running through the Territories has more efficient protection than it could possibly have under the surveillance of the Park authorities.

It has also been stated that if the lines proposed are established smelters will be erected on streams tributary to the Yellowstone River, and the dust from these mills would fill the river, form bars, &c., having the same result as that upon the rivers of California. I may here instance the Sacramento River in illustration of the dissimilarity of conditions. This river has been filled by placer mining, where the soil, covering even square miles, has been washed out for the loose gold it contains, and the tailings of the great bulk of the land so treated have been washed through sluices into the river. No such result could be realized in the Yellowstone River, as all refuse from smelters comes out in the shape of slag or solid stone, which is deposited on land, and if it were dumped in the streams could by no possibility be flooded down the current by any ordinary effect of water. Moreover, in any event the smelters

hereafter would be, as they are now, on lands entirely outside of the *present* or *proposed* Park boundary.

At Clarke's Fork there are over 700 mines located, and over 300 that are being successfully worked. An estimate of 15,000 tons of rich ore is now mined ready for shipment as soon as a cheaper mode of transportation has been furnished the miners.

At the present time there are two smelters at Cooke City, neither of which ever deposited any slag in the streams; and if they did, an extension of the Park would not embrace their property or affect their title, as they have acquired it under the laws governing mines and mining.

The Yellowstone River is the gateway to a vast country, embracing the greater part of Northern Wyoming, rich in silver, gold, copper, gypsum, and marble of the finest quality, for which there is no other outlet.

Actual and repeated surveys have demonstrated the utter impracticability of constructing a road from Billings or any other point on the main line of the Northern Pacific Railroad. A letter from General Anderson, chief engineer of the Northern Pacific Railroad, to the Senate Committee on Pacific Railroads, *fully* substantiates this statement.

The foregoing paper is a statement of facts gathered from careful and prolonged examination of the district and interests to which it relates, and I am conscious of no desire to subserve any interests except such as are consistent with and for the public good, both as identified with the National Park and the contiguous country. Should your committee feel that it would be unwise to establish the lines suggested, it is hoped you will recommend the granting of a right of way for a railroad up the Yellowstone and East Fork of same to the Cooke City mines, as there is vast wealth there which will be developed as soon as a cheap mode of transportation has been furnished.

I am, gentlemen, very respectfully, yours,

C. T. HOBART.

To the Hon. Committee of the House of Representatives, Washington, D. C.

GEORGE O. EATON.

BEAR GULCH, MONT., *September 7, 1885.*

GENTLEMEN: Although unable to appear before you in person at your recent session, at the Mammoth Hot Springs, I venture to make the following very brief statement in writing regarding the necessities and conditions governing any plan whereby the mining town of Cooke, Mont., can be brought into communication with the outside commercial world.

The town of Cooke is situated at the head of a tributary of the Yellowstone River, and nearly in the center of a mineral district of nearly 20 square miles. The ores of this entire district are smelting ores, in contradistinction to milling ores; that is, they are lead ores, containing silver, and some of them gold; but, by the only process known to man, the valuable part of these ores must be extracted by means of heat—melted out—the product of such operation being “base bullion,” as it is termed, which must then be sent to the refineries of the East to be separated into its constituent parts. Were it milling ore, then the products of reducing would at once come from the mills in bars of gold and silver, which would easily stand the freight charge of getting it out of the mountains, even if it had to be packed on the backs of mules; but being smelting ore, as it is, the result of smelting gives such low-grade bullion that it cannot stand any but the most reasonable freight charges in getting it to the refineries. To make this clearer, let us suppose that a ton of bullion as it comes from the smelter has 200 ounces of silver (roughly \$200) in it. This means that there is (roughly) 16 pounds of silver and 1,984 pounds of lead in that ton of bullion; *but the silver is locked up in the lead*, and the whole must be transported East. Lead is now very cheap, something like 3½ cents per pound, and anything more than that that is paid for transportation has to be paid from the silver value of the bullion, thus throwing in the cost of mining and reducing to a bullion state. That is the condition that this mining town of Cooke is in. We have to take part of our silver values to transport our lead to the East, simply to get an opportunity to throw the lead away. With rail transportation, there is, in addition to silver or gold contained in bullion, usually a profit of from one-fourth to one-half cent per pound on lead, instead of its being a source of loss to the mine owner, such as it must always be in the town of Cooke so long as our present transportation facilities continue.

Assuming that a railroad is not only necessary, but imperatively demanded because of such a condition of things, the question of route for the same at once presents itself. There are but three that have ever been mentioned as possible, viz, up the Boulder, up the Clarke's Fork from Billings, and the continuation of the Park Branch

of the Northern Pacific Railroad up the Yellowstone River. The writer has been over all these routes, and is familiar with them so far as the railroad aspect presents itself. The Boulder route may be disposed of by saying that it is, according to the general use of language, impossible. As to the route up the Clarke's Fork from Billings, it is to be noted, in the first instance, that of all the advocates of this route there is, so far as is known, but one of them who has in person been over the route so strongly advocated, and that man is well known to be personally interested in preventing the railroad from going up the Yellowstone. This route (up the Clarke's Fork) has been fully reported upon by General Anderson, chief engineer of the Northern Pacific Railroad, and it is therefore necessary for me to say but very little; but from Billings to Cooke, over any route that a railroad could follow, the distance would be at least 135 miles, and probably more. From Billings the first 40 miles would be of easy construction, but upon entering the mountains at that point difficulties would be encountered that would have no parallel in this country, unless an exception be made in the case of the Denver and Rio Grande Railroad. This road can be built in the sense that it is not impossible, but it will take at least \$4,500,000 to \$5,500,000 to do it, which is a sum entirely beyond our ability to raise. Turning now to the route up the Yellowstone River to the East Fork of the same, thence up the East Fork and Soda Butte Creek to Cooke, we have the only route available in any moderate use of the word.

The distance from Cinnabar to Cooke over this route is not to exceed 60 miles, and has been estimated to cost, when built and equipped, something less than one million of dollars. It is not too much to say that if we are ever to have a railroad into Cooke it must go over this route, because it is the only one that nature in the least favors, and it certainly must be a well-nigh evident fact that the easiest and most practicable way to reach any point must be to follow up the water courses to which its streams are tributary. All that the miners of Cooke want is a railroad. It would suit them just as well to have it come from Billings, but they never can get such a costly road built. They therefore are obliged to come to Congress for assistance, praying that honorable body to remember at the same time that these mines were discovered and claimed before the National Park was established. As to whether a right of way be granted for a railroad, or part of the Park on the northern boundary be segregated, so that the line of the proposed road will be on the public domain, the miners make no choice. Either of the ways named will suit them, or any other that will permit the road to be built up the Yellowstone as proposed.

As to talk that is understood to have been made before your honorable committee that there is no ore, nothing to justify a railroad being built to Cooke, it is simply idle talk made again by men who never have been there and who do not claim that they have. The writer alone has several thousand tons of merchantable ore lying on his dumps, and it *all* comes by simply running tunnels and sinking shafts. The ore on either side of these tunnels and shafts is not disturbed, nor a pound of it put on the dumps. The objections that have been urged because of the injury that would be caused by cutting off the timber and by the sawdust of the mills killing the fish are equally weak, because all the timber that is of the least value is already off the limits of the Park, and sawdust does not now go into the streams. It is, perhaps, proper to say that the writer runs two saw mills in this country (but one of which is at Cooke), and that in the case of neither of them does the sawdust go into the streams of the country. It has to be got out of the way (usually run off by a small stream of water for that purpose), but it is just as easy to deposit it out of the streams as in them.

In submitting the foregoing I wish to say that I have not desired to be argumentative, but only to bring forward salient features, feeling certain that if this case can only be shown on its merits that relief will be granted us.

Very respectfully, your obedient servant,

GEO. O. EATON.

The Hon. Committee of the House of Representatives, Washington, D. C.

C. T. MEADER.

[The Homestake mine, New World mining district.]

COOKE, GALLATIN COUNTY, MONTANA TERRITORY,
August 13, 1885.

SIR: Being unable to personally meet your committee while in the Park, and explain the necessity of railroad communication between this camp and the Northern Pacific Railroad, I will endeavor to state the situation in writing.

In the New World mining district, which extends 15 miles by 10 miles, and of which Cooke is the town, there are some 350 mineral claims recorded, on a large number

of which large bodies of mineral are already shown up. Some of them show high-grade ores, but the majority are of low grade, running from \$35 to \$60 per ton in silver and gold. To name three particular instances—one, the Homestake, on which there are thousands of tons of ore, averaging \$40 per ton; the gold, in this instance, is fully two-thirds of the precious metals, and carrying some 10 per cent. copper, making a total value of \$60 per ton. The Republic, which has 15,000 tons of ore out and in sight, averaging about \$55 in silver and lead. The Elkhorn, a large quantity of ore in sight, averaging \$90 per ton. Besides these there are fully twenty or thirty other properties on which large quantities of low-grade ore of the class mentioned above are developed. Now, all these ores are lying on the dumps, and all industries are virtually at a standstill on account of the enormous freight that is charged by teams to the Northern Pacific Railroad. It both stops reduction works being erected and operated, and also prevents us from shipping ores to market, which, if we had cheap transportation, would yield a profit and would employ large numbers of men.

The freight now charged from here to Cinnabar is \$25 per ton, and that with the railroad charges to Newark, N. J., makes \$43 per ton, making it impossible to ship even sixty-dollar ore. Now, with a road the full cost would be only \$22 per ton, and possibly lower, as the freight from Butte City to Newark, N. J., is only \$18 per ton.

If the road were built, even with the present developments, at least 500 tons per week could be put on the cars, and reduction works would be erected immediately.

Now, sir, all we, the mine owners, operators, and miners of this district, ask of your honorable committee and of Congress is the right of way for a railroad through one corner of the Yellowstone National Park. We ask for no cutting down of the present boundaries of said Park, no throwing open of public domain for speculative purposes, and do not wish in any way to injure any curiosities or beauties contained therein, but simply a right of way 50 feet wide, or wide enough to build the road bed from Gardiner to Cooke; the road running from Gardiner up the left-hand side of the Yellowstone River to its junction with the East Fork of said Yellowstone, thence up said East Fork to the mouth of Soda Butte Creek, thence up Soda Butte Creek to Cooke, which is the only practicable route for a railroad. We further ask that no stations shall be allowed on the route of said road within the Park boundaries, and only sufficient ground may be allowed as is absolutely necessary for siding and water accommodation. It also will not be at all necessary to cut any timber on the Park, except such as is on the direct line of the road.

In fact, all we ask is that your honorable committee use your influence to secure the simple right of way for a railroad from Cooke to join the Northern Pacific Railroad at Cinnabar, with no other franchise, rights, or privileges, and simply to aid in developing the enormous mineral deposits now lying idle. I may further state that I am operating and developing the Homestake property here, and can freely state that, after thirty-five years' experience in mining in California, Utah, and Butte, Mont., I never saw so large or so promising a mineral district, and believe fully it will, when developed, be one of the largest in the United States. The miners believe and trust that with these facts before your honorable committee and before Congress that the right of way will be no longer refused, or that your honorable body will not be willing to retard the development of such vast industries as will follow the construction of said road.

In writing this letter I am expressing not only my own opinions and desires, but the earnest petition of all the miners of the district, having been requested by them to lay the facts of the case before your honorable committee.

Therefore praying that you will give them your earnest and favorable consideration, bearing in mind the fact that we only ask the simple "right of way,"

I remain, yours, respectfully,

C. T. MEADER.

Hon. W. S. HOLMAN,

Chairman of National Park Committee, Washington, D. C.

EDMUND L. FISH.

MAMMOTH HOT SPRINGS, WYO., *September 30, 1885.*

SIRS: I, Edmund L. Fish, forty-six years of age, who, since the 1st day of July, 1883, has acted as assistant superintendent of the Yellowstone National Park, and from 1871 to 1875, both years inclusive, acted as guide in the Adirondack region of New York, by your consent offer my ideas of some of the needs and necessities of the Yellowstone Park.

(1) The necessity of an enlargement of the Park on the east and south for the better protection of its game, for the reason that the game that winter in the Park along the lower valley of the East Fork of the Yellowstone River have their summer haunts

east of the present boundary of the Park, and when the game-killing season opens in the Territory of Wyoming hunters locate between the game and their place of refuge, and slaughter them as they are driven by the snows of autumn toward their winter haunts in the Park. I have been stationed in that district through the hunting season of 1883 and 1884, and know personally of what I speak, having seen four-horse wagon-loads of the hind-quarters of elk, deer, and mountain sheep carted to the Clarke's Fork mining camp, the nearest market for game in that region. And if the reservation cannot be made large enough to retain the game through all seasons of the year, then good-by to the perpetuation of the same in the Yellowstone National Park; also the elk and bison that haunt through the winter and early spring that largest prairie in the Park, lying between the Fire Hole divide and the Great Falls of the Yellowstone, a large share of them move out of the Park on the south and east for their summer haunts. I have made a study of game preservation since I have been in the Park, having the strongest desire to see it perpetuated if possible. Even with the poor protection it has had for the last two years, it shows by their visible increase that with a sufficient enlargement of the reservation and a reasonable amount of vigilance in its protection the noble game of America, now fast becoming extinct, can be seen in the Yellowstone National Park as long as the Government holds a protecting hand over it.

(2) Is the necessity of having a survey of the Park and its boundaries well defined, for the reason that it is impossible to decide whether a hunter is in the Park or out if he happens to be anywhere near the supposed boundaries, which makes a kind of neutral ground from which hunters are continually intruding upon the Park, and emboldens the western nomads, who would rather kill one elk in the Park than three outside of it.

(3) That it would be a great protection to the game in the Park if Congress would protect all animals and birds within its bounds, for the reason that as the law now is hunters are allowed to kill bear, mountain lions, wolves, and other predatory animals; and they go into the most out-of-the-way places where it is the hardest to watch them, and pretend that they are hunting bear, when all the time they are killing elk, deer, and antelope for bait for their bear traps and for their own use, besides smoking and drying the meat for sale or future use.

Another reason is that there are no animals in the Park dangerous to man unless first attacked and wounded by him, when they sometimes will turn upon their assailant. And it is well known that a sight of a bear, especially if it is a large cinnamon or a grizzly, is enjoyed by tourists in the Park far more than to look upon a bison or an elk; and until they did become a nuisance all animals should be protected. Another reason is, the continual shooting at pelican and a few other unprotected birds along the lake shore have driven geese, duck, and swan from that part of the lake accessible to tourists, whilst at places where they are free from the sound of firearms they are very numerous yet; but if the gunning is continued it is only a question of a few years when the breeding grounds around the lake will be unoccupied by these noble birds.

(4) I would petition Congress in the name of all who visit the National Park to allow the picking up of stones from obsidian cliffs and along the shores of Yellowstone Lake as mementoes of their tour through the Park, for it is well known to your committee that Congress can allow this without marring the natural beauties of the Park in any way; always providing that no one shall be allowed to gather stones in these places for commerce.

Humbly thanking you for the privilege of offering you this paper, I remain your humble servant,

EDMUND L. FISHER.

*To the Honorable Committee of Investigation
into the Affairs of the Yellowstone National Park.*

EXISTING LAWS TOUCHING THE YELLOWSTONE PARK.

ACT OF DEDICATION.

AN ACT to set apart a certain tract of land lying near the headwaters of the Yellowstone River as a public park.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the tract of land in the Territories of Montana and Wyoming lying near the headwaters of the Yellowstone River, and described as follows, to wit: commencing at the junction of Gardiner's River with the Yellowstone River and running east of the meridian passing ten miles to the eastward of the most eastern point of Yellowstone Lake; thence south along the said meridian to the parallel of latitude passing ten miles south of the most southern point of Yellowstone Lake; thence west along said parallel to the meridian passing fifteen miles west of the most western point of Madison Lake; thence north along said meridian to the latitude of the junction of the Yellowstone and Gardiner's Rivers; thence east to the place of beginning, is hereby reserved and withdrawn from settlement, occupancy, or sale under the laws of the United States, and dedicated and set apart as a public park or pleasure ground for the benefit and enjoyment of the people; and all persons who shall locate, settle upon, or occupy the same or any part thereof, except as hereinafter provided, shall be considered trespassers and removed therefrom.

SEC. 2. That said public park shall be under the exclusive control of the Secretary of the Interior, whose duty it shall be, as soon as practicable, to make and publish such rules and regulations as he may deem necessary or proper for the care and management of the same. Such regulations shall provide for the preservation from injury or spoliation of all timber, mineral deposits, natural curiosities, or wonders within said park, and their retention in their natural condition.

The Secretary may, in his discretion, grant leases for building purposes, for terms not exceeding ten years, of small parcels of ground, at such places in said park as shall require the erection of buildings for the accommodation of visitors; all of the proceeds of said leases, and all other revenues that may be derived from any source connected with said park, to be expended under his direction in the management of the same and the construction of roads and bridle-paths therein. He shall provide against the wanton destruction of the fish and game found within said park and against their capture or destruction for the purpose of merchandise or profit. He shall also cause all persons trespassing upon the same after the passage of this act to be removed therefrom, and generally shall be authorized to take all such measures as shall be necessary or proper to fully carry out the objects and purposes of this act.

Approved March 1, 1872.

ACT AUTHORIZING LEASES.

* * * * *

The Secretary of the Interior may lease small portions of ground in the park, not exceeding ten acres in extent for each tract, on which may be erected hotels and the necessary outbuildings, and for a period not exceeding ten years; but such lease shall not include any of the geysers or other objects of curiosity or interest in said park, or exclude the public from the free and convenient approach thereto; or include any ground within one-quarter of a mile of any of the geysers, or the Yellowstone Falls, nor shall there be leased more than ten acres to any one person or corporation; nor shall any hotel or other buildings be erected within the park until such lease shall be executed by the Secretary of the Interior, and all contracts, agreements, or exclusive privileges heretofore made or given in regard to said park or any part thereof, are hereby declared to be invalid; nor shall the Secretary of the Interior, in any lease which he may make and execute, grant any exclusive privileges within said park, except upon the ground leased.

The Secretary of War, upon the request of the Secretary of the Interior, is hereby authorized and directed to make the necessary details of troops to prevent trespassers or intruders from entering the park for the purpose of destroying the game or objects of curiosity therein, or for any other purpose prohibited by law, and to remove such persons from the park if found therein.

* * * * *

Approved March 3, 1883.

LAW OF THE TERRITORY OF WYOMING.

No. 6.

CHAPTER 103.—YELLOWSTONE NATIONAL PARK.

AN ACT to render operative and effectual the laws of the Territory of Wyoming within that portion of the Yellowstone National Park lying within said Territory, and to protect and preserve the lumber, game, fish, and natural objects and curiosities of the park, and to assist in preserving the rights of the United States therein.

Be it enacted by the council and house of representatives of the Territory of Wyoming:

SECTION 1. That all that portion of the Yellowstone National Park, as the boundaries and limits thereof are now defined and fixed, or may hereafter be fixed and defined by the laws of the United States of America, lying and being situate within the Territory of Wyoming, shall be, and the same is hereby, made a part of the county of Uinta in the said Territory.

SEC. 2. That all of the said Yellowstone National Park lying within this Territory, and which, by the first section of this act, is made a part of the county of Uinta, is hereby erected and made a precinct of the said county, and the board of county commissioners of said county shall fix one or more voting places within the said precinct at least thirty days before the time fixed for holding the next regular election for county officers in said county.

SEC. 3. That immediately after the passage of this act the governor shall appoint, by and with the advice and consent of the council, if the council be in session, otherwise the governor shall appoint, two justices of the peace and two constables for the said precinct of the Yellowstone National Park in said county of Uinta, who shall be considered as officers of said county, and who shall respectively hold their offices until the first Monday in January in the year of our Lord one thousand eight hundred and eighty-five, and until their successors are elected or appointed and qualified according to this act: *Provided*, That the governor may remove for good cause any of the said officers elected or appointed, and shall have power to fill any vacancy in any of the said offices caused by such removal, or by the death, resignation, failure to act, or any vacancy arising from any cause for the unexpired term of such officer or officers.

SEC. 4. That at the next general election of county officers to be holden within the said county of Uinta, there shall be elected two justices of the peace and two constables from the qualified electors of said precinct, to hold their respective offices for the term of two years from the first Monday in January, eighteen hundred and eighty-five, and until their successors are elected or appointed and qualified according to this act: *Provided*, That any citizen of the United States over the age of twenty-one years, who shall have resided in said precinct at least thirty days prior to said election, shall be entitled to vote for the said precinct officers, but for other officers voted for at said election the qualifications of electors in said precinct shall be as are now or as may be hereafter fixed by the laws of this Territory.

SEC. 5. That all laws of the Territory of Wyoming are hereby made operative over that portion of the said Yellowstone National Park lying within this Territory, and that justices of the peace therein shall have such criminal and civil jurisdiction as is now or may hereafter be conferred by law upon justices of the peace, and all rules of practice and proceedings in the courts of the said justices of the peace in said precinct shall be the same as are now prescribed by law, but no change of venue shall be granted in any case in this precinct; and the constables of said precinct shall perform such duties and exercise such powers as are now or may hereafter be performed and exercised by constables or sheriffs under the laws of this Territory.

SEC. 6. That any offense or crime defined by the laws of the United States of America, or by the rules and regulations of the Secretary of the Interior thereof for the government of the Yellowstone National Park, or for the protection of the game, fish, timber, curiosities, natural objects, or other property therein from spoilation, defacement, damage, or destruction, or for any other purposes, or for the punishment of any crime or offense therein shall be in force in said park the same as the laws of this Territory, and any violation thereof shall be held and deemed to be a misdemeanor, and upon conviction thereof the offender shall be punished by a fine of not exceeding one hundred dollars, or by imprisonment in the county jail for a term not exceeding six months: *Provided*, That this section will not apply to any portion of said park not within the Territory of Wyoming.

SEC. 7. That it shall be unlawful for any person, whether resident or visitor, to deface, injure, or remove any part, portion, or particle of the natural curiosities or objects of interest, or anything whatever within the Yellowstone National Park, whether tree, rock, stone, shrubbery, earth, geyser formation, grass, or anything whatever, except that it may be permissible to use timber or any other thing not objects of curiosity or of interest or adding to the scenic attractions of the said park, for the

necessary purposes of fuel or house-building or any domestic, useful, or necessary purpose not prohibited by the laws of the United States or the rules and regulations of the Secretary of the Interior, and any person so offending shall be guilty of a misdemeanor, and shall, on conviction thereof, be punished by a fine not exceeding one hundred dollars, or by imprisonment in the county jail not exceeding six months.

SEC. 8. That the killing, wounding, or capturing, at any time, of any buffalo, bison, moose, elk, deer, mountain sheep, Rocky Mountain goat, antelope, beaver, otter, martin, fisher, grouse, prairie chicken, pheasant, fool-hen, partridge, quail, wild goose, duck, eagle, magpie, swan, heron, sparrow, robin, meadow lark, thrush, goldfinch, flicker or yellow-hammer, blackbird, oriole, jay, snow bird, or any of the small birds commonly known as singing birds, is prohibited within that part of said park lying within the Territory of Wyoming; nor shall any fish be taken out of the waters of said portion of the park by means of seines, nets, traps, or by the use of drugs or any explosive substances or compounds, or in any other way than by hook and line. Any person violating the provisions of this section shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined for each offense not less than twenty nor more than one hundred dollars, or by imprisonment for not more than six months, or by both such fine and imprisonment. Possession of the dead bodies, or any part thereof, of any of the animals or birds hereinbefore mentioned, shall be *prima facie* evidence that the person or persons having the same are guilty of violating this act. Any person or persons, or stage, express, or railroad company, receiving for transportation any of the animals, birds, or fish named herein, knowing, or having reasonable cause to believe that such animals, birds, or fish were killed or captured in violation of this act, shall be deemed guilty of a misdemeanor, and shall forfeit and pay for every such offense the sum of two hundred and fifty dollars, to be recovered by a proceeding in the nature of an information before any Territorial or United States district court within whose jurisdiction such offense was committed; and it shall be the duty of the district attorney of the United States for such Territory or district to institute and prosecute said proceeding in the name of the United States; the amount collected from the party offending to be paid into the Treasury of the United States.

SEC. 9. That the justices of the peace and constables of said precinct shall, before entering upon their respective offices, take and subscribe an oath to support the Constitution and laws of the United States, the organic act and laws of this Territory, and to faithfully perform the duties of their offices to the best of their ability, which oath may be taken before any person authorized to administer oaths under the laws of this Territory, but if no such person authorized to administer an oath be accessible, then such justices of the peace shall administer the oath to each other with like effect in all proceedings, both civil and criminal, as though the oath had been administered by a person authorized to administer oaths, and the said constables may take such oaths before either of the said justices of peace when qualified. Each of the said officers shall make, execute, and file a bond in the amount, within the time and in the same manner as is provided by the laws of this Territory relating to the qualification of justices of the peace and constables.

SEC. 10. That such officers, when qualified, shall hold their offices within said precinct, and one of the said justices of the peace shall keep his office at or near the Lower Fire Hole Basin, and the other at or near the Mammoth Hot Springs, in the said Yellowstone National Park. Each constable appointed or elected within said precinct shall properly equip himself with a horse and all other necessary equipment for the apprehension, pursuit, and capture of offenders or persons accused of any crime or offense against the laws of this Territory.

SEC. 11. Each justice of the peace within said precinct shall receive an annual salary of three hundred (\$300) dollars, payable monthly, and each constable within said precinct shall receive an annual salary of four hundred (\$400) dollars, payable monthly, and one hundred (\$100) dollars for a horse and equipments; the said officers shall, in addition to such salary, receive such fees in civil and criminal cases as are now or may hereafter be paid to like officers under the laws of this Territory.

SEC. 12. All fees collected by the justices of the peace in criminal or civil cases shall be retained by said justices of the peace, and paid to them or to the constables and persons entitled to the same, but certified statements thereof shall be transmitted monthly by the said justices to the Territorial treasurer and Territorial auditor; and all fines collected under the provisions of this act shall be paid over to the justices of the peace, and such justices shall monthly transmit the same by some safe mode of conveyance to the Territorial treasurer, who shall place the same to the credit of the Yellowstone National Park fund, and the said justices shall at the time of transmitting such fines so collected forward to the Territorial auditor a certified statement of the same, stating in what causes the same were assessed and collected.

SEC. 13. That all persons accused of crimes and offenses held for trial, and bound over by the said justices of the peace within said precinct, shall be sent to the county seat of Uinta County for trial before the district court of said county.

SEC. 14. That the expenses of all criminal prosecutions, trials, and examination of offenses committed within the limits of said precinct, either before a justice of the peace in said precinct or the district court of Uinta County, and the salaries and fees allowed to the said justices of the peace and constables, shall be borne and paid by the Territory of Wyoming, and not by the county of Uinta. And the sum of eight thousand (\$8,000) dollars, or so much thereof as may be necessary, not otherwise appropriated, is hereby appropriated out of the Territorial treasury for the payment of salaries and fees in criminal cases for the said justices of the peace and constables within said precinct, and for all expenses attending the arrest, apprehension, examination and trial of all persons accused of violating any of the laws of this Territory, within said precinct or before the district court of Uinta County; for the erection, maintenance and repair of a guard-house or jail therein; for the maintenance, care, and transportation of prisoners and all persons accused of crime or offenses committed in said precinct, and for all other purposes contemplated by this act. It shall be the duty of the judge of the district court in and for the county of Uinta to approve all just claims, fees, and compensation of jurors, witnesses, and all other expenses connected with the trial of persons accused of crimes or offenses committed within the said precinct, and shall transmit the same to the Territorial auditor for auditing and allowance, and the auditor shall draw a warrant upon the Territorial treasurer in favor of the said claimants, and the Territorial treasurer shall pay the same out of the funds in his hands appropriated and received for that purpose. The justices of the peace of said precinct shall transmit their claim for said salary and uncollected fees in criminal cases, properly certified, to the Territorial auditor, who shall audit and allow the same, and draw a warrant upon the treasury for the amount thereof, and said warrant shall be paid by the Territorial treasurer on presentation. The constables of said precinct shall transmit their claims, verified by their oaths that the same is just and correct, and that they have been vigilant in the performance of their duties, and have patrolled that portion of said precinct containing natural curiosities and objects of interest at least twenty days in each month then passed, from the fifteenth day of May until the fifteenth day of November, and a warrant shall be drawn therefor by the auditor and paid by the treasurer as in other cases; and this appropriation is made in the faith and belief that the United States will reimburse the amounts hereof, and relieve this Territory from the payment of the same.

SEC. 15. The constables and justices of the peace, or a majority of them, shall cause a suitable guard-house or jail to be erected at or near the Lower Fire Hole Basin, in the said precinct, under their supervision, at a cost not exceeding one thousand dollars, for the confinement and incarceration of persons awaiting examination or trial before the justices of the peace of said precinct or the district court in and for the county of Uinta; and one of said constables, whose office shall be at said place, shall have charge of said guard-house or jail, and shall be paid, in addition to his salary and fees, as provided in this act, the sum of one dollar per day for keeping and maintaining each of said prisoners or persons accused of crime confined therein, provided that all persons held for trial by the said justices of the peace before the district court of Uinta County shall be by the sheriff of Uinta County conveyed with all due and convenient speed to the common jail in Uinta County, to be therein confined for trial, and such sheriff shall be entitled to the same fees as are now provided by law for keeping and maintaining such prisoners, and it shall be the duty of the said justices of the peace, upon committing any party for trial, to immediately notify the sheriff thereof.

SEC. 16. That nothing in this act contained shall be so construed as to interfere or attempt to interfere in any manner with any of the rights, property, or interest, rights, franchises and easements of the United States of America of, in, and to the Yellowstone National Park, or any part thereof, but the object and intent of this act is to assist and aid the Government of the United States in keeping and maintaining the said park as a place of resort.

SEC. 17. That one-half of all the fines assessed against offenders under the provisions of this act shall be paid to the officer or other person who appears as the prosecuting witness or informer, and the residue shall be paid into the Territorial treasury, as is hereinbefore provided.

SEC. 18. That five hundred copies of this act be, and the same are hereby, ordered to be printed and furnished to the said justices of the peace within said precinct for distribution, and all expenses attending the printing, mailing, or sending by express of the same shall be paid out of the Territorial treasury to the charge of said fund, as hereinbefore provided.

SEC. 19. That all acts and parts of acts in conflict with the provisions of this act be, and the same are hereby, repealed, in so far as the same conflict with this act.

SEC. 20. This act shall take effect and be in force from and after its passage.

Approved March 6, 1884.

RULES AND REGULATIONS OF THE YELLOWSTONE NATIONAL PARK.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., May 4, 1881.

1. The cutting or spoliation of timber within the Park is strictly forbidden by law. Also the removing of mineral deposits, natural curiosities or wonders, or the displacement of the same from their natural condition.

2. Permission to use the necessary timber for purposes of fuel and such temporary buildings as may be required for shelter and like uses, and for the collection of such specimens of natural curiosities as can be removed without injury to the natural features or beauties of the grounds, must be obtained from the Superintendent; and must be subject at all times to his supervision and control.

3. Fires shall only be kindled when actually necessary, and shall be immediately extinguished when no longer required. Under no circumstances must they be left burning when the place where they have been kindled shall be vacated by the party requiring their use.

4. Hunting, trapping, and fishing, except for purposes of procuring food for visitors or actual residents, are prohibited by law; and no sales of game or fish taken inside the Park shall be made for purposes of profit within its boundaries or elsewhere.

5. No person will be permitted to reside permanently within the Park without permission from the Department of the Interior; and any person residing therein, except under lease, as provided in section 2475 of the Revised Statutes, shall vacate the premises within thirty days after being notified in writing so to do by the person in charge; notice to be served upon him in person or left at his place of residence.

6. The sale of intoxicating liquors is strictly prohibited.

7. All persons trespassing within the domain of said Park, or violating any of the foregoing rules, will be summarily removed therefrom by the Superintendent and his authorized employes, who are, by direction of the Secretary of the Interior, specially designated to carry into effect all necessary regulations for the protection and preservation of the Park, as required by the statute, which expressly provides that the same "shall be under the exclusive control of the Secretary of the Interior, whose duty it shall be to make and publish such rules and regulations as he shall deem necessary or proper," and who "generally shall be authorized to take all such measures as shall be necessary or proper to fully carry out the object and purposes of this act."

Resistance to the authority of the Superintendent, or repetition of any offense against the foregoing regulations, shall subject the outfits of such offenders and all prohibited articles to seizure, at the discretion of the Superintendent or his assistant in charge.

P. W. NORRIS,
Superintendent.

Approved.

S. J. KIRKWOOD,
Secretary.

DEPARTMENT OF THE INTERIOR,
Washington, January 15, 1883.

SIR: The regulations heretofore issued by the Secretary of the Interior in regard to killing game in the Yellowstone National Park are amended so as to prohibit absolutely the killing, wounding, or capturing, at anytime, of any buffalo, bison, moose, elk, black-tailed or white-tailed deer, mountain sheep, Rocky Mountain goat, antelope, beaver, otter, marten, fisher, grouse, prairie chicken, pheasant, fool-hen, partridge, quail, wild goose, duck, robin, meadow-lark, thrush, goldfinch, flicker, or yellow-hammer, blackbird, oriole, jay, snow-bird, or any of the small birds commonly known as singing birds. The regulations in regard to fishing in the waters of the Park are amended so as to prohibit the taking of fish by means of seines, nets, traps, or by the use of drugs, or any explosive substances or compounds, or in any other way than the hook and line.

All cutting of timber in the Park, except upon special permission from the Department of the Interior, is prohibited.

You will please see that all persons coming within the limits of the Park are notified, so far as possible, of these regulations, and that they observe the same.

You will report to this Department any infractions of the regulations.

Very respectfully,

H. M. TELLER,
Secretary.

The SUPERINTENDENT OF THE YELLOWSTONE PARK.

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