



CHICKASAW COUNCIL HOUSE, TISHOMINGO, AND MEMBERS OF THE SENATE AND HOUSE 1890.

MEMBERS OF THE SENATE

- 1. Wall Lewis.
- 2. Martin Newbery
- 3. Johnson Keel.
- 4. Willis Brown

- 5. Billy Goforth.
- 6. Charley Mule.
- 7. Billy Hawkins
- 8. Amos Colbert, interpreter.

- 9. Albert McKinney.
- 10. Robert Newberry.
- 11. Benj. Kemp, clerk
- 12. Hogan Keel.

MEMBERS OF THE HOUSE

- 13. Hogan Keel, interpreter.
- 14. Benj. Pipey, speaker.
- 15. _____
- 16. _____
- 17. Bub Kemp
- 18. Sam Tyunby.

- 19. John Keel.
- 20. Chilli Alexander.
- 21. Thompson Pickens.
- 22. George Colbert, clerk

- 23. Isom O. Kyaube.
- 24. Wall Alexander.
- 25. Dr. Falater.
- 26. Hogan Maytubiv.

those between the Indian citizens alone being left to the jurisdiction of the tribal or Chickasaw national courts. Considering the conditions under which these people live crime is rare in the Chickasaw Nation. Most of the cases brought to court are of a civil nature or trivially criminal; there are but few felonies. The noncitizens are usually law-abiding and generally industrious. The improvements on realty in the nation are necessarily of a transient nature, owing to the uncertainty of the land tenure. There is little expenditure for permanent improvements on the part of the citizens who hold their lands in common, and none by the noncitizens who can under the law make a rent contract for but one year. The conditions which delay the advancement of the country apply with greater force to the progress of the towns. There are no provisions for town sites under the Chickasaw law, and the occupants of town lots are merely tenants of the native landholder or claimant like their agricultural brethren. The buildings are, as a consequence, temporary, and public improvements and regulations inadequate. The towns have no government of any kind, consequently they are filthy from lack of sanitary regulations and disorderly for want of police protection. The future will bring an increase of the white population and make the question more serious. The more intelligent and progressive citizens and noncitizens are anxiously looking forward to the change which is certainly imminent. The allotment of land in severalty among the tribal citizens, the abolition of tribal relations, and the statehood of the Indian territory is the relief expected by some. The cost of living is small, the soil is fertile, and the climate genial. The Chickasaw farmers on leased lands are doing well, and the white inhabitants of the towns are generally well-to-do. The settlement of the country and growth of the towns have been rapid.

THE CENSUS.—The census of the Chickasaw Nation shows a total of 57,329. The nation was divided into 15 districts by highroads, rivers, and railroads. Panola county was divided into 2 districts and showed a total population of 2,879; Pickens county, or the state of Pickens, as it is called here, was divided into 8 districts and showed a population of 40,299; Pontotoc county was divided into 3 districts and showed a population of 9,135; Tishomingo county was divided into 2 districts and showed a population of 5,016. Much difficulty was had in getting good men for the work. Almost the entire list of 15 names first recommended by the governor was rejected, as they were officeholders under the Chickasaw government and could not serve on our work. Of the second list of 10 names a number were rejected as incompetent. The 19 enumerators who did the work were Indians and whites. In all cases men were chosen who were perfectly familiar with the districts in which they were to work. No dissatisfaction with the enumeration was heard anywhere. The work was thoroughly and conscientiously done. Most of the white men and some of the Indians were very rapid workers.

The Chickasaw legislature of 1890 authorized a census to be taken of the Chickasaw Nation. The work commenced about September 1, 1890, and was discontinued November 1, 1890. The census was not completed. The Chickasaw schedules contained 7 questions: first, names of heads of families; second, post office address; third, age; fourth, children, whether males or females; fifth, Chickasaws or Choctaws by marriage or blood; sixth, whether United States citizens under permit, intruder, United States negro, or Indian negro; seventh, total members of family. As some of the questions touched upon the white man's right in the nation they were not very fully answered. No statistics as to crops, live stock, or wealth were taken.

CONSTITUTION.—By the Chickasaw constitution no religious obligations are imposed. All denominations are protected. Free speech is guaranteed. No unreasonable search of person or house is permitted. Speedy trial is assured in criminal prosecutions, and persons are held responsible only on indictment or good information. All prisoners are bailable except those charged with murder. Remedy is provided for injury to lands, goods, person, or reputation. Excessive bail can not be exacted. No cruel or unusual punishments are inflicted. The right of trial by jury is inviolate. A person can not twice be put in jeopardy of life or limb for the same offense. The legislature has jurisdiction in the matter of bearing arms. There is no imprisonment for debt. Elections are viva voce. All male persons over 19 years of age, by birth or adoption members of the Chickasaw Nation, who have resided 6 months immediately preceding any election in the nation, and not otherwise disqualified, are deemed qualified electors.

LEGISLATIVE.—Members of the senate and house of representatives of the Chickasaw Nation are elected for 1 year. They receive \$4 per diem. Senators must be 30 years of age and representatives 20 years of age. The number of senators shall never exceed two-thirds of the number of representatives. Each county is entitled to 3 senators and 5 representatives. The house and senate each choose their presiding and other officers. A two-third vote of either house is necessary to expel a member. Members of the legislature are exempt from arrest going and returning, except for felony, breach of the peace, and treason. The business of the legislature is transacted with open doors. Without the consent of the other neither house can adjourn for more than 3 days. All revenue and appropriation bills originate in the house. Senators and representatives are prohibited from holding any other civil office. The house has sole power of impeachment, and all impeachments are tried by the senate. In case of impeachment the parties convicted are subject to trial and punishment according to law, to removal from office, and are disqualified from holding any office of honor, trust, or profit under the Chickasaw government.

EXECUTIVE.—The governor of the Chickasaw Nation is elected by the votes of the qualified electors and holds office for 2 years. The governor is not eligible for more than 4 years in any period of 6 years. He must be 30

years of age, a resident of the nation for 1 year next preceding his election, and a Chickasaw by birth or adoption. He can not hold any other office while governor. In case of death, removal, or resignation of the governor the president of the senate, and next the speaker of the house of representatives succeeds him. The offices of secretary, auditor, treasurer, and attorney general of the Chickasaw Nation are provided for. They are required to attend at the seat of government, Tishomingo, quarterly and during each session of the legislature. The governor has the authority to call out the militia whenever he may deem it necessary for the protection and welfare of the nation. The executive receives an annual salary of \$1,500.

JUDICIAL.—The judicial powers of the Chickasaw Nation as applied to citizens are vested in a supreme court and district and county courts. The supreme court consists of a chief justice and 2 associates, any 2 of whom shall form a quorum. The judges must be 30 years of age. Their term of office is 4 years. The judges of the county courts are elected by the people and have jurisdiction in all cases not exceeding \$100, and also act as probate judges. They hold office for 2 years. The district attorney, elected by the people, also acts as attorney general of the Chickasaw Nation.

POLITICS AND OFFICE HOLDING.—No citizen is allowed to hold more than one national office at the same time. Officers not paid from the national funds are exempt from this rule. There are two political parties among the Chickasaws, the National or Pull Back party and the Progressives. The white men have no vote and the last legislature disfranchised the "galvanized" or "married in" whites. The present is a Pull Back administration. The Pull Backs are in favor of leaving national affairs just as they are. The majority of the Pull Backs are office holders. The Progressive party favors the division of the land in severalty, statehood, and opening up the country to whites and others. The full-bloods are a very small minority among the Pull Backs, and as a rule hold but a few acres each.

CRIMES AND PUNISHMENT.—The United States statutes and those of Arkansas are in force in the Chickasaw Nation for the government of the whites, noncitizens, and such Indians as are naturalized. The Chickasaw law provides that treason against the Chickasaw Nation is punishable by death. Treason shall consist of levying war against the nation, adhering to its enemies and giving them aid and comfort. Conviction requires the testimony of two witnesses to the overt act or confession in open court. Murder is punished by hanging. The government is authorized to offer a reward not exceeding \$500 for any person charged with or convicted of murder or other capital crimes. A fine of from \$150 to \$1,500 is imposed for maiming or wounding. For introducing spirituous liquors into the nation, the offender is liable to a fine of \$10 for the first offense and \$40 for each succeeding offense. Wills may be written or verbal and must be witnessed by two disinterested persons over the age of 16 years and recorded in the office of the county clerk of the county in which the individual resided within 2 months after the decease of the person making the will. To give a mortgage or deed of trust upon any personal property, and then to sell or otherwise dispose of the same or remove the same from the Chickasaw Nation, is considered grand larceny. Grand larceny is punishable by 39 lashes on the bare back or imprisonment for 1 year and restoration to the owner of the goods, chattels, money, or other articles of value stolen. Petty larceny under the value of \$20 is punishable by infliction of 39 lashes or restitution to the owner of the goods, chattels, money, or other articles of value stolen. A conviction of arson imposes a full indemnity for damages done to the party injured and 39 lashes on the back. Gambling is punishable by a fine of from \$100 to \$1,000 or imprisonment in the national jail from 10 to 60 days. For threatening the life of another, a person is subject to a fine of from \$50 to \$300. Horse stealing is punishable by a fine of not more than \$200, 39 lashes on the bare back, and imprisonment not exceeding 1 year. For the third offense the punishment is death by hanging. For the pulling or leaving down a fence, the offender is liable for the damage done to the owner of the farm, or 60 days' confinement in the national jail. A fine of \$5 is imposed for ball playing or horse racing on Sunday. Any person who shall cut down any pecan or hickory tree or even a limb for the purpose of getting the nuts is liable to a fine of from \$25 to \$50. White men residing in the nation summoned to attend the Indian court are subject to a fine of from \$5 to \$50 for refusal or removal from the limits of the Chickasaw Nation. Carrying arms is prohibited, except to sheriffs, constables, and others summoned by them, under a penalty of from \$1 to \$25 for each offense. Bribery is punishable by imprisonment not exceeding 6 months in the national jail. Noncitizens not lawfully residing within the limits of the Chickasaw Nation, hunting wild game, trapping, or fishing, are dealt with as intruders and are reported to the proper authorities of the United States. Forgery is punishable by imprisonment in the national jail for not less than 1 month nor exceeding 2 years, and a fine of not less than \$25. No person, citizen, noncitizen, or freedman, can carry any pocket pistol or revolver of any kind within the limits of the Chickasaw Nation, under penalty of a fine of from \$25 to \$100. Whenever the punishment is whipping the same is inflicted by either the sheriffs or constables by means of a good hickory switch.

MARRIAGE AND DIVORCE.—Noncitizens must reside in the Chickasaw Nation for a period of 2 years before they can procure a license to marry a citizen of the nation; must be of good moral character and industrious habits; must be recommended by at least 5 good and responsible citizens of the nation and of the county wherein they reside; pay a license fee of \$50, and, finally, all must be approved by the county judge. Such marriage confers the right to citizenship and the right to select and improve lands. In case a citizen of the United States,

having married a member of the Chickasaw Nation, shall voluntarily abandon or separate from such member of the Chickasaw Nation, such citizen of the United States shall forfeit all right acquired by such marriage in the Chickasaw Nation and be liable to removal as an intruder from the limits thereof, and it has recently been decided that when a citizen of the United States marries a citizen of the Chickasaw Nation within the limits of a state or territory other than the Chickasaw or the Choctaw Nation, and according to the marriage forms and ceremonies of such state or territory, no citizen rights are acquired by such marriage.

Polygamy and concubinage are prohibited. Marriages must be solemnized by a judge or other person lawfully authorized to perform the marriage ceremony. Persons found guilty of polygamy are compelled to remain apart until the disability is removed, pay the cost of suit, be fined \$50, and in case of inability to pay the fine be confined for from 1 to 6 months in jail. By the act of October 10, 1876, all persons convicted of crimes where fines are the penalty and are not able to pay the same are subject to 3 months' imprisonment in the national jail, with or without hard labor, at the discretion of the court, but the act shall not be construed to interfere with the terms of imprisonment provided for violation of other laws. Persons guilty of concubinage or adultery are compelled to separate forever and are subject to a fine of \$50.

PERMITS.—It is stipulated in the thirty-ninth article of the treaty of 1866, between the Choctaw and Chickasaw tribes of Indians, that no person shall expose for sale in the Chickasaw Nation any goods or other article of merchandise without obtaining a permit from the legislature thereof. Trading without obtaining a permit incurs the penalty of having all goods and merchandise confiscated. A tax of 1 per cent is charged by the nation on all goods, merchandise, or other articles for sale or barter. No trader's permit can be granted for a longer period than 3 years. Citizens are required to have permits, but are exempt from taxation. Noncitizens are required to pay \$5 per year for residing in the Chickasaw Nation, and no permits are granted for a longer period than 1 year. Noncitizens wishing to remain in the Chickasaw Nation for a shorter time than 6 months can do so by paying the permit collector 50 cents a month for every month or part of a month. Permit collectors are elected in each county of the Chickasaw Nation for a period of 2 years. They are required to give bond in the sum of \$500 to the governor, and for their services they are paid 15 per cent of all the money they may collect. Deputy permit collectors may be appointed by the permit collectors, who are to be paid by the permit collectors out of the 15 per cent they receive for their services. An inspector of permits for each county is appointed by the government. The inspector takes up all permits granted in his county and gives his receipt for the same. Inspectors are entitled to 10 per cent out of the permit money.

Persons living in the nation under permit shall not be allowed to bring in or hold more than 5 milch cows, nor keep hogs outside of inclosures, but are allowed all the work horses, mules, and cattle necessary for farm work.

COTTON.—Cotton is the staple of the Chickasaw Nation. For over a quarter of a century the Chickasaws had cultivated small cotton patches, demonstrating the value of their lands for the culture of that staple. Before the war their slaves toiled in the cotton fields and raised cotton, a bale and more to the acre, and of excellent quality. After the completion of the railroad through the nation and the influx of white settlers, the production of cotton enormously increased. The nation now produces about 40,000 bales of cotton annually. The town of Ardmore marketed 835 bales during the season of 1887-1888. During the season of 1888-1889 3,500 bales were marketed. During the season of 1889-1890 Ardmore handled 17,000 bales. The smaller towns handle from 500 to 5,000 bales annually. Cotton is hauled to Ardmore from 100 miles distant. It is the market for a scope of territory extending to the regions around Fort Sill on the west to the Washita and beyond on the east and north and to the Red river and across the Texas line on the south. The Chickasaw Nation is largely settled by Texans, and southerners predominate, consequently cotton is money here, as most of the farmers raise a few bales for ready cash. The cotton seed is used for fattening fowls and stock.

CORN.—Next to cotton, corn is the leading product. The Chickasaw Nation is a productive corn country. Its fertile valleys have for years yielded astonishing crops. In 1866, the year before the great immigration from Texas, one man raised on his Washita valley farm 100,000 bushels of corn. That year corn sold as low as 15 cents a bushel. As a result of overproduction of corn and the increased attention to the cotton crop, the production of corn has decreased. Owing to the drought of 1890 and the increased immigration, corn was very high in the fall, bringing 75 cents a bushel of 72 pounds in the shock and on the cob. The Washita valley produces as high as 80 bushels of corn to the acre. Fifty bushels to the acre is a fair yield.

OTHER CROPS.—But little wheat is raised. Hardly any rye is grown, and very few oats. There are few orchards in the Chickasaw Nation, apples and cider being brought from the adjoining states and commanding higher prices than the home product. Melons are extensively cultivated, and do extremely well; watermelons weighing as high as 70 pounds were in the market in 1890. Two crops of potatoes, cabbages, tomatoes, and sweet potatoes are raised annually. Irish potatoes are scarce during the winter. The spring potato raised here will not keep during the winter, and the fall crop, which produces small potatoes, is depended on for a winter supply. The castor-oil plant is quite extensively cultivated, several plantations 160 acres in extent being devoted to it in 1890. The beans were worth \$2 a bushel in Dallas, Texas, where they are pressed.

STOCK.—In the Chickasaw Nation the farm horses will average \$40 in value, but the pony horses, as they are called here, are in the majority; \$15 to \$30 is the prevailing price for the pony horse. As a result, the saddle used by the horseman is worth more than the animal itself. An attempt has been made within the past few years to improve the quality of the native stock by the introduction of the Percheron draft horse for breeding purposes. The farmers claim that the cross with native mares does not turn out well. The native rawboned horse and pony will thrive on the grass here, exposed to all weather, while the half thoroughbred loses flesh and drops off with the best care. The mud roads here are against the draft horse. Two small native horses will haul 5 bales of cotton, weighing about 2,500 pounds, 40 miles a day. There are a number of inferior mules in the nation. Very few sheep are raised and no mutton is in the market. The northeastern part of the Chickasaw Nation, about Stonewall, is a splendid sheep country. There are many Angora goats raised, principally for their flesh.

CATTLE.—No citizen or person under permit is allowed to hold for pasturage in this nation any stock of any kind in his name or otherwise belonging to the noncitizen, under penalty of from \$100 to \$500. The wire fences and increased population have contributed to restrict the ranges. Steer cattle can only be introduced into the nation in the months of November and December. All stock excepting goats must be branded and ear marked. Neglecting to have brands or marks recorded in the office of the clerk in the county in which the owner resides is punishable by a fine of from \$5 to \$10. Stock driven through the Chickasaw Nation at a less rate than a given number of miles provided by law in any one day are liable to a pasturage duty of \$1 per head. Any person or persons who shall drive, or cause to be driven, any stock off their range to the extent of 2 miles shall be fined not less than \$10 nor exceeding \$50. The cattle here are about the same as the horses in quality. Very few good milch cows are to be found. With a country overgrown with the finest grass and everything favorable for the dairy business, nothing of the kind is known here. Three or 4 quarts a day is considered a good yield for a milch cow. Very little good butter can be found at any time, and no cheese is manufactured in the nation. All efforts to remove stock unlawfully grazing and ranging in the Chickasaw Nation and collect penalties for their intrusion have been attended with an outlay at least as large as the collections therefrom.

MINING.—There is a coal mine near Ardmore that has been worked about 2 years. It is claimed that the supply of coal is abundant, but at the present time I am reliably informed that but 1 car load has been shipped. The town of Ardmore last winter derived its supply of coal from this mine. There is coal near Dougherty of good quality, and also near Colbert station, in Panola county, but the total output of coal from the Chickasaw Nation amounts to very little. There are some oil springs near the nation, but they have not so far been successfully worked. Asphaltum is found in Pickens county, west of Healdton. Prospectors state that the Arbuckle mountains abound in the precious minerals. Gold, they state, is extremely plentiful, and silver is hardly worth looking at, not to mention the base metals. But they do not bring in much gold or silver. The last Chickasaw legislature chartered a mining company, and granted it the exclusive privilege of mining and prospecting a territory 25 miles square. There is considerable mica in the country, but not in commercial sizes. Iron, copper, and lead are found but so far no mines have been developed.

WHISKY AND SPIRITUOUS LIQUORS.—Any citizen introducing whisky or other spirituous liquors into the Chickasaw Nation is liable to a fine of \$10 for the first offense and \$40 for the second and succeeding offenses. Whisky peddlers abound everywhere. Noncitizens are the introducers, as a rule. The commonest of poor whisky readily sells for \$2 a quart. The adjoining states have a large sale of whisky in the Chickasaw Nation. The town of Gainesville, Texas, ships \$50,000 worth of liquor into the nation every year. Drummers from St. Louis and Kansas city travel through the nation soliciting trade and taking orders for whisky.

Ardmore, the largest town in the Chickasaw Nation and the metropolis of The Five Civilized Tribes, is but 3 years old (1890). It has a national bank, 9 hotels, between 80 and 90 business houses, and 2 newspapers. A branch of the United States court is also located here. Tishomingo, the capital of the Chickasaw Nation is an old fashioned Indian town located on Pennington creek, in the eastern part of the nation. It is the center of the alleged gold fields, and a great many prospectors make Tishomingo their headquarters.

LAND IN SEVERALTY.—The majority of the Chickasaws are in favor of the allotment of their land. The industry of the white settlers has made this an agricultural nation, and the farms of any size are cultivated by them. The greatest objection to the allotment at the present time is that the renters upon the land have but little means, have put all they have into the crops, which were a partial failure in 1890, and if the land were divided and sold at present, they would be too poor to purchase and would lose all. The enfranchised white men, who as a rule take up large quantities of land, are in favor of allotment. The full-bloods who oppose allotment do so through motives of uncertainty as to what the future will bring forth. They are content to let well enough alone. The scheming Indians, who have been large holders of land, work upon the fears of the full-bloods and predict everything dreadful and awful to follow allotment. Every time the question of division of the land comes up the large landholders cry out, "Do you wish to put the poor Indian at the mercy of the smart white man"? At present it is the poor Indian who is at the mercy of the sharp Indian, and it is the sharp Indian who dreads the sharp white man. The younger and well educated element among the Chickasaws almost all favor allotment. With allotment will come all necessary changes in the present methods of this people.

THE CHOCTAW NATION.

BY JOHN W. LANE, SPECIAL AGENT.

The total number of Choctaws, as shown by the report of the Commissioner of Indian Affairs for 1889, is in round numbers 18,000, including Choctaw Indians, adopted whites, and negroes.

The United States census, as just taken, foots up a total population, including all classes, of 43,808 souls. Of this number 10,017 are Choctaws and 1,040 Indians of various other tribes scattered through the Choctaw country. There are 4,406 of negro descent living in the Choctaw country.

There are also living in the limits of the Choctaw Nation 28,345 whites. Of this number 332 are squaw men, or citizens adopted by the Choctaw council or government.

The census of the Choctaw Nation, taken by the officers of the nation under authority of the council in 1885, as shown by properly attested census returns in the council house, shows the total population of the nation to be 13,281 citizens. These were divided by counties into Indian, white, and negro, as follows:

CHOCTAW CENSUS, 1885.

COUNTIES.	Total.	Indians.	Whites.	Negroes.
Total	13,281	12,316	427	538
Blue	1,743	1,047	90	3
Boktokio	325	327	1	
Atoka	1,247	1,160	70	17
Cedar or Jackson	555	555		
Eagle	744	742	2	
Gaines	702	687	11	4
Jacks Forks	704	697	6	1
Klamitha	1,250	1,188	55	7
Nashoba	797	792		5
Red River	805	804	4	
Scullyville	764	726	38	
Sugar Loaf	764	738	26	
Sun Bois	891	856	35	
Toboksy	922	838	83	1
Towson	476	470	6	
Wade	589	589		

The Choctaw census is supposed to show only the national citizens. The difference between the Choctaw census of 1885 and the federal census of 1890 is due to an unknown extent to such whites and negroes resident in the nation in 1885 as were not counted in the Choctaw census. No comparison between the two censuses is practicable. A similar statement would apply to any comparison one might attempt between the number reported in 1889 by the Indian office and the number given in the federal census of 1890.

The negroes have increased by a very large per cent. Some of the members of the council inform me that the Choctaw enumeration is very imperfect, especially as it relates to the negro. I have noted the rolls as I found them. It will be seen that the pure Indian blood is fast running out, and after a few decades none will be left to tell the story of the white man's innovations.

NONCITIZEN POPULATION.—A large number of people are here by permission of the Choctaw authorities. Each Indian or white citizen owning lauded improvements and contracting with noncitizens to labor for him or till his soil must become responsible to the government and see that a permit is secured for each male laborer of legal age, and for each head of the family who may manage or cultivate his farm or any part of the same. Said permit is for the term of 1 year. To live here and cultivate land he is required to pay for the permit \$5. If his occupation is that of a common laborer he must pay \$5; if a mechanic, \$10; if a professional man, \$25; if a clerk, \$10; to keep a hotel or boarding house, \$25; if he obtains a trader's license he pays 5 per cent on his invoices per annum. The fund derived from these sources goes into the national treasury to be used in defraying the current expenses of the government. No taxes are assessed.

GOVERNMENT.—The organization of the Choctaw Nation is about the same as that of the Cherokees and Chickasaws, namely, executive, legislative, and judicial.

The laws are passed by their national council, but the bills are often drawn by white men, and much of the public money finds its way into their pockets, and the poor Indian realizes but a tithe of what is justly his.

They do not show much economy in the management of their national finances.

PUBLIC BUILDINGS AND RECORDS.—The Choctaw Indians are very careless of their public records. Public records relating to the schools at the office of the school superintendent show only the sum of money appropriated and paid out for educational purposes. But few records are kept in the office of the national secretary and these

are in a bad state of preservation. The books and papers in the library cases are eaten by some insect and many of them nearly destroyed. From these indications I think the records are rarely ever consulted or the books read. The same is true of the court records, but few are kept for future reference.

The court houses are usually located in out of the way places and are mere shanties in architecture. The Choctaws manifest no desire to build public buildings after the modern style. The buildings stand closed at all times except when the court or the council is in session. The little public business attended to is usually transacted by the various officers at their homes.

ROADS.—The Choctaws pay little attention to the public roads. Indians never devote any labor to the highways. They use a road as long as it is practicable to travel over it, after this the portion in bad repair is abandoned and a new route is selected. Hence the roads are in a very bad condition.

BRIDGES.—Many of the streams have very bad and dangerous fords. There are no public bridges over these creeks and rivers, so in the rainy season travel is obstructed much of the time. Some of the streams on the roads of greatest travel have bridges built by private parties, and high rates of toll are charged. These bridges are yielding a large revenue to the investors. The Choctaw citizens pass over these bridges free, and legislation for free bridges would not be in the interest of the owners of the toll bridges.

STREETS.—The streets and alleys in the towns are in bad condition in many instances. As there are no municipal governments in the Choctaw Nation the streets and walks of towns have no labor bestowed on them, only as directed by private interest and capital.

RULE OF OCCUPATION OF LAND.—As the land differs greatly in quality, in a division by value all would not receive the same number of acres. The rule of occupation at present practiced is for each head of the family or any Indian of legal age (18 years) desiring to have a house or make a farm to select any site or lands upon the public domain for such house or farm as may suit his fancy, provided any citizen has not made the selection before him and indicated such fact by making some visible improvements; or, secondly, that the said lands selected lie outside a distance of 440 yards from any inclosure occupied and used by any citizen of the Choctaw Nation. If the land is desired for a pasture he may fence in 1 field 1 mile square without regard to the points of the compass, and he may hold and own for use as many such pastures as he may have ability to inclose with legal fences. But neither he nor any other person is at liberty to erect a fence nearer than 440 yards from the first named inclosure. These pastures may be used by the owner or rented for the owner's benefit.

If lands are desired for cultivation the selection is made as before stated, but the size of the farm is only regulated by the desire of the owner or his ability to fence and prepare for cultivation. It may embrace 1 acre or many thousands of acres, and the Choctaw citizen is not limited as to the number of his farms so long as there is land in the tribal public domain to meet the requirements of all, and the present supply exceeds the demand.

The practice with many squaw men and half-breeds is to have opened for cultivation large tracts of land, and cause to be erected small cabins or box houses on each 40 or more acres of the said lands, and then rent the lands to white noncitizens and negroes for a term of 1 year, as no rental contract can include a longer time.

The occupation right to these farms and pastures may be transferred from one citizen to another by bill of sale or verbal contract in the presence of witnesses. They simply transfer the ownership of the improvements, and possession of the land secures the owner under the tribal laws. Some of the squaw men and Indians of mixed blood have large tracts in cultivation, and receive large returns annually in rents.

Some parties, having the rights of citizens, rent from the Indians large tracts of land and then sublet these lands to white settlers and realize large profits in the transaction.

KINDS AND VALUE OF CHOCTAW LANDS.—I have made a careful study of the lands in the Choctaw country to ascertain the per cent of the lands that are suitable for agricultural purposes, also for grazing, timber, and mining purposes. I have also made diligent inquiry of men of close observation and good judgment, and well acquainted with all sections of the Choctaw Nation, and the conclusion reached is that about 20 per cent of the entire country can be profitably devoted to agriculture, while 70 per cent may be regarded as suitable for grazing purposes.

The counties bordering on Red river on the south and the Canadian on the north are best suited to agriculture; all creek bottoms or valleys are rich in fertile soils, while the mountains and hills are composed of soils of less productive quality. Most of the uplands are covered with nutritious grass, and cattle, horses, and swine live on the range the entire year. Each Indian, negro, and white tribal citizen is allowed by tribal law to hold or own as many cattle and other stock as he may be able to put upon the range or in his pasture, but the noncitizen can not herd upon the public domain for any one or own more than 10 head of cows, and can only hold the increase of these until they are 1 year old. This is the established rule, although a section of the Choctaw law says "that a noncitizen is not permitted to raise stock in the limits of the Choctaw country". This country is well adapted to the raising of swine.

In 1890 the drought was so severe that the corn crop was almost an entire failure, yet the hogs were well fattened for slaughter, having procured their food in the woods. With many Indian families the only revenue is



E. H. CARNES & FAMILY
(CHOCTAWS) OF STRAIGHTOWN.



GEN'L PLEASANT PORTER (CREW).



CHEROKEE GIRLS IN A GROVE NEAR TALEQUAH.

from the swine herd, furs, pelts, and snake root. The Indians take otter, beaver, mink, muskrat, raccoon, opossum, fox, skunk, and deer, all of which abound in this country, and use several of them for food and sell the hides. The squaws dig snake root, which finds a ready sale here, and in this way they manage to eke out an existence.

TIMBER AND DEALERS.—The eastern portion of this nation is very rough and mountainous, and only small tracts can be found suitable for cultivation. These mountainous ranges are covered with heavy pine forests. The forests are yielding to the woodman's axe. Saw mills are in many localities and millions of feet of pine and walnut lumber are sawed and shipped annually. Good oak timber is also plentiful in the Choctaw Nation, and many ties are cut and exported.

Squaw men and others, principally Indians with a large per cent of Caucasian blood, hire men to convert the standing timber into logs, boards, and ties, which are sold to the railroad company and shippers, as none but citizens are allowed to control the cutting of timber. The contractors are presumed to report to the national agent the amount so used and pay to the agent for the government a royalty of so much per cent. This, together with the royalty from the mines, for the most part supplies the funds to carry on the national government. The squaw men and lumber traders reap large profits from the business and endeavor to influence legislation, as is patent to any close observer who visits the Choctaw council in session.

FARM PRODUCTS.—The soils here are capable of a high state of cultivation, but great care is essential, as the soil washes very easily upon the slopes. Cotton and corn are the staple articles grown. Oats and wheat and rye are raised in small quantities, and but little attention has been paid to these cereals. The tame grasses have not been extensively grown and can not as yet be pronounced a success. Peaches and the small fruits do well here, and fair crops of apples are reported, but the fruit is only moderate in quality and is a poor keeper.

Vegetables are grown abundantly when the proper efforts are put forth, and are of good quality, but they decay soon after maturity, unless the sweet potato may be an exception. The fruit and vegetables grown in the north and west and shipped hither remain in good condition much longer than those grown here.

CLIMATE.—The climate is mild and salubrious, about as found elsewhere in the same latitude and altitude. If better precautions were taken for the protection of the families the health of this country would compare favorably with that of any of the western or southern portions of our domain.

The rainfall in the autumn, winter, and spring, is usually abundant and sometimes greatly in excess of actual requirements, but in midsummer the dry weather sets in and frequently the crops are seriously injured.

MINERALS.—The counties of Atoka, Toboksy, Gaines, and Skullyville may be styled the coal producing counties of the Choctaw Nation, notwithstanding that coal can be profitably mined in other counties.

In the counties named are large mining interests. Many men are constantly employed and many hundreds of carloads are daily shipped from these several mines. Coal of excellent quality is produced.

I have been shown a very fair sample of cannel coal taken out in Atoka county near Stringtown. This find has not been largely developed, but those possessing the mine say there is the indication of an abundant quantity.

Iron ore is said to be abundant in mountains in several counties; silver and tin ore are also reported to be found, but no definite prospect or search has been made.

Good building stone is abundant in all parts of the Choctaw country.

HOMES AND HABITS.—The Indian families, as a rule, are small. Their habits of life, modes of living, and the food consumed do not tend to large increase in population, but quite the opposite. Only a small number of very old people are found among the Indians, showing that a large per cent do not attain to old age, and as the number is shown to be reduced, the death rate must be greater than the birth rate.

The houses in which the Indians live are for the most part made of logs or of boards singly set up without plastering or sheeting, and are very open; hence the inmates are not properly protected from the severities of the ever changing climate. During my stay here there has been much sickness among the people.

I find by visiting the homes of the Choctaws that many of them are without the common comforts of life. Their food consists chiefly of corn, meat, and coffee.

Many of them are too indolent or improvident to supply themselves with vegetables. A large per cent use tobacco. A box or two, a bench, and sometimes a rude table are all the articles of furniture in many full-blood homes.

A few blankets will be seen piled in one corner of the room, from which the supply of bedding for the family is taken when retiring for the night's rest. The family sleep upon the floor.

The entire life is after the fashion of that of a camper. The half-breeds put on more of the modern style of housekeeping, and in proportion as the white blood and education predominate the people conform to the styles of civilized life. It is a lamentable fact that a large per cent of the whites crowding into this country and mixing with the Indians have no better habits of life than the Indians; hence the families are not elevated by such association, and whatever of the bad may be associated with the white man or woman is transmitted to the Indian. The higher or refined white men or women rarely marry full-blood Indians. The families of mixed blood are,

as a rule, better supplied with home comforts, and a greater variety of vegetables is consumed. The full-blood Choctaw is content to live just as his ancestors lived before him. He does not seem to plan for future want. He lives for the present alone, and hence prepares not for the morrow.

In the language of a Choctaw residing in Sugar Loaf county, educated in the states, "the full-blood Indian seems to have no future, intellectually, financially, or morally. He has no plans for development. He gives no thoughts to such subjects, only as the white blood is made to course his veins. He cares but little for the education of his children, and says that education makes rascals, judging by the tricks he sees performed by the white men, who are here to take advantage of the unsophisticated Indian". My visits to the full-blood homes convince me that the pure blood Indian has made but little advancement.

There are but few indications of culture or of the fine arts in their homes, churches, or school buildings.

EMPLOYMENTS.—It is notorious that the Indian man will not work. Most of the labor performed is by the female members of the family, while the boys and men spend much of the time hunting and fishing. Many of the Indians derive an income from the proceeds of lands improved and held by them.

As to the distinctive employment of the Choctaw Indian, he has none. I have not seen an Indian (full-blood) that is a mechanic, tradesman, or laborer. A few full-blood Choctaws are lawyers, preachers, or doctors, and a small number are school teachers, but the greater per cent have no visible remunerative employment. Their living is provided under environments already detailed.

MENTAL CONDITIONS.—The Indian seems to possess a fair degree of intelligence or natural good sense, but his mind is very sluggish. He does not grasp an idea quickly. Seemingly he does not desire to take on new thoughts or inventions, but is ever reserved.

SCHOOLS.—The Choctaws have neighborhood schools, national schools and academies, and orphan institutions where the homeless orphan children are cared for and educated, and the Choctaw government is annually paying the expenses of several young men and women in eastern colleges. They are not a reading people. Books are found in but few homes. Few full-blood Indians live in towns. They usually select an out of the way place upon some stream or spring branch for their home site, and in selecting sites for schools and public buildings they pursue the same custom.

In the erection of neighborhood school buildings the simplest styles of architecture are followed. Most of them are simply rude cabins or box houses, and everything connected with the schools is as primitive as the buildings.

In the academies and mission schools there is a much better state of affairs. The superintendent and teachers of Armstrong Academy and Wheelock Seminary and the Baptist and Presbyterian schools in Atoka are worthy of especial mention. I am credibly informed that the Bennington Seminary and the schools of McAlester are doing equally good work. Some of these schools are for others as well as Indians. In the mention of these schools of high grade located in the Choctaw Nation I would not reflect on those not mentioned, but I only name those where information has been furnished or a personal visitation has been made. These schools are quartered in better buildings, have better furnished school rooms and more competent teachers than the public schools.

It is noticeable that the white children and those of mixed blood stand at the head of the classes.

While the Choctaw Nation is doing much to educate the Indian and freedman, little effort is made for the poor white children, and their parents are manifesting no interest in their education. The census rolls indicate that few white children attend school outside of the towns and villages.

HEALTH.—The Choctaw Indians, as a rule, enjoy excellent health. The women seem to be better developed in bone and muscle than the men. In the men the bone is light and the muscles are soft and flabby.

The men are not capable of as much labor and burden as the whites or blacks found here, but there is a cause for this physical condition. As has been repeatedly stated the Indian man does not develop his physical frame or harden his muscles by proper exercise and labor. The Indian women are stouter than the men. They perform at least the principal part of the manual labor performed by the Indian race. As the number of Choctaws is diminishing instead of increasing, there must be some physical cause leading to this result.

The family and individual expenditures are certainly very small, as the living is very plain and the supplies purchased are very few. A careful inquiry to obtain information on this line reveals that most Choctaw families live within their means and are not in debt, while but few, comparatively, have a surplus at the end of the year. If the income is small they live upon it. If it is large it is mostly consumed. The Choctaw lives for the present, and this is true as it relates to the husbanding of his private means.

PROGRESS.—The appearance and dress of the Choctaws are reasonably fair. As a rule the Indians are better clothed than the white families from Arkansas and Texas now living in the nation.

The Indian men dress in better style than the women. The men purchase ready-made clothing, while the women manufacture theirs from gingham and calico, all in very plain style.

Few women are seen wearing hats or bonnets; they are usually bareheaded or have a handkerchief of gaudy colors tied about the head. It is very common to see them in town, on the clear warm days of summer, bareheaded.

The lauded improvements and buildings show but slight indication of progress. Perhaps I can not do better than copy an extract from a letter written by an educated Choctaw in answer to some inquiries propounded by myself:

My native home and the early part of my life having been in this country and among this people, under any other circumstances, I would not say so plainly what I must now say about the Indians; but I feel it my duty to write the truth, and whatever I may tell you I leave to your judgment to decide upon its merits.

During this past week a fact has begun to disclose itself which I fear will not be hidden from a keen observer, that the full-blood Indian is almost on a standstill. His progress in civilization is slow. He is too careless. Nothing in art, literature, or science has any attraction for him. No ambition ever arouses him to honorable achievements.

Consequently the man is a slave to the animal part of his nature.

In another letter the same writer says:

I notice this week many families where men of the full-blood had married white women as wives, and I am inclined to think they might have benefited themselves very much if the women had possessed morals and intelligence, but they have been imposed upon by the most degraded types, and none but a race of desperate half-breeds is the result.

The writer goes on to say:

The Indians are kept down so low on account of the very meanest people coming here from the adjoining states and mingling with them. Some, it is true, are very nice people, honest and industrious, just such persons as are needed to assist to elevate the Indian, but the majority that come in contact with the Indian, being ignorant and indolent, pull them down and cause them to give way to their baser passions. I will say no more at this time, as it irritates me every time I think of it.

The statements as made by this writer have been in substance repeated over and over by both whites and Indians with whom I have conversed during my stay in this nation.

The following details were gathered through one of the enumerators:

The twin towns of McAllister and Krebs, which cover an area of about 5 miles by 1 mile, or 5 square miles, form a coal mining community with a mixed population.

There are 7 large mercantile establishments carrying large stocks of general merchandise, with about 22 minor establishments of like nature, 3 large livery stables, 4 large hotels, 11 restaurants, 1 weekly newspaper, 4 butcheries, 1 large flouring mill and 1 gristmill, 2 Baptist churches, 2 Methodist, 1 Catholic, 2 Presbyterian, and 1 Union church, and 6 flourishing schools. The town of South McAllister, with an area of about 400 acres, a railroad town, is the headquarters of the Choctaw Coal and Railway Company, with round house and general offices, has 3 large hotels, 3 large mercantile houses, 4 small ones, 1 planing mill and appurtenances, 1 good church and schoolhouse, and the branch federal court. The town of Alderson, a mining town, has 2 hotels and 1 large store, with a thrifty, busy people. The town of No. 12 has 1 hotel, the mines just opened. The town of South Canadian is in a farming country on the Canadian river, with 2 good schools, 1 good hotel, 3 cotton gins, and 5 large general stores.

Savanna is a mining town with 1 hotel. Over this region the people are generally in a prosperous condition, contented, except the dissatisfaction regarding the Choctaw Coal and Railway Company and the federal courts. The chief industries in this country are coal mining, cotton and corn farming, and stock raising. There are many herds of from 200 to 2,000 cattle, with many farms with 100 to 500 acres in cultivation, clear of debt, and if we can possibly keep the laws of the United States from extending over us we will never be cursed with the mortgage of grasping capitalists. We are capable of self government and only ask to be left alone, and will work out the problem of civilization by education. There is a belt of coal of fine quality, about 6 miles wide, running across the country for about 40 miles from east to west.

The locality described is the coal field of the nation and but few Indians are living there, and most of the property is owned and held by squaw men and others with but little Indian blood in their veins.

As seen by your special agent in the country lying out from the towns and distant from railroad stations, there are but few Indians and a good many noncitizens, but the noncitizens are as a general thing in very bad condition. They have each a few head of hogs and a gun to hunt with; they live principally on bread and milk, and sometimes they kill game; they do not seem to want anything else. Their children are barefooted and very nearly naked. There are some pretty tough cases hauling lumber for a living.

RELIGION.—The Baptists, Presbyterians, and Methodists each have mission churches and schools in the Choctaw country. Services are conducted in the English and Choctaw tongues. The negroes have both Methodist and Baptist churches.

MORALS.—The morals of the Choctaw Indians and negroes will compare favorably with those of any people of their intelligence. Many of the whites in the mining districts and lumber camps and the farmers scattered through here have but little regard for the moral law, and show but little refinement. A large per cent of the whites in the Choctaw country may be regarded as illiterate, roving, ragged, and profligate. They are content to live in wagons, tents, huts, and cabins, and are possessed of but few comforts, and seem totally indifferent to the education of their children. Hardly one-fifth of the white children of suitable age were in attendance at school during the past year.

The United States government should prohibit the settlement of these families in this nation or arrange a plan for the compulsory attendance of the children in school some part of the year.

The negroes seem to be doing as well as those of their race living in the adjoining states. The negro children are provided with school privileges equal to the Indian children in the neighborhood schools, and they are taking advantage of their opportunities.

THE CREEK OR MUSCOGEE NATION.

BY WILLIAM H. WARD, SPECIAL AGENT.

The country owned and occupied by the Creek or Muscogee Nation of Indians, and confirmed to them by United States patent, is rich in natural resources for farming, herding, mining, and timber. There are no arid lands in the Creek Nation. The Cimarron river crosses the northeast corner and the Verdigris and Arkansas rivers traverse the northeast corner. Both the Deep Fork and the North Fork of the Canadian river flow eastwardly across the nation and empty into the Canadian river proper east of Eufaula, while the South Canadian river forms the southern boundary of the nation. These are all considerable streams with broad valleys, and with their many tributaries they afford an abundant water supply for the nation. Prior to the advent of the Missouri, Kansas and Texas railway the rivers were used as means of transportation. Of the 3,040,495 acres comprising the lands of the Creek Nation about 70 per cent is tillable, the balance comprising hills generally of lime or sandstone formation covered with timber. Deep belts of timber also grow along the streams, consisting of hickory, ash, pecan, oak, maple, walnut, elm, cottonwood, sycamore, and other varieties. The prairies are covered with nutritious grasses, affording excellent range for stock. Of the many thousands of acres of good farming lands but a portion is utilized. Rich deposits of coal and iron are known to exist and specimens of lead ore have been found in different localities, but mining for minerals other than coal is prohibited. The climate is salubrious. The soil is generally of a rich sand loam susceptible of high cultivation, and it responds readily to the efforts of the husbandman.

Under the most favorable circumstances the sparsely settled condition of the country would have rendered the work of enumeration necessarily slow, but no sooner had the enumerators entered upon their work than in some localities the utmost indifference, and at times positive opposition was encountered from the Indians, growing out of political dissensions, jealousies, and suspicions that the rights, tribal relations, and so-called national sovereignty were in some way to be compromised. At a public meeting held at Eufaula courthouse early in August speakers advised the people to refuse to answer interrogatories or to furnish information to enumerators, assuring their hearers it was a scheme fraught with evil to the Indian and meant opening the country to white settlement, loss of domain, and taxation. This spirit was in turn re-echoed by town or clan chiefs and other local officials to such an extent as not only seriously to impede the work but also to cause several enumerators to resign their positions. So general was this sentiment among the people that on October 12, 1890, Hon. L. O. Perryman, principal chief, sent a message to the Creek council then in session at Okmulgee, calling their attention thereto, and recommending such legislative action as would assist the enumerators in discharge of their duties.

Thereupon the council passed the following concurrent resolution:

Resolved by the house of kings and the house of warriors of the Muscogee Nation in council assembled, That the Muscogee people be, and they are hereby, requested to assist the census enumerators of the United States government in taking a census of the Creek Nation, by promptly answering such questions and furnishing such information as may be required by said enumerators in the discharge of their duties.

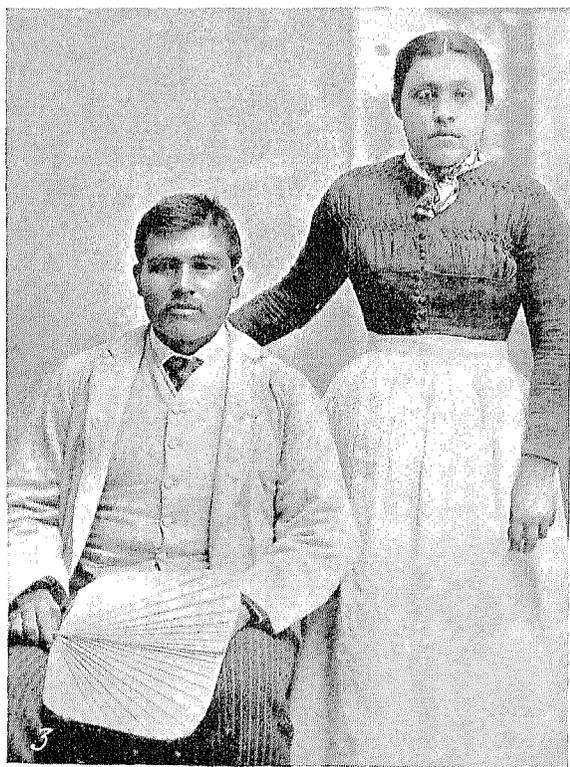
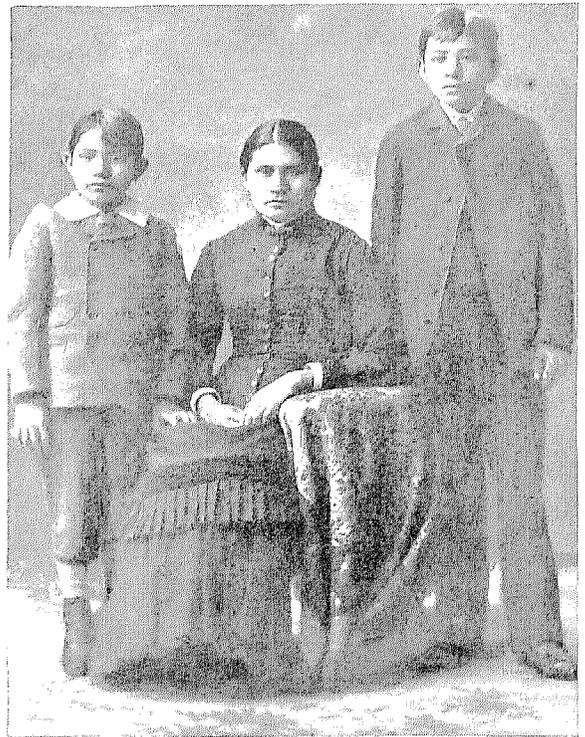
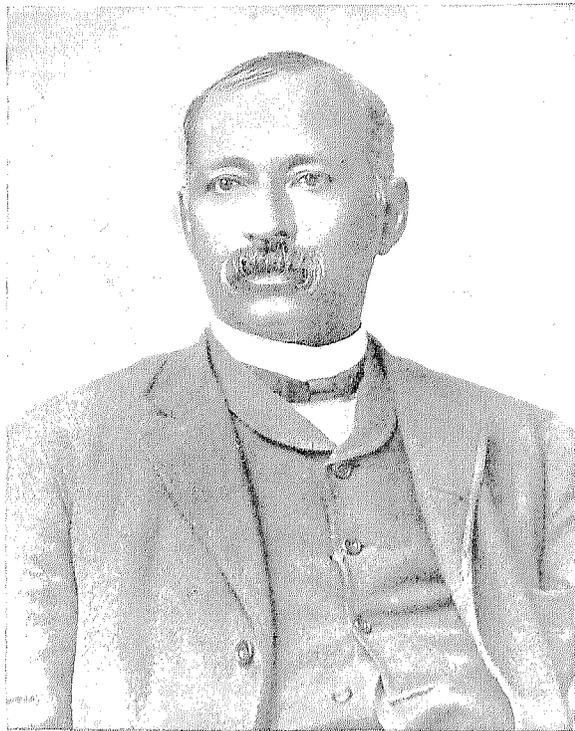
All the enumerators were promptly notified of this action of the council, and the press also published the proceedings in full, but, owing to the small number of newspapers published in the Creek Nation and limited mail facilities, the process of disseminating information was necessarily slow, and it was not until November 1 that the action of the council became generally known, and the opposition to the census practically ceased, though a number were still recalcitrant.

CONDITION.—The Creek Indians are classed as one of The Five Civilized Tribes of the Indian territory. They have long since discarded the blanket and most habits and customs of wild Indians for the raiment and, in a measure, the ways of civilization. Something remains, however, of their former habits and superstitions.

The condition of these Indians bears evidence of marked improvement since the close of the civil war, and while many appear to accept civilization under protest, having little ambition except to be Indians, and view with distrust any suggestion looking to the development of the natural resources of their country and the elevation of their moral and social condition, there is a large element of refined and intelligent people whose influence with the less cultured classes is everywhere manifest and who exercise a most wholesome influence in the management of public affairs.

With the former class, however, many of the superstitions, customs, and habits of uncivilized Indians are still in vogue, presenting at once an odd commingling of civilization and barbarism. While many are professed Christians, frequently with an ardor seldom witnessed elsewhere, yet the influence of the medicine man is still an important factor, transpiring in most unexpected places.

There are no titles in fee simple to realty in the Creek Nation. Under their laws all lands are held in common, and members of the tribe are entitled to as much land as they may fence in and utilize, not exceeding 1 mile square in a single inclosure. The effects of this system are pernicious. Under it the opulent and enterprising Indians and intermarried noncitizens are enabled to inclose large tracts of the best lands and reap the benefits thereof at a trifling expense, paying no taxes or contributions in any manner to the support of the nation and its institutions.



1. Hon. L. C. Perryman, principal chief Creek Nation.
2. Mrs. Apaye Perryman, Master Andrew Perryman, Master Henry Perryman, family of Hon. L. C. Perryman.
3. Creek Indian and wife, full blood.
4. Three chiefs, Muscogee or Creek Indians. (The center chief is Efa-l-ma-eu, a town chief—Arbeka town—and a full blood Creek.)

These Indians are a people of contrasts. Perhaps in no other tribe are they so sharply drawn. Among those constituting the nation proper many shades and complexions are represented from the Caucasian to the full-blood Indian and negro.

In the terms of the treaty of 1866 the former slaves of these Indians were adopted into the tribe as citizens and thereby became, to all intents and purposes, Indians. These people, numbering several thousand, have not only demonstrated their adaptability to citizenship but by industry and thrift they have kept pace with their former masters in the march to civilization, prosperity, and wealth. They constitute a material portion of the progressive element of the nation, take an active interest in education, and their social and economic condition compares favorably with the Indians with whom many are associated by ties of consanguinity.

EMPLOYMENT.—There are no manufacturing industries in the Creek Nation conducted by Indians save a few cotton gins, and these are principally managed by white labor, and with isolated exceptions it does not appear that they have ever manifested an adaptability to mechanic arts. Their women manufacture a few articles in the nature of domestic utensils, such as baskets for gathering grain and sifters for cleaning corn, made from cane splinters, earthen pots, pans, wooden spoons; but they are very crude, having no variety of fashion, no handles or covers, and they betray a great want of invention. With the advent of the white trader even these have almost become obsolete and are very scarce. The occupation of the Indian is principally stock raising and agricultural pursuits, to which their lands are admirably adapted.

Some of the more enterprising have large ranches and farms, which are generally leased to white men or freedmen. The wants of the average Indian are few and they are easily supplied. With a few head of stock, which graze at will on the prairies, a few acres of corn to keep him in "sofkey" (Indian hominy) until the next annual "busk", green corn dance (when, having conformed to the mystic ceremonies, he is again permitted by the medicine man to eat green corn), a log house of 1 or 2 rooms to shelter him and his family from the weather, he is content.

The educated Indians engage in such pursuits as are best suited to their circumscribed surroundings, and are successful or not in proportion as civilized or uncivilized ways and tastes predominate. Those who have means live in good houses and enjoy the comforts of civilized life, are courteous, social, and hospitable in their intercourse with strangers; yet beneath it all exists a pride of lineage and zealous admiration for the peculiar institutions of their people.

DECREASE.—That these Indians are decreasing in number can hardly be gainsaid. Historical reference to these people places their numbers in 1827 at 20,000. (a) In 1890 an official census, taken under authority of the Creek council, and which included adopted freedmen, is 14,800. While it is true that some Creek Indians are still residing in the states of Georgia and Alabama and others are scattered through Mississippi, Louisiana, and Texas, they can not be much in excess of the number of adopted freedmen included in the census above referred to, showing a decrease of over 5,000 in 63 years.

As their sanitary condition seems fairly good, and I am informed that no fatal epidemics have prevailed among them for many years, what diseases appear being traceable directly or indirectly to hereditary causes, we are led to the conclusion that change of altitude and climate from the warm timbered regions of Georgia and Alabama to the prairies of the Indian territory, losses because of the civil war, during which their country was depopulated and laid waste and the people driven to the states for refuge, and also too implicit confidence in the skill of the ignorant medicine man by those who still adhere to their traditional superstitions and customs, have been the main causes contributing to the decrease.

GOVERNMENT.—The old traditional government of the Creek Nation has been gradually changing, as the people progressed in civilization, ever since they first came in direct contact with the whites, though just when radical changes took place can not now be ascertained.

It is said by some of them that the late civil war, though very disastrous to them, was in a sense a great civilizer; for, being compelled to migrate to the states for safety, they learned while there to appreciate the value of republican institutions, which bore fruit soon after the northern and southern Creeks were reunited at the close of the war.

The present republican form of government was instituted in 1867. It is patterned after the governments of the several states. Prior to that time the Creeks had few, if any, written laws and were governed by a system of military chieftainship.

The constitution is a model of simplicity and conciseness. The officers are elected by the people and hold their respective positions for the term of 4 years.

EXECUTIVE.—The executive department consists of a principal chief, a governor, a second chief, an auditor, a treasurer, and a superintendent of public instruction.

LEGISLATIVE.—The law making power is vested in the council, the upper house of which is styled the house of kings, and consists of 48 members. The lower house is called the house of warriors, and consists of 98 members. The pay of the members is \$4 per day and 25 cents per mile in going to and returning from sessions of the council. They meet annually, and there is no constitutional limitation to length of sessions. The proceedings are first transacted in English and then translated into the Muscogee language.

The system of clanship, in which the most influential becomes chief with little regard to inheritance, is among the customs that still prevail among these Indians. Aside from their national affairs they retain more of the government by hereditary chieftainship than any other of The Five Civilized Tribes, except it be the Seminoles. There are 48 of these clans or towns, and they have been the basis of the present form of government; the house of kings being composed of 1 representative from each town, and the house of warriors of 1 representative from each town and an additional representative for each 200 persons belonging thereto, all of whom are elected by the people. There is no secretary of the nation or officer who officiates in that capacity, and few, if any, records are kept except in the offices of the auditor and treasurer.

JUDICIAL.—The judicial system consists of a supreme court of 5 members and 6 district judges, who hold court in their respective districts twice a year.

Very little attention is paid to keeping records of proceedings. Many incidents are recited of decisions rendered in these courts years ago, involving important interests, of which no record appears, and the matters at issue are virtually in as unsettled a condition now as at any time prior to adjudication.

Recently, however, there has been a decided improvement in the matter of court records, and in some places more attention is being paid to preserving registry of judicial proceedings than in former years.

The capital is located at Okmulgee, a small village near the center of the nation, about 40 miles southwest of Muscogee. The capitol building is a very creditable stone structure 2 stories in height. It was built several years ago at a cost of \$18,000.

The whipping post and death by shooting are the favorite modes of punishment for criminal offenses. But one grade of larceny is known to the Creek code, the penalty being 50 lashes on the bare back for the first offense, 100 lashes for the second offense, and death by shooting for the third. As the pardoning power is vested in the principal chief, but few executions have taken place under this law.

With the exception of the United States prison at Muscogee there are no jails in the Creek Nation, offenders under arrest being guarded by the officers (light horsemen) until trial, when, if convicted, execution of sentence usually takes place at once.

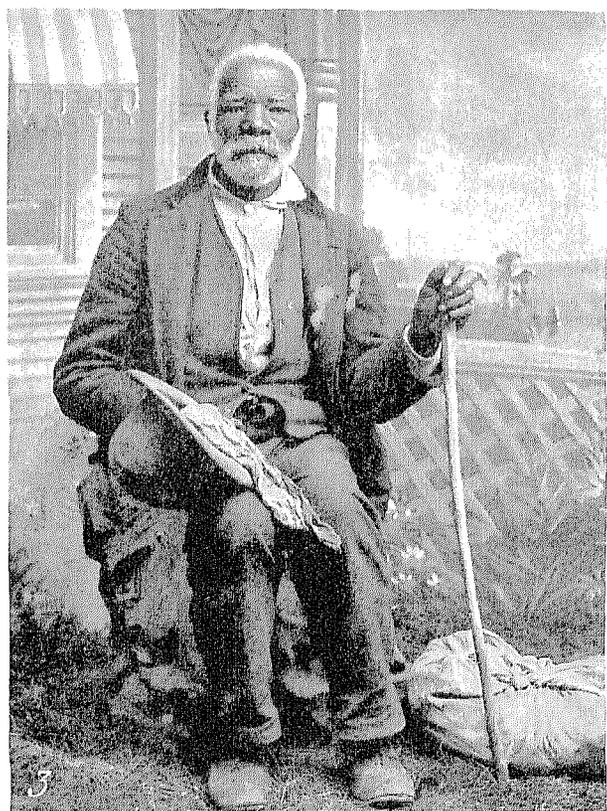
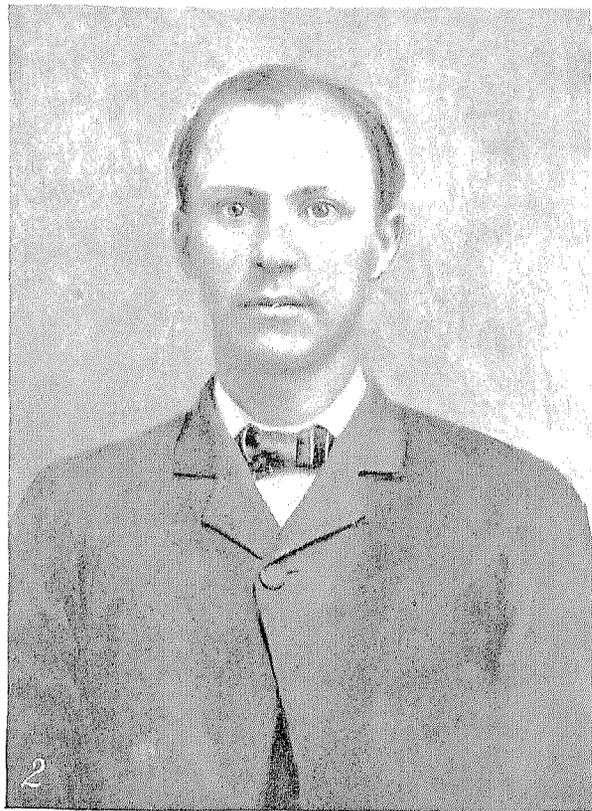
An anomalous provision of Creek law permits any citizen to obstruct a public highway, provided another is opened as near as practicable to the one obstructed. Under this law an Indian recently attempted to appropriate and fence up one of the principal business streets of the town of Muscogee (population about 1,200), and was only prevented from so doing by the interposition of the United States Indian agent. In this connection it is proper to state that there are no laws relating to municipal government in the Creek Nation, and all efforts to secure such legislation have signally failed.

APPEARANCE OF THE PEOPLE.—They are usually of good size, athletic, and well proportioned. The women are also of good stature, but among the full-bloods not particularly prepossessing, being as a rule coarse featured and inclined to masculinit;, with no attraction to excite admiration. Both sexes dress in civilized attire, but exhibit an infatuation for display of high colors, regardless of combination or effect. Polygamy is practiced to a limited extent, but not so much as in former years. The Indian race is improved by intermarriage with others. Among the mixed bloods the men are not only well formed, intelligent, and sagacious but the women also are of good figure, comely, and sensible. They are generally well informed, dress becomingly, possess a high order of morality, and display neatness and taste in management of domestic affairs. The common food of these Indians is "sofkey", a sort of hominy. It is mixed with a small quantity of strong lye and boiled until the corn becomes tender and the whole of a consistency of a thick soup. The lye gives it a tart flavor and preserves it from souring. They keep it standing in large pots or pans at all times ready for use, and no Indian's bill of fare is complete without it.

AGENCY BUILDINGS.—Union agency, the United States agency for the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles, is located at Muscogee, Creek Nation. The old Creek agency buildings are situated 3 miles west of Muscogee on a fine elevation, but have not been used for agency purposes since the consolidation of The Five Civilized Tribes into one agency.

Some years ago permission was obtained from the Department of the Interior for a private individual to occupy these buildings free of rent for educational purposes, and since there has been conducted therein what is styled the Evangel Mission and Manual Labor School for Freedmen. The industries taught are herding stock and hauling wood for boys and sewing and housework for girls. The buildings, originally intended as a residence for the agent and employés, are ill adapted for school purposes. They are in a dilapidated condition.

CROPS.—Corn, cotton, and oats are the principal crops raised, but experiments with wheat, barley, flax, and other products have demonstrated the adaptability of climate and soil to their successful culture. Fruits and vegetables



1. G. W. Stidham, chief justice, Creek. Quarter blood.

2. Albert Pike McKillop, ex-secretary Creek Nation, Muskogee.

3. Old Martin Nance or Nancy, Creek slave, born 1803.

of all kinds adapted to this climate are successfully cultivated, though little effort is made to propagate them except for home consumption.

RAILROADS.—The Missouri, Kansas and Texas railway traverses the Creek Nation from north to south near the eastern boundary, and the Arkansas valley road (Missouri Pacific) runs across the northeast corner. The St. Louis and San Francisco railway extends into the nation from a point near Sandtown to its present terminus at Sapulpa. The Choctaw Coal and Railroad Company has also under contract an extension of its line westward from McAlester in the Choctaw Nation, which is surveyed to cross the Canadian river and enter the Creek Nation at a point near the ninety-sixth meridian and run westward through the Seminole Nation to Fort Reno. Muscogee, the largest village in the nation, is the seat of the United States court for the Indian territory and of Union agency of The Five Civilized Tribes. It is a place of about 1,200 people, has 3 newspapers, a national bank, and the only steam flouring mill in the territory, and a planing mill, besides other extensive business enterprises. It is the end of 2 divisions of the Missouri, Kansas and Texas railway, and reputed the most important business center in the Indian territory. It is well supplied with churches, and the several educational institutions located here afford excellent school facilities for all classes.

NEWSPAPERS.—There are but 4 newspapers published in the Creek Nation. Besides these, newspapers from other parts of the territory and the states have a very general circulation among the reading portion of these communities, and are valuable aids in disseminating progressive ideas.

CITIZENSHIP.—The Creek Indians regard intermarried noncitizens as aliens and beyond the pale of their jurisdiction, but allow them the rights and privileges enjoyed by other citizens except participation in lands. Adopted citizens are vested with the same rights as native born Indians.

Under their old regime citizenship was entailed to the issue of the mothers of Creek blood, but with the change of government this custom was abolished.

TEMPERANCE.—As a people the Indians are as temperate and sober as an average community in the states. Some indulge in alcoholic drinks when they can get them, and almost any decoction containing alcohol is readily drunk as a beverage. While stringent laws, both federal and local, prohibit its importation into the territory, inordinate greed for gain influences the vicious to risk the penalties, for the sake of a few dollars, by smuggling liquor through the lines from surrounding states.

TRADITIONS AND LEGENDS.—The origin of the Creek Nation, like that of similar tribes, is shrouded in mystery. They have a tradition, which is generally believed among them, that they are descendants of a once powerful nation which inhabited a country many days' journey to the west, and, being defeated in battle by a foreign invader, a fragment of them found their way eastward. They traveled in bands a day's journey apart, each band camping at night at the same place as the one that preceded it, and from this circumstance certain towns have ever since been recognized as "towns belonging to the same fire", between which a bond of fraternity has always been religiously maintained. It is considered unlawful for members of these towns to play ball or engage in any contest for superiority of powers or skill as against each other. Many educated Indians associate this legend with the overthrow of the Aztecs by the Spaniards in 1520, and claim that, as the Creeks never used wigwams or tepees, but lived in towns and built log houses, they are descendants of a race superior to other tribes. They finally settled in the vicinity of the Appalachian tribes of Florida, by whom they were cordially received, and were styled Seminoles, or wanderers. They maintained friendly relations with their Appalachian neighbors for many years, until, becoming so strong and powerful as to excite their jealousy, wars ensued, and finally the Seminoles became masters of the country. Subsequently a portion seceded, emigrated northward, and established themselves as an independent tribe on the Okmulgee and other rivers, in what is now the state of Georgia. The Tuccambatchees and other bands soon followed, joined the seceders, and thus the foundation of the Creek confederation was laid. In time they spread themselves over a large extent of country and penetrated westward to the main branches of the Alabama river, where they encountered the Alabama Indians, whom they conquered, and who were incorporated into the Creek Nation.

The Creeks became famed for their powers in war, and because of a habit of locating settlements along the streams they were distinguished from their ancestors (the Seminoles) by the name of Creeks or Muscogees. They subsequently subdued the Coosadas and Hitchetees. The Uchees, a powerful tribe to the northward, were conquered and enslaved, though afterward released from bondage and raised to citizenship. The Natchez and Suwanees were voluntary acquisitions. It appears to have been their custom to accord equal liberty and protection to conquered tribes as well as those vanquished by others, and in this way their numbers increased faster by acquisition of foreign subjects than by natural increase of the original stock.

The remnants of 6 of these different tribes are found in the Creek Nation to-day, some of whom have oral traditions that their ancestors came from South America. Of this element the Uchees have preserved their individuality to a greater degree than any others. They occupy a section of country apart from the other Creeks; as a rule do not intermarry with them and do not speak the Muscogee language. They number about 500, and are less civilized than the other Creeks.

In former times the Creeks, like some other tribes, believed that the human race had its origin in the animal creation, and many of the untutored still adhere to that superstition.

Their bands are named after certain animals, as Wolf band, Bear band, Dog band, and each band is supposed to regard the particular animal whose name it bears with much veneration. They regard the rabbit as possessing superior intelligence and as being the funny man, or, as one expressed it, the "Smart Alec" of the animal kingdom.

They regarded an eclipse as the act of a large animal, resembling a frog, endeavoring to eat a piece from the moon or sun, and on such occasions would assemble with arms and tomtoms, fire off their guns, and raise every possible commotion and noise for the purpose of frightening the animal away, and thus preserve the equilibrium of day and night.

THE BUSK.—The ceremony of the busk, green-corn dance, is one of the traditional institutions still maintained by these Indians, which all join in celebrating.

It is the annual offering of the first fruits of the harvest, and is always celebrated at the time when the corn is ripened enough for food and the medicine plant, snake root, has reached perfection. The ceremony begins on the morning of the day previously designated by the headmen of the town where the busk is celebrated, and usually continues 4 days.

The people assemble in gala attire, and at daybreak the principal medicine man, clad in full regalia of his office, repairs to the square and proceeds with much labor to kindle a new fire by the friction of 2 dry sticks, after which a young man enters from each corner of the square, bearing a stick of wood for the new fire, which they approach with much reverence, placing the ends to the fire in a manner corresponding to the points of the compass.

The fire being sufficiently kindled, 4 other young men enter in like manner, each bearing an ear of green corn, which the medicine man also places with much reverence upon the fire. After it is consumed, 4 gaily dressed men enter, each bearing some new snake root, a portion of which the medicine man likewise consigns to the flames, the balance being at once cooked for use.

During these formalities the medicine man is continually muttering some unintelligible jargon, which the superstitious believe is a communication with the Great Spirit. This ceremony over, the faithful assembled around the square proceed to indulge in potions of a decoction of snake root, which to a civilized stomach is both an emetic and a cathartic.

The new fire is then distributed among the people outside the square for general use, and women are permitted to take it to their houses and camps, which have been gaily decorated for its reception, all the old fire having been previously extinguished and ashes carefully swept away to make room for the new.

During this time the men keep inside the square, and no woman is permitted to enter it.

The second and third days are devoted to fasting, drinking medicine, sleeping, or such amusements as the votaries may elect. All this time, while the men are physicking, the women are bathing, and it is unlawful for any man to touch one of them even with the tip of his finger. Both sexes rigidly abstain from food and sustenance of any kind, and to eat salt is blasphemy. On the fourth day all of the people assemble inside the square, men, women, and children promiscuously, and the day is devoted to conviviality.

Large quantities of green corn and other provisions are collected and cooked by the women over the new fire. An ox is barbecued and given to the public.

In the interior of the square what but a few hours before was considered consecrated ground is now covered with cooking utensils of every description, quantities of cooked provisions, and fruits, of which all partake in general festivity.

A game of ball (*a*) is usually one of the features on this day. The evening is spent in dancing around the new fire or in other amusements, and the "busk" is ended.

All provisions that remain are considered perquisites to the medicine man.

a CREEK BALL PLAY.—The following sketch is from the *Eufaula Journal*, Eufaula, Creek Nation, June 4, 1893:

The game is played with 2 sticks, about 30 inches long, to each player. The Indian goes to the wood and there finds a white hickory sapling that is straight and smooth, which is about 3 inches in diameter and about 7 feet long. He splits this stick open in the center and then shaves it off smoothly with a drawing knife until it is about one-sixth of an inch in thickness. Then he doubles it back and shaves the parts lapping until it is a water joint. Where the pieces lap the Indian leaves what might be called a cup in the end of the stick that is about 2 inches in width and 5 inches long, as a receptacle for the ball. Then he shaves the handles round or square just to suit the owner of the sticks. Small holes are bored at each side of the cup and in these holes are put dressed buckskin strings, which keep the ball from going through the sticks when caught by the player. The handles are wrapped in places with buckskin strings to keep the cup or bowl in shape. The sticks are then seasoned under shelter so that they will not crack under the heat of the sun, after which they are oiled with deer tallow, kept for that purpose, which makes them very tough. The player has a coon or panther tail or some other ornament according as he is clanned. If he belongs to the Tiger clan he wears a panther or wildcat tail. The Creeks are very clannish, each town clanning together. These towns contract to play ball against each other. When a game is matched they meet at some convenient place on the evening before the game is to be played. The night is spent in singing, dancing, and drinking medicine, as the medicine man directs. Next morning the players are counted and marched up to the grounds, where they are ordered to strip off their clothes and get in readiness. After they have stripped and used the medicine no one is allowed to go near them, as it is claimed it has a bad effect on them and they will not be as active as the medicine man desires. Then they paint themselves and march up to the ball poles, which are about 20 feet long. The poles are stuck in the ground about 4 feet apart, with a bar across. Each town has a set and the sets are about 200 yards apart. The contestants meet and lay down their ball sticks on the prairie. The sticks are then counted so there will be no advantage taken by either side. When the members are all ready some old warrior steps in the center and makes a rousing speech, which is followed by one of his opponents. These speeches are made to encourage the players. When the speakers are through the ball is thrown about 20 feet high out in the center of the grounds. The players in what is called the middle ground are not supposed to catch the ball, but let certain players known to their respective sides catch it. Then it is that the performance becomes exciting. After the ball gets into the air every player is on his muscle and grit, and is as eager for it as if his life depended on it in order to throw the ball through the poles.

The grounds of these ball games are divided into 3 sections, namely, middle, second, and back grounds. The fleetest players are stationed in the back grounds so they can carry the ball back to their own poles. The tallest players are put in the middle grounds. After the ball has been thrown through one or the other set of poles it is brought back to the middle of the grounds for another round. It is not counted until it has been thrown through the poles which very often takes an

FISH FRY.—Among the Creeks and Seminoles, and I understand among other tribes of the southwest, is practiced a ceremony called the "fish fry". (a)

In the summer season when the streams are low and the fish congregate in pools or deep places, a day is set for a grand fish fry to take place at a certain stream designated, in which all are invited to participate.

Under the direction of the medicine man they gather the root of a weed known as "Devil's Shoe String" (*Tephrosia Virginiana Pers.*) which on the morning of the day designated is pulverized and thrown into the stream at the upper end of the pool, and stirred about with long poles.

The fishermen then lay their bows and arrows in a row upon the ground, where they are anointed by the medicine man by sprinkling with a red stain or paint, after which they go into the stream where the fish, having become stupefied by the strong pungent odor of the weed, float upon the surface of the water and are killed with bows and arrows in large numbers.

The fish are then taken to camp where the women clean and cook sufficient for a grand fish dinner, in which all participate, and the balance are taken home.

BELIEFS.—The traditional beliefs of these Indians were diversified, consequent upon the many different elements originally comprised in the Creek confederation, and when questioned about these things they become thoughtful and taciturn, or abjure them altogether, skepticism prevailing in proportion as they progress in civilization. Their mythical belief was in a good and a bad spirit who were supposed to inhabit distant unknown regions. The former dwelt where the climate was eternal summer, the corn crops a perpetual harvest, streams of pure water flowed forever, and game was plenty. The latter dwelt in a dismal cavern or swamp where cold, disease, famine, and all the ills that flesh is heir to reigned supreme. They believed that all the evils that happened to them were through the agency of this bad spirit; and that to secure the good influence of the good spirit and propitiate the bad spirit were necessary to success in all undertakings.

Their ancestors also believed in the existence of two worlds; the upper one, being a great island which they inhabited, was supported on the back of a mammoth turtle; the lower was in the dark recesses of the great deep and inhabited by huge monsters with whom the Indians were forbidden to hold intercourse, but of these things only vague and uncertain traditions remain.

RELIGION.—Under the influence of missionary teaching the Indian mind has been gradually led to a general conception of the true God, and in matters of faith the tendency of his mind is toward Christianity.

The several religious denominations among them appear to be in a prosperous condition and have schools or missions located in different parts of the nation, which are doing good work and are well attended.

It is safe to say that about 33 per cent of the whole number of these people located here have abandoned their old superstitions and religious rites and embraced Christianity in some form.

MISSIONS.—The Presbyterian, Baptist, Methodist Episcopal, Methodist Episcopal, South, and several other churches are represented in the missionary work in the Creek Nation by able, conscientious workers to whose zealous efforts in behalf of the moral and religious training of these Indians is largely due the progress made in Christian civilization.

With Christianity comes cleanliness, the tidy home, domestic felicity, and sacredness of the marriage contract. It clothes the idle and vicious with the air of purity and habits of industry and establishes on the margin of superstition and ignorance, knowledge, morality, and desire for higher, nobler, and purer things.

ADMINISTRATION OF JUSTICE.—The jurisdiction of the United States court for the Indian territory at Muscogee extends only to misdemeanors, and the people of the Creek and Seminole countries are often called away a hundred miles farther to attend criminal trials for felonies at Fort Smith, Arkansas.

There appears no good reason why full jurisdiction should not be conferred upon the Muscogee court to try all causes where one or both parties are citizens of the United States. Great inconvenience to people attending a tribunal so far from home would be avoided, and great expense to the United States in mileage of officers, prisoners, and witnesses would be saved. The law should be amended, making the appointment of notaries public by the

hour to do when the players are closely matched. The players have laws against handling the ball, the other side refusing to count anything their opponents make when the ball is touched with the hands, as they are supposed to catch and throw it altogether with their sticks. A ball is not allowed to touch the ground in the play. Two judges, one from each town, count the balls thrown through the poles. They sit together in a place prepared for them and settle all disputes that arise. Each one has 20 little sharpened pegs about 3 inches long, and when a ball is thrown through the poles by one of the contestants the judge belonging to that side reports to the other that his side is entitled to one peg, and with the permission of his opponent he sticks a peg in the ground, keeping this up until the 20 pegs are used. The judges are very watchful of each other so as not to be cheated or make any mistakes.

Generally the games are very rough, players sometimes breaking an arm, leg, or skull, and in one instance several years ago 4 men were killed outright. Visitors come as far as 50 miles and from every direction to see the game.

a Special Agent Julian Scott, writing from Atoka in October, 1891, speaks of a similar custom among the Choctaws. He says: From 50 to 500 at a time take part. They provide themselves with long poles and lines. They use no hooks. They gather large quantities of a root called the Devil's Shoe String which is tied up into small bundles a foot and a half long, bound in the middle, and the ends pounded into a juicy pulp. The mop-like looking bundles are attached to the poles and long lines and are slashed through the water. The men array themselves on both sides of the stream and "work" down. Almost immediately fish of every kind that frequent these waters, little and big, begin to appear at the surface, their bellies upward, and all apparently dead. They are lifted out and put into baskets, and in this way many hundred of bushels are caught each year.

Some complaints were made this year by men who claimed that their cattle had been poisoned by drinking the water thus tainted by the fishermen, but the flesh of the fish does not seem to be injured at all.

judge compulsory, except for cause; the number of commissioners should be increased under proper restrictions, and an officer of the court should be ineligible to any other office.

The court should be vested with jurisdiction in divorce cases and the granting of alimony and custody of children; it should also be clothed with probate powers, or some provisions made by which could be settled the estates of noncitizens who die in this country.

Provision should also be made for the right of appeal from the Indian courts to the federal courts under regulations and conditions consistent with the autonomy of the Indian governments.

ALLOTMENT OF LANDS.—The prevailing sentiment expressed by these Indians is decidedly adverse to the allotment of their lands in severalty, or even to having them surveyed, which they construe as a step in the same direction, and while a very considerable number favor such a change, they are so hopelessly in the minority and the question itself is so very unpopular that one hears but little in its favor, and that in a very guarded manner. Many of the leading spirits, however, recognize that the time is not far distant when their people will have to face the issue and that their present system of tribal autonomy will have to give way to something more in keeping with the civilization of the age, and they are preparing themselves accordingly. They comprehend that with the Indian as with the white man competence emanates from industry and ownership of soil, but they are reluctant to risk the uncertainty of the movement for fear of jeopardizing interests or popularity. One element of opposition comes from those who have personal interests at stake or are making money out of the present condition of their people. Ownership in common is the traditional custom handed down by their forefathers, from which it would be a sacrilege to depart. The greatest opposition arises from fear that a division of their lands in severalty means dismemberment of tribal relations, prejudices in favor of their traditional customs being deep seated.

Intermarriage with other races is gradually decreasing the interest of the full-blood Indian in his lands, and the relation of the noncitizen and adopted freedman increases correspondingly, bringing with it more enterprise, new energies, and instituting a condition of surroundings incompatible with Indian ideas and customs. The advent of railways and other enterprises has introduced a large class of noncitizens who, with their families, are using the lands often more extensively than the Indians themselves. These changes are often commented on by the Indians. The United States should see to the allotment of the Creek lands, and that all who are entitled to it receive a portion.

THE SEMINOLE NATION.

BY WILLIAM H. WARD, SPECIAL AGENT.

The lands of the Seminole Nation lie in a body rectangular in shape and between the north fork and main Canadian river, and the Creek Nation and Pottowatomie Indian reservation, being about 35 miles long from north to south and 10 miles wide, containing about 586 square miles, or 375,000 acres, unsurveyed.

The land is hilly and broken, and generally covered with timber of blackjack and post oak varieties, except along the streams, where walnut, pecan, maple, ash, hickory, and other varieties abound. There are no arid lands, though on the uplands the soil is thin and fit only for grazing purposes; in the valleys it is rich, deep, and susceptible of a high state of cultivation.

The north fork and main Canadian on the north and south boundaries, Little river and Wewoka creek running through it in a southeasterly course furnish the water supply of the country. The first two are considerable streams with broad valleys; the latter are small with narrow valleys and limited flow of water.

There are no railroads intersecting the country at this time, though the Choctaw Coal and Railway Company's road is under contract to be built from McAlester, in the Choctaw Nation, westward to El Reno, Oklahoma, and it will cross the Seminole Nation.

The only present means of transportation is by wagon roads along the Canadian rivers, and by a central mail route to Eufaula, on the Missouri, Kansas and Texas railway, in the Creek Nation; distance 65 miles.

OCCUPATION.—The Seminoles are mostly engaged in farming and stock raising, but there are no data to show that they have ever raised a surplus of anything for exportation. Within the past 2 years many have given their attention to horticulture and young orchards are numerous.

They are generally poor, live in small log houses, frequently with earth floors and without windows. The women labor in the fields with the men and as a rule do most of the farm work:

CONDITION.—The Seminoles are the least civilized of The Five Civilized Tribes. Some of the educated men, however, are exceptionally bright.

They are said to be the original stock from which the Creek confederation was formed. They resemble the Creeks in appearance, speaking substantially the same language, and possessing similar habits, customs, laws, and traditions.

The men are well formed and good looking; the women, aside from the educated class, which is small, are coarse, thick necked, slovenly, and unattractive.

There are but few white people among them, but the negroes constitute a very considerable portion of the nation, with whom many Indians are intermarried.

The adopted freedmen are the most progressive, and here as in the Creek Nation they enjoy every right of native born Indians; some of them are quite wealthy, dress well, take an active interest in education, and in advancing the moral and social condition of their people.

During the civil war many Seminoles espoused the cause of the Confederacy, while others remained loyal to the Union, a number enlisting in the national army.

There are no towns or villages of importance in the Seminole Nation, the largest being the capital, Wewoka, which contains one store and post office, the council house, a small frame structure of two rooms, a small steam corn mill, and cotton gin, and not over 25 people all told.

GOVERNMENT.—The government is the most primitive in The Five Civilized Tribes, and consists of a principal chief, second chief, treasurer, superintendent of schools, elected by the people, and a council composed of 14 clan chiefs, which acts in a dual capacity as legislature and judiciary. There is no secretary or auditor, or person officiating as such.

LAWS.—They have no published laws, and few records are preserved of the legislative or judicial proceedings. What laws they have are written in a book preserved by the chief, and respecting crimes and punishments they are identical with those of their Creek neighbors, save that here the chief is divested of the pardoning power.

Of the commercial interests of this country little can be said, save that the entire business of the nation is substantially controlled by the chief and the treasurer, who handle all of the stores and supply the people with merchandise.

MONEY.—There is very little money in circulation, and duebills issued at the stores in denominations corresponding to United States coins pass as currency.

SCHOOLS.—The public schools are 4 in number, and there are 2 mission schools. The latter are institutions of long standing in the Seminole country, are ably officered and conducted, have honorable records, and have accomplished much good.

MECHANICAL ARTS.—Like the Creek women the Seminole women formerly manufactured baskets and sifters for gathering and cleaning corn and a coarse variety of pottery for domestic use, but they were very crude, and with the advent of the trader and better wares, the manufacture of even such as they made has been largely discontinued, and their earthenware especially is very scarce.

The average Indian has already accomplished much as he passes from his primitive life into the civilization of his white neighbors.

The old Indians do not take kindly to the new ideas and ways, but the rising generation gives promise of a civilization more in keeping with the age.

I O W A.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	457
Reservation Indians, not taxed (not counted in the general census).....	397
Indians off reservations, self-supporting and taxed (counted in the general census).....	60
<i>a</i> The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:	
Total	401
Reservation Indians, not taxed	397
Other persons with Indians, not otherwise enumerated.....	4

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Sac and Fox agency: Sac and Fox reservation.....	Sac and Fox	2397	211	186

a Of this number 16 are Winnebagos, 9 males and 7 females (squatters).

The reservation is the property of this band of the Sac and Fox Indians in fee.

The civilized (self-supporting) Indians of Iowa, counted in the general census, number 60 (31 males and 29 females), and are distributed as follows:

Winneshiek county, 16; other counties (8 or less in each), 44.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN IOWA.

TRIBES.	Stock.	Reservation.	Agency.
Sac and Fox (Mississippi).....	Algonkian.....	Sac and Fox	Sac and Fox.
Winnebago.....	Siouan.....	Sac and Fox	Sac and Fox.

INDIANS IN IOWA, 1890.

The Sac and Fox Indians in Iowa have resided in Tama county for 35 years or more. They originally resided in Iowa, near Dubuque, and at different points along both sides of the Mississippi river. In the year 1837 a treaty was made with them, and they left Iowa and went to Kansas. Later another treaty was made, and they were moved from Kansas to Indian territory. Of this band the Foxes returned to Iowa, where they purchased land, and where they have since lived. The Sacs and Foxes, though known on the record as one tribe, are two separate tribes: the Sacs and the Foxes. At the time of the Black Hawk war in Illinois the Sacs were driven across the river into Iowa to the home of the Foxes, where they received food and shelter and were finally allowed to settle. When the government treaty was made for the Iowa land it was made with the Sacs and Foxes of the Mississippi, and they have been so known ever since. The Foxes came into Iowa from the north. Prior to this they were found by the French about Green Bay, in Wisconsin, but before that they lived on the north shore of Lake Ontario.—W. R. LIESSER, United States Indian agent.

SAC AND FOX IN 1890.—The Sac and Fox Indians, June 30, 1885, were distributed as follows: on Sac and Fox reservation in Indian territory, under Keokuk, jr., 457; on Sac and Fox reservation in Iowa (Tama county), known as the Fox or Musquakie tribe of Indians, about 380; on Pottawatomie reservation, Kansas, the Sac and Fox of Missouri, about 87; Mo-ko-ko-ko's band of Sac and Fox, wandering in Kansas, tributary to Sac and Fox agency, Indian territory, about 100; almost all civilized, farmers and herders.



(Hudson, photographer, Tama.)

TAMA, IOWA.

1890.

SAC AND FOX CHIEF AND SON AND DAUGHTER, WITH OTHER MEMBERS OF THE TRIBE.

In 1890 those in Iowa numbered 397, including 16 adopted Winnebagos; at Sac and Fox agency, Oklahoma, 515; Sac and Fox of Missouri, Nebraska, 77; total, 989. Black Hawk and Keokuk were farmers and chiefs of the Sac and Fox.

SAC AND FOX OF IOWA.—Belonging to the tribe denominated as Sacs and Foxes of the Mississippi, these Indians claim to have no connection whatever with the Sacs and Foxes of Indian territory, whom they refused to join when they removed thither in 1869, and they are dissatisfied with the pro rata division of their tribal funds with those in Indian territory. They live on a rich tract of land in Tama county, Iowa, stretching along both sides of the Iowa river, consisting of 1,452 acres, which they purchased from the white settlers with their annuity money. Most of their land is well adapted to agricultural purposes, and two railroads, the Northwestern and the Chicago, Milwaukee and St. Paul, cross the tract from east to west. In spite of these highly favorable circumstances and the superior moral character of this band of Indians, their progress toward civilization during the last 40 years has been very slow. Chiefs and leaders in the tribe still cling to old traditions and superstitions. Their hostility to schools has been so active that the attempt to establish one at the agency has thus far practically proved a failure. Quite a percentage of the young people can write their own language, and some read and write English. A general contempt for labor among the men leaves the farming to be mainly carried on by women. Their implements are still primitive, though a gradual improvement is noted every year, and, though frequently producing a good crop, they are constantly liable to failure, owing to insufficient cultivation of their fields.

In their homes is found the most marked improvement, owing to the fact that the women are considerably more progressive than the men, generally industrious, careful and decent in their dress, and ambitious for better conditions of living.

Gradually these Indians are building new houses or rebuilding their old ones, those for summer consisting of posts about 8 feet high set firmly in the ground, with common inch boards nailed to the posts and the poles which are used for rafters, while the roof covering is of bark, or a matting made of reeds and bulrushes, neatly woven together. In the fall such a house is abandoned and its occupants retire near the timber skirting the hills to winter quarters in their tepee, a primitive dwelling, constructed of small poles set in the ground and the tops bent over in a hat-crown shape, covered with matting, except for an opening left as a door, and one in the top serving the double purpose of admitting light and emitting smoke. The Indians furnish them scantily with the simplest conveniences. There are neither stoves, beds, nor other furniture, but a fire is built on the ground in the middle of the tepee, and around this, at the outer edge, is placed a bank of straw, covered with blankets, which serves equally for sitting, lounging, and sleeping.

The credit of the Sac and Fox tribe ranks very high, and their social and moral standing is excellent, the men being unusually free from vice, even that of drunkenness, while the women are exceptionally correct in their lives.

Consumption is the common disease among them, but they are generally of fine physique, with healthy bodies, despite the fact that their number increases but slightly from year to year.

SAC AND FOX AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Sac and Fox tract or reservation, Sac and Fox agency, Tama county, Iowa 2.5 miles from the town of Tama, September, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Pottawatomie, Sac (Sauk) and Fox of the Mississippi, and Winnebago.

The unallotted area of this tract is 1,258 acres, or 2 square miles. The tract has been surveyed and subdivided. It was established by purchase. (See act of Congress approved March 2, 1867, 14 U. S. Stats., p. 507.) Deeds November, 1876, and 1882 and 1883.

Indian population 1890: 397.

SAC AND FOX RESERVATION.

This reservation is one only in name, as the Sacs and Foxes own it in fee, the deed to the same being held in trust by the governor of Iowa. On this these Indians have lived surrounded by the whites for the last 30 years, and should now be in a fair state of civilization if white influence has much power in molding Indian character. In fact, this tribe shows but little civilized or christianized results from such surroundings. Their physical condition is comparatively good; a few seem troubled with a cough and other evidences of chronic lung trouble, but them a majority give every indication of health. Their children are to all appearance healthy, and behave quite as well as the children of the average whites.

The economic condition of these Indians is far from flattering either to those around them or to the persons who have been placed in charge of them by the government. They are generally heavily in debt, and a large part of their annuities from the United States goes to pay these debts in part, leaving them still in debt, and ready to go in debt again until another government pay day. Many are industrious, and are willing to make every effort to be self-supporting. They try to raise corn, potatoes, and vegetables, and some have very fair crops. Almost

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1830, pages 434-445. The population is the result of the census.

all raise ponies. Their wealth consists in their lands, which they own in common; in all, 1,452 acres.^(a) This land, lying in the Iowa river bottoms, together with their ponies, constitutes their property. The larger part of the land is a rich, deep, alluvial soil, and, properly cultivated, will produce good crops. A portion is covered with good timber. This is subject to an overflow from the river in high water, but at other times affords good pasturage. Their houses are of the primitive style. In summer they live in camps in lodges made usually of bark, but sometimes of rough boards and covered with bark or rush matting. They have platforms on each side, raised several feet from the ground, on which they sleep and lounge away the time. They make a fire in the center, where they cook their food, but their cooking utensils are very few and poor, principally pots and kettles. In winter they leave these camps and go near the timber skirting the hills and live in wigwams built of poles and covered with bark or matting made of rushes, with an opening at the top to let out the smoke from the fire built in the middle, which keeps them warm. They have no stoves for cooking or heating purposes, no furniture, beds, tables, or other conveniences. They eat on the ground and sleep on blankets. They are pagans, self-reliant and determined in this belief. The Presbyterian Board of Missions has for several years past had a lady missionary in this vicinity.

The employment of these people is farming and trading horses, if it can be fairly said they have any employment. They have some 600 ponies. They are healthy and vigorous, but as a rule lazy and shiftless. They seem to have no aim in life but to get enough to live on and keep warm. A few of them are really progressive, but they have a poor chance to do much. These people are honest and mean well; but when they try to make progress they find that they do not know how. They seem to be in a condition of chronic uselessness. They have neither teacher nor farmer to instruct them in education or farming or to care for or advise them; neither have they any mechanic to assist them. No one has any authority over them. They look for advice to their old chiefs, who are determined they shall think and do as they have done in the past. While these Indians have always had enough to eat, they have been wholly left to themselves. They have been the same Indians to all appearance for the last 30 years. They are practically one family and live almost as such, the small area of their land necessitating this. As to their progress, they have advanced to a certain extent. They have ceased to practice polygamy, and husband and wife live together during life. Their dress is generally of the primitive style (blanket, clout, and breeches) when among the whites, but in their camps in summer they are nearly nude. Little progress in education or farming is evident, and improvement in their houses is not perceptible. There is only 1 agency building, a schoolhouse not in use, which is being enlarged for use this winter. In good repair it would be worth \$700. There is no church on the reservation.

There were on the pay roll for 1889, 395; on the pay roll for 1890, 402; showing an apparent increase of 7. The births the last year were 19, and the deaths, as recorded, 21. One would say they are decreasing. But there is no agency physician, and this record is very liable to be inaccurate. The great fatality last year was from the grippe, which prevailed very generally among them, and was aided by their having no physician and relying on the medicine men, along with the exposure in their comfortless homes. There seems to be a fair degree of longevity among them. One squaw, named Me-na-cha-qua, is said to be 108 years of age, and over 50 names on the pay roll are of persons over 50 years of age. There have been very few cases of drunkenness among them.

These Indians believe that they must not raise more corn, beans, or other things than they need, so that it will waste on the ground and rot. If they do it will die, and that which is planted afterward will not yield good crops, and what does grow will be of very bad quality, so that when they eat it they will become sick; gradually they will grow worse, they will suffer from diseases, become weak, and cough, their systems will run down, and so after awhile they will die.

The Sac and Fox Indians are very superstitious about eating the first of the crops they raise. When an Indian's corn, beans, or other vegetables are ripe enough to eat they do not dare to partake of them until they first have a gathering of certain persons among them, when they go through certain rites and ceremonies for several hours, and then have a feast off the new crop, after which it is safe and proper for the owner to use his crop as he chooses.

This tribe needs looking after. There is good material in it, and they should be helped forward. Nature has aided them in remaining wild Indians by giving them a productive tract of land, which they own. They should have a school, be given a farmer, and aided to become more cleanly and industrious. All expenditures on this account should be for the improvement of the body, mind, and habits of these people.

Being owners in fee of their lands, it is of course a serious question as to what and how much the government can do in attempting to control these people. Either the state of Iowa or the nation should assist them toward a higher civilization.

Allotment of lands will not much aid them, as they number 397 and have but 1,452 acres of land. Allotment would mean about 4 acres of land to a person. These people on account of small land holding are thus forced to live in community. It would seem under this state of facts that now is a good time to take them up and assist in their development and see whether the Indian can live best in community. Either this must be done or they should be removed to a tract of country where more land can be obtained by or for them.

^a As reported by the Indian agent to the Indian Office, Op. cit., page 103. The difference represents an addition to the original purchase.

KANSAS.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	1,682
Reservation Indians, not taxed (not counted in the general census)	939
Indians in prison, not otherwise enumerated	7
Indians off reservation, self-supporting and taxed (counted in the general census)	736
<i>a</i> The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:	
Total	1,012
Reservation Indians, not taxed	939
Indians in prison, not otherwise enumerated	7
Other persons with Indians, not otherwise enumerated	66

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Pottawatomie and Great Nemaha agency		939	496	443	
Pottawatomie reservation	Pottawatomie, Prairie band	402	251	211	
Kickapoo reservation	Kickapoo	237	120	117	
Iowa reservation (a)	Iowa	105	82	83	
Chippewa and Munsee reservation	Chippewa and Munsee (b)	75	43	32	

a 5,120 acres of the Iowa reservation lie in Kansas.

b Chippewas, 28; Munsees, 47.

The civilized (self-supporting) Indians of Kansas, counted in the general census, number 736 (455 males and 281 females), and are distributed as follows:

Douglas county, 440; Johnson county, 18; Pottawatomie county, 77; Shawnee county, 45; Wabaunsee county, 22; Wyandotte county, 23; other counties (17 or less in each), 111.

The condition of the citizen Indians has been indicated in the description of the respective tribes.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN KANSAS.

TRIBES.	Stock.	Reservation.	Agency.
Chippewa and Minsi (Munsee)	Algonkian	Chippewa and Munsee	Pottawatomie and Great Nemaha.
Iowa	Siouan	Iowa	Pottawatomie and Great Nemaha.
Kickapoo	Algonkian	Kickapoo	Pottawatomie and Great Nemaha.
Minsi	Algonkian	Chippewa and Munsee	Pottawatomie and Great Nemaha.
Pottawatomie (Prairie band)	Algonkian	Pottawatomie	Pottawatomie and Great Nemaha.
Sac and Fox (Missouri)	Algonkian	Sac and Fox	Pottawatomie and Great Nemaha.
Shawnee	Algonkian		

HISTORIC REVIEW.

POTTAWATOMIE RESERVATION.

Early in 1600 the Pottawatomies (Algonkian) were occupying the lower peninsula of Michigan in scattered bands, whence they were finally driven westward by the Iroquois and settled about Green Bay. The French acquired much influence over them and joined in their wars with the Iroquois. They joined Pontiac in his uprising in 1763, and were hostile to the colonists during the Revolution, but made peace with them in 1795, joining the English again in 1812. By treaties of August 29, 1821, and after, their lands were almost entirely conveyed away,

IOWA RESERVATION.

The Iowa Indians of Kansas and Nebraska are fairly educated, at least the younger portion of them. Nearly all of them understand the English language; many of them speak it fluently, and many of their women are well educated. They are of good physical condition. They are also free from any external evidence of venereal disease. They are vigorous and active, and in appearance temperate, although it is said many of the men will drink whenever they can get whisky.

As a rule they cultivate their farms with judgment and skill, and raise all that is necessary to supply their wants and leave much to sell, while many of them are accumulating property and surrounding themselves with the comforts of life. Orchards of apple, peach, plum, and cherry trees are numerous. The women are careful, industrious, and prudent, and many of them are good housekeepers and excellent cooks. The marriage relation is regarded by them as sacred, and not to be broken by either party, while all agree that their women are as a rule virtuous.

These people seem to be prosperous and happy. They dress in citizens' clothes and are very much like white people, many of them so near white that the Indian blood is quite difficult to discover.

Their wealth consists in lands, horses, cattle, and swine. Their farms are all fenced. They were allotted some years ago under a special act of Congress. They have selected their tracts, but patents have not yet been issued to them. They live in good houses, either frame or log, or both combined. Many of them have 2-story frame houses with large frame barns. They are increasing quite fast in a natural way. Last year there were 9 births and only 1 death. The year previous there were 8 births and only 6 deaths.

Their lands are good and all available for either tillage or pasturage. They are well watered, and the soil is rich and fertile, producing in abundance all the crops usual in this latitude. Some of their lands near the Missouri river are quite rough and broken, but covered with timber and can be made available for pasturage. There are no minerals found upon these lands nor quarries of stone. The rainfall is usually sufficient for all agricultural purposes. The agency buildings are in very fair repair and belong jointly to this tribe and the Sacs and Foxes of Missouri, whose reservation adjoins this. Their value is about \$6,000.

Many of them have become christianized, the larger number being Catholics, though some of them have become members of the Episcopal church; a few, however, remain pagans. Their children are sent to school at the government boarding school provided jointly for them along with the Sacs and Foxes of Missouri.

Of this reservation 5,120 acres lie in Kansas.

CHIPPEWA AND MUNSEE RESERVATION.

The Chippewa and Munsee (Christian) Indians have almost ceased to be Indians in the ordinary acceptance of the term. They are quite equal to the average white pioneers in mental capacity. They read, write, and speak the English language at all times. Their physical condition is as good as that of the average whites about them. They have no constitutional diseases nor any results of vicious habits.

They dress like the whites, cultivate the soil, and raise corn, wheat, and other crops. Nearly all of the older members of these tribes have thrifty orchards of the apple, peach, cherry, and plum, and receive a considerable income from them.

The majority of these Indians are industrious and good citizens, while a few are shiftless and lazy. They live in comfortable houses built of logs nicely hewed, with the interstices well chinked up and pointed with lime mortar, which are very neat and tidy. Some live in frame houses, while some of the houses are frame and log combined. Inside their dwellings are neat and tidy. They cook on kitchen stoves, have cupboards and dishes, eat on tables, and sleep in comfortable beds and upon fair looking bedsteads. They have knives and forks and spoons; in fact, if there were no Indians near, one would think he was in a white man's house.

The upward progress of these people has been very marked. They marry legally, have one wife only, and live as virtuous lives as the white population about them. In fact, were it not for the bad influence of some of the whites who have married into the tribes they would be making quite rapid progress in all that goes to make good citizens. Some of the squaw men are decidedly bad and are the cause of much trouble among the good Indians in various ways, such as teaching bad morals to the younger men and getting them quite dissatisfied with the manner in which the older and better men of the tribe have managed their affairs, and are using their influence with them against education and religious instruction.

Many of these Indians are Christians, and are regarded as quite as good and consistent in their lives as the white Christians around them. They are under the care of the Moravian church, and that society has built a chapel for their use and supports a Moravian missionary among them, whose labors meet the constantly opposing influence of bad squaw men. The Moravians have educated several young men at Bethlehem, Pennsylvania, and they are a credit to that church and the tribe. Their children attend the public schools in the neighborhood or go to the Haskell Institute at Lawrence, Kansas.

Their wealth consists principally of their land and its products. Many of them have horses, cattle, and hogs, and, what is unusual among Indians, they raise chickens, turkeys, ducks, and geese in large numbers and derive

walking. They were neighbors of the Sacs and Foxes. In 1700 they were on the Mankato and constantly roaming with the western Algonkins. Early in the present century they numbered about 1,500, and were involved in wars with the Osages, Omahas, and the Sioux, losing heavily. Later they became much reduced through the ravages of the smallpox and other diseases. The first treaty was made with them in 1815. In 1836 the tribe, numbering 992, was removed to the west bank of the Missouri, and from this time rapidly declined in numbers, many of them becoming vagrants in other tribes, and others killed themselves by intemperance. In 1846 they had decreased to 700. In 1861 the tribe, then reduced to 305, ceded all their lands except 16,000 acres. In 1832, while wild Indians, they lived in a village, and depended chiefly on their cornfields for subsistence. Their hereditary chief in 1832, Mew-hu-she-kaw (The White Cloud), was a famous man on the border.

The Iowas in Kansas went to their present reservation in 1854. The Iowas at Sac and Fox agency, Oklahoma, went to Indian territory in 1868, and their present reservation was created by executive order of August 15, 1883. The Iowas are civilized Indians.

The total Iowa population in the United States in 1890, with location, is as follows:

Total	267
Iowas at Iowa reservation, Kansas	165
Iowas at Sac and Fox agency, Oklahoma	102

CHIPPEWA AND MUNSEE RESERVATION.

Portions of the Chippewa and Munsee Indians, known as Christian Indians, have been for more than a century under the charge of the Moravians. The Christian Indians have been located in Indiana, Michigan, New York, northern Illinois, Ohio, and Pennsylvania, and were made up from many bands. Gathered up from roaming Delawares, Mohicans, and Shawnees, the Munsee portion, 47 in number, of this little band of 75 civilized Indians is a remnant. At Bethlehem, Pennsylvania, in 1740 the Moravians, after the arrival of the Christian Indians from Shekomeo, a Mohican village in New York, founded a town 30 miles up the Lehigh river, called Gnadenhutzen (tents of grace), used as headquarters for Indians gathered from surrounding tribes, where, in 1749, were located as farmers and mechanics several hundred Christian Indians. The mission closed during the French and Indian war. In 1755 the town was destroyed and many of the Christian Indians were killed. In 1757 the Moravians began a new settlement for these Indians at Nain, an outskirt of Bethlehem, which prospered. The Pontiac war of 1763 and the attacks of savage Indians upon the white settlers prejudiced the people against all Indians, and the Christian Indians of Nain, who were persecuted by their red brethren for being Christians and by many Christians for being savages, fled, and finally went to Philadelphia. In 1765 they, numbering 83, permanently removed from Nain to a town in northern Pennsylvania named Friedenshutzen. Here they remained until 1771. In the meantime Pennsylvania, in 1768, by the treaty of Fort Stanwix obtained title to the lands on which the town was built, and because of the encroachments of white people, and for social reasons, in June, 1771, they, numbering 200, again moved, this time to a tract of land on the Muskingum river or one of its branches, in Ohio. Pennsylvania gave them a grant of £125 for their improvements and some Friends contributed \$100 more. They went down the Allegheny and Ohio rivers in 15 canoes, and up the Beaver river to their new home in the Tuscarawas valley, in Ohio. May 4, 1772, the Moravian mission town of Schonbrunn (beautiful spring) was located. Other Moravian Indian towns were Gnadenhutzen and Lichtenau. These 3 towns contained 414 Christian Indians in 1776. Schools were kept up, trades taught, and homes and farms made. The Revolutionary war changed the aspect of things, and the soldiers of the 2 armies annoyed the Indians. The 3 towns, for safety, were consolidated for a time into 1, Lichtenau. Hostile Indians after this were constantly annoying and robbing the white people, who, becoming incensed, decided in 1780 upon the removal of Lichtenau, which was on and along the trail of Indian warpaths, and Salem, a new town, was built for the people of Lichtenau, 6 miles from Gnadenhutzen. In 1781 the British had been defeated by the colonists, and they incited their Indian allies to renewed efforts against them. The colonists resolved in retaliation for this to blot out the 3 Christian Indian towns; so in the autumn the Christian Indians, accompanied by the faithful Moravian missionaries, were removed by force to a location on the Sandusky river, in Ohio. A cold and desolate winter followed. A pint of corn a day was issued to each person. Many of the Indians, fearing starvation, scattered, and some returned to their old home at Gnadenhutzen, in the Tuscarawas valley. Prior to this a party of settlers had arrived from the Monongahela valley, Pennsylvania, in pursuit of certain Indians who had massacred a family. They came back through Gnadenhutzen on their return, and finding these few defenseless Christian Indians, to punish the guilty resolved to murder the innocent. The massacre occurred March 8, 1782. The men were placed in one building, the women and children in another, and in the course of an hour 90 (28 men, 29 women, and 33 children) inoffensive Christian Indians were killed. Ninety years after the massacre the Moravians met at Gnadenhutzen and dedicated a monument to the memory of the murdered Christian Indians. The monument stands upon the site of the old mission church, and the shaft, 25 feet above the base, was unveiled by 4 Moravian Indians, one of whom was the great-grandson of Joseph Schebosh, the first victim of the massacre. The shaft on its western face bears this inscription: "Here triumphed in death 90 Christian Indians, March 8, 1782". Bishop De Schweintz in his address

gave the names of the victims. (See Ohio Archeological and Historical Society Quarterly, volume III, page 295.) The Indians who escaped returned to Sandusky. New Salem was built on Lake Erie in 1787, and ceased to be a Christian Indian town in 1791. A new settlement of Gnadenhutzen was attempted again in 1791-1792 by Zeisberger and discontinued in 1800, the Christian Indians going to Canada. The Christian Indians in April, 1782, at the settlement on the Sandusky were ordered away by the half king of the Hurons and wandered away to the west and joined the Chippewas, Miamis, and Shawnees in northern Ohio or in Michigan, and thence to Indiana, where they became known as the Munsee Christian Indians.

A treaty was first made by the United States with the Munsee Christian Indians and the Miamis of the Lake July 4, 1805. A treaty was also made May 9, 1836, and many more followed. July 16, 1859, a final treaty was made with the Munsee Christian Indians at Sac and Fox agency, wherein their desire to unite with the Chippewas was agreed to, and a reservation west of the Mississippi river of about 4,880 acres, the present one in Brown county, Kansas, was set aside for them. Thereafter they became known as the Chippewa and Munsee Indians, and moved to their present reservation in Kansas.

INDIANS IN KANSAS, 1890.

The lands within Kansas were the roaming grounds of the Kansas or Kaw, Osages, Pawnees, and some Sioux.

The original Kansas Indians were long since removed to Indian territory, and are now in Oklahoma. The 3 reservations and 1 in part now in Kansas contain Indians who were removed from east of the Mississippi river between 1830 and 1834. The remainder, who have been removed and are now living in Indian territory at Quapaw agency, are the Delawares, Kaskaskias, Oneidas, Peorias, Piankeshaws, Quapaws, Senecas, Shawnees, Tuscaroras, and Weahs.

POTTAWATOMIE AND GREAT NEMAHA AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Pottawatomie, Kickapoo, Iowa, and Chippewa and Munsee reservations, Kansas, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Prairie band of Pottawatomie, Kickapoo, [Iowa], Chippewa, and Minsi.

The unallotted areas of these reservations are: Pottawatomie, 77,358 acres, or 120.75 square miles; treaties of June 5, 1846, 9 U. S. Stats., p. 853; of November 15, 1861 (12 U. S. Stats., p. 1191); treaty of relinquishment, February 27, 1867 (15 U. S. Stats., p. 531). Kickapoo, 20,273 acres, or 31.75 square miles; treaty of June 23, 1862 (13 U. S. Stats., p. 623). Iowa, 16,000 acres, or 25 square miles (5,120 acres in Kansas); treaties of May 17, 1854 (10 U. S. Stats., p. 1069, and of March 6, 1861; 12 U. S. Stats., p. 1171). Chippewa and Minsi, 4,395 acres, or 6.75 square miles; treaty of July 16, 1859 (12 U. S. Stats., p. 1105).

Indian population 1890: Pottawatomies, 462; Kickapoos, 237; Iowas, 165; Chippewas and Munsees, 75; total, 939.

POTTAWATOMIE RESERVATION.

The returns had been made of the enumeration of the Prairie band of Pottawatomie Indians, as well as of their school schedule, before my arrival. I examined the census methods, and have no doubt but that they were carefully and correctly taken.

These Indians seem intelligent and apt. Very many can speak the English language, and read and write it as well. There is no lack of mental ability among them. Their physical condition, however, is not so encouraging. They look very well, but a large number of them are troubled with scrofulous eruptions, and many waste away with lung diseases. Many of them are infected with syphilitic poison; some of them are regarded as incurable. They are subject to rheumatic complaints. They dress well, in American costumes of the present styles. Many of them dress richly. Many of the women are neat and clean housekeepers, having good furniture, pianos, organs, and sewing machines in their homes. They are good, industrious wives and kind mothers, and are generally virtuous. Polygamy is not practiced among them, and when a man and woman marry they expect to continue the relation of husband and wife for life. The men are more or less industrious, but unfortunately a large portion of them will drink whenever they can get whisky. In appearance these people will compare very favorably with many communities of white people.

Their children are sent to school. Some of the children are very bright, and learn quickly in all branches except arithmetic. This seems to be a common trouble among Indian school children, and at the stores an Indian always asks for an article and the price, and then pays for it, then asks for another article and pays for it. In like manner they continue until their trading is finished. This is done to avoid adding up the cost of all. They are all able to count what money they have and tell readily the denominations of paper currency as well as of gold or silver. There is a government boarding school provided for them. In their homes they sleep on beds and bedsteads like the whites; have good cooking stoves and utensils, good heating stoves, and dishes and crockery in abundance. They have wells near their houses, and many have windmills for raising the water. Their orchards and gardens are numerous, and they have an abundance of domestic fowls. They are farmers and stock raisers. They have some farms of from 128 to 190 acres fenced and cultivated; many of them have large herds of cattle, horses, and hogs. They raise good crops. One herd of short-horn Durhams was especially noticeable, many of them thoroughbred and registered. They have 2,650 cattle and 2,712 horses and mules; also

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

400 hogs of good breeds, and large fields of corn and other crops. One Pottawatomie has a herd of over 1,000 head of cattle and many horses and carriages. He has a number of fine farms off the reservation, and owns a large portion of the stock of a neighboring bank. He deals largely in cattle, and is the trader for the tribe.

Most of these Indians now desire to own cows and have the milk for their children and to make butter, which is a new feature in Indian life. Many of them are becoming rich. Their women sometimes marry white men quite superior to the ordinary squaw men.

The older houses are built of logs, but look comfortable; all the later houses are of frame and well built; some quite commodious and of more than a single story. A few are built of stone, of which there is an abundant supply on the reservation. Some also have good barns and outhouses, but the most improved farms belong to those who have a large percentage of white blood in their veins.

The larger part have progressive ideas and desire that the tribe shall move forward. The others do not desire any improvement in aboriginal life, and are opposed to change. They do not desire schools or to have their children taught white man's ways. This portion is ignorant and very superstitious.

These Indians increase slowly. The births in the year ending June 30, 1889, were 16, deaths 12; in the year ending June 30, 1890, births 19, deaths 14. Their roll shows for 1889, 447; for 1890, 462. (a) This very slow increase among these Indians, and in fact among all others partially civilized, must be due to some cause out of the ordinary course. It no doubt lies in their superstitious belief in the necessity of separating the sexes during the period of menstruation. The women during this period are compelled to live apart in a separate tepee or wigwam for a period of not less than 10 days, or until ovaryation, thus preventing in many or most cases the chance of conception. Where their women are married to white men and become more accustomed to the ways of white men they have as many children and as large families as white people. This also seems to be the result where Indian men are married to white women, so that small Indian families are usually the result of custom. Another thing that accounts for their small increase is the fact that after the birth of the child the mother and child are isolated from the remainder of the family and confined in a separate habitation for 30 days. This exposure frequently causes the death of the child and impairs the health of the mother. They frequently take their boys out of the schools because they think that being in company in the school room with the larger girls during menstruation they are liable to get sick, and if they do get sick at school they are apt to attribute it to such cause, and they believe that allowing the women to live with the family within the period of 30 days after confinement is a prolific source of disease and death to others.

In general appearance the reservation is a most beautiful land, with rich, rolling prairies and a number of streams running through them and fringed with timber, giving the casual observer an idea that it is a reservation of marvelously rich and productive soil. This is true of a part, but not by any means of the whole. On the creek bottoms, in the hollows between the hills, and on the sloping hillsides the soil is rich and productive in ordinary seasons; but the appearance of much of the land is very deceptive, it being underlaid with stone near the surface and covered with grass growing in shallow soil and with so much loose stone among it as to render it unfit for cultivation, thus making its meadow land fit only for grazing purposes. Some of these lands are dotted here and there with spots of alkali. Many of the hills are covered with a fair soil, which will in a wet season raise crops. Ordinarily the greater part of this reservation can be used only for grazing.

The timber along the streams is of a very inferior quality for posts and is used for fuel only. There are numerous ledges of rock, a poor quality of limestone fit only for foundations for houses or for walling wells. Some ledges may perhaps be found fit for building purposes. Not to exceed one-half of the reservation is fit for farming purposes. The good and poor lands can not be divided into tracts and allotted purely by themselves, but good and poor lands will have to go together. The lands are not arid, strictly speaking, but the rainfall here is quite uncertain. For the last 6 years they have not been saturated with water, and in the majority of the years the rainfall has been so deficient as to make the crops a partial failure. Still it is a soil which can stand much drought and produce fair crops. The lack of rain for the last 6 years has caused the subsoil to dry out, with a consequent drying up of the streams, so that in midsummer they cease to flow.

The water of the wells is alkaline in many cases from the surface, but many of the wells are supplied from an undercurrent of pure and wholesome water.

The Pottawatomies in their original belief held to the existence of one great Supreme Creator and to a future state of rewards and punishments. They believed that if an Indian was good, honest, kind, hospitable, and true in all things he would go when he died to a happy hunting ground where timber was plenty, with beautiful running streams, ponies, and game, where he would live in peace and plenty, and where he could get his game easily and live a life of ease and quiet abundance; but if he was a bad Indian, had lied, stolen, and debauched other Indians' wives and murdered his fellows, after death he would go to a place where wood and streams were scarce, where there were no ponies to ride, and where all his travel would be on foot. If he saw a deer or other game he would have to pursue it day after day, it being able to elude him so that he would never be able to catch up with it. He would be weary and hungry and have to live in the storms and winds without shelter or protection.

He would be forever living a life of constant desires, always to be unsatisfied, and with no hope of anything better in the future.

While one-third of these Indians belong to the Roman Catholic church and hold to its faith tenaciously, the remainder hold to their original belief.

The agency buildings are of the value of about \$7,000, and are in fair repair, except the boarding house and the wagon and smith shop. The boarding house is in bad repair.

KICKAPOO RESERVATION.

The enumeration of the Kickapoos was made before my arrival, but upon examination I find that it was correctly done.

The mental capacity of these people is high. They are smart, intelligent, and bright men and women. Their physical condition is good, and they are a clean, vigorous, and upright people.

Their economical condition shows many evidences of prosperity. They are raising good crops for the season. They are every year breaking up additional prairie land, fencing in their fields, improving their homes, setting out fruit trees, cutting fodder like white farmers, and otherwise adding to their comforts and purses. Virtue in both sexes is the rule. There is a growing disposition of the man to work and provide for the wants of the family, while the woman cares for the home and brings up the children. They have a church, built by themselves, and native preachers. They hold services twice on the Sabbath, regardless of the weather, and always with a good attendance. The preaching is in the native language. They are told to do right, to be honest, to be sober, to be industrious, to raise good crops, to get cattle and hogs, to get good homes, and to live like good white people; to stop finding fault, and take hold of life like white men; to be good husbands, wives, and children; to be virtuous men and women, and get better and do better every day and every year; to surround their homes with trees, cultivate good gardens, and plant fruit trees. Their creed is morality, duty, and honesty; they do not belong to any religious denomination, and are entirely independent of all other churches; but this creed is evidently doing a good work among this people, and in their own way. They have 2 native ministers, who are upright and respected men. They have attracted much attention recently.

These people, except in the color of their skin and their language, would be easily taken for early settlers in a new country. They all wear white men's clothing. They are progressing steadily. In all things there is great encouragement, except that many of the men out of the church will drink whisky. The children are sent to school, and a majority of the tribe speak English. About 100 members, including children, are on their church roll. There is an officer of the church who is called "the whipper-in", designed for the welfare of the children of the tribe. If any of the children absent themselves from church or behave badly when there, it is his duty to use the switch vigorously upon them and compel attendance at the services and good behavior.

The Kickapoos' lands are their chief wealth, and many are now getting herds of cattle, hogs, and horses. The horses belonging to this tribe seem to be of much better stock than the ordinary Indian pony. Wheat, corn, and flax raising is quite an industry with them. Their houses are small frame buildings, comfortable, and built by themselves. They provide shelter for their stock in winter. Some have orchards, and nearly every house has a good well of water. They use stoves for cooking and for warming their houses, and sleep on bedsteads like the white people. Very few live in wigwams either in summer or winter.

These Indians are usually progressive in their ideas, but many are held back by their old chiefs, who oppose all progress and do not believe in improvements of any kind.

These old chiefs grieve because they have not their old influence and position, and also because they no longer receive the annuities of the tribe and the right to distribute them. They insist on the old Indian life, and say that when the Indian becomes educated and enlightened he will no longer be an Indian. They increase in number about as do the whites in a new country, the increase with them the last 10 years being a little over 5.5 per cent annually. They number 237, and hold 20,273 acres of land, which, divided among them, would give a little more than 85.5 acres each. Generally it would seem that allotment, unless the power to transfer is very carefully guarded for many years, would be disastrous to Indian tribes. Some years since 109 of this tribe were allotted their lands in severalty to the east of and near the present reservation. Only 27 of these people, by themselves or their heirs, now hold these lands, while the remaining 82 have disposed of their tracts, squandered their property, and are now living with the tribe on the reservation, and are a burden upon them, in fact half-way paupers, who are not counted as members of the tribe, but only as poor dependents. Their lands are valuable for agricultural purposes. They grow fine winter wheat, corn, oats, barley, rye, and flax, in fact all kinds of grain, fruits, vegetables, and grapes, of the finest quality. This land is well watered with streams, which in ordinary seasons afford an abundant supply of running water, while plenty of water is found a short distance below the surface of excellent quality. There is scarcely an acre of these lands which is not valuable either for cultivation or grazing. There seems to be ledge rock for all needed purposes and timber sufficient for fuel and posts. The agency buildings are in bad condition and have an appearance of neglect. The mission boarding house is also in very bad condition. One thousand five hundred dollars would be a very liberal estimate of its value.

IOWA RESERVATION.

The Iowa Indians of Kansas and Nebraska are fairly educated, at least the younger portion of them. Nearly all of them understand the English language; many of them speak it fluently, and many of their women are well educated. They are of good physical condition. They are also free from any external evidence of venereal disease. They are vigorous and active, and in appearance temperate, although it is said many of the men will drink whenever they can get whisky.

As a rule they cultivate their farms with judgment and skill, and raise all that is necessary to supply their wants and leave much to sell, while many of them are accumulating property and surrounding themselves with the comforts of life. Orchards of apple, peach, plum, and cherry trees are numerous. The women are careful, industrious, and prudent, and many of them are good housekeepers and excellent cooks. The marriage relation is regarded by them as sacred, and not to be broken by either party, while all agree that their women are as a rule virtuous.

These people seem to be prosperous and happy. They dress in citizens' clothes and are very much like white people, many of them so near white that the Indian blood is quite difficult to discover.

Their wealth consists in lands, horses, cattle, and swine. Their farms are all fenced. They were allotted some years ago under a special act of Congress. They have selected their tracts, but patents have not yet been issued to them. They live in good houses, either frame or log, or both combined. Many of them have 2-story frame houses with large frame barns. They are increasing quite fast in a natural way. Last year there were 9 births and only 1 death. The year previous there were 8 births and only 6 deaths.

Their lands are good and all available for either tillage or pasturage. They are well watered, and the soil is rich and fertile, producing in abundance all the crops usual in this latitude. Some of their lands near the Missouri river are quite rough and broken, but covered with timber and can be made available for pasturage. There are no minerals found upon these lands nor quarries of stone. The rainfall is usually sufficient for all agricultural purposes. The agency buildings are in very fair repair and belong jointly to this tribe and the Sacs and Foxes of Missouri, whose reservation adjoins this. Their value is about \$6,000.

Many of them have become christianized, the larger number being Catholics, though some of them have become members of the Episcopal church; a few, however, remain pagans. Their children are sent to school at the government boarding school provided jointly for them along with the Sacs and Foxes of Missouri.

Of this reservation 5,120 acres lie in Kansas.

CHIPPEWA AND MUNSEE RESERVATION.

The Chippewa and Munsee (Christian) Indians have almost ceased to be Indians in the ordinary acceptance of the term. They are quite equal to the average white pioneers in mental capacity. They read, write, and speak the English language at all times. Their physical condition is as good as that of the average whites about them. They have no constitutional diseases nor any results of vicious habits.

They dress like the whites, cultivate the soil, and raise corn, wheat, and other crops. Nearly all of the older members of these tribes have thrifty orchards of the apple, peach, cherry, and plum, and receive a considerable income from them.

The majority of these Indians are industrious and good citizens, while a few are shiftless and lazy. They live in comfortable houses built of logs nicely hewed, with the interstices well chinked up and pointed with lime mortar, which are very neat and tidy. Some live in frame houses, while some of the houses are frame and log combined. Inside their dwellings are neat and tidy. They cook on kitchen stoves, have cupboards and dishes, eat on tables, and sleep in comfortable beds and upon fair looking bedsteads. They have knives and forks and spoons; in fact, if there were no Indians near, one would think he was in a white man's house.

The upward progress of these people has been very marked. They marry legally, have one wife only, and live as virtuous lives as the white population about them. In fact, were it not for the bad influence of some of the whites who have married into the tribes they would be making quite rapid progress in all that goes to make good citizens. Some of the squaw men are decidedly bad and are the cause of much trouble among the good Indians in various ways, such as teaching bad morals to the younger men and getting them quite dissatisfied with the manner in which the older and better men of the tribe have managed their affairs, and are using their influence with them against education and religious instruction.

Many of these Indians are Christians, and are regarded as quite as good and consistent in their lives as the white Christians around them. They are under the care of the Moravian church, and that society has built a chapel for their use and supports a Moravian missionary among them, whose labors meet the constantly opposing influence of bad squaw men. The Moravians have educated several young men at Bethlehem, Pennsylvania, and they are a credit to that church and the tribe. Their children attend the public schools in the neighborhood or go to the Haskell Institute at Lawrence, Kansas.

Their wealth consists principally of their land and its products. Many of them have horses, cattle, and hogs, and, what is unusual among Indians, they raise chickens, turkeys, ducks, and geese in large numbers and derive

quite an income from their sale. Some of them are quite well off, keep a bank account, and pay their debts with checks. These Indians have made but little increase for the last 2 years; in fact, each year for the last 2 they have had 1 death more than births; but this was the result of accident and not of ordinary fatality. Their loss the last 2 years has been about 1.5 per cent annually.

Their lands are rough, scraggy hills. The soil, sandy and thin, when newly cultivated, will raise good crops in ordinary seasons, but only for a few years; then it requires fertilizers, rest, and very careful tillage. Without great care it will soon wear out and become worthless.

The unsettled condition of the titles to their lands greatly annoys these Indians and retards their progress. Some years since their lands were allotted to them in severalty under a special act of Congress, but their evidences of title were not left in good shape. Since then there have been deaths, and, the heirships remaining unsettled, now there are strifes and dissensions among them and an unwillingness to improve their lands while these uncertainties exist.

These Indians are citizens of the United States and are entirely self-sustaining. They receive \$1,064 semiannually from the United States as an annuity. They vote in Nebraska and pay taxes on their personal property.

SCHOOLS.—A government Indian training school, Haskell Institute, is located at Lawrence. It had in 1890 an enrollment of 460 pupils. The cost to the government was about \$76,000. There was an enrollment of 33 Indian pupils under government contract at the Mennonite Mission Boarding School at Halstead, costing about \$3,300, and an enrollment under government contract of 25 at St. Ann's Academy at Neosho, costing about \$2,250.

KENTUCKY.

The civilized (self-supporting) Indians of Kentucky, counted in the general census, number 71 (41 males and 30 females), and are distributed as follows:

Floyd county, 14; Jefferson county, 14; other counties (10 or less in each), 43.

LOUISIANA.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	628
Indian in prisons, not otherwise enumerated.....	1
Indians off reservations, self-supporting and taxed (counted in the general census).....	627

The civilized (self-supporting) Indians of Louisiana, counted in the general census, number 627 (335 males and 292 females), and are distributed as follows:

Avoyelles parish, 47; Calcasieu parish, 148; Catahoula parish, 34; Orleans parish, 21; St. Landry parish, 120; St. Mary parish, 32; St. Tammany parish, 60; Terrebonne parish, 55; other parishes (14 or less in each), 110.

In Louisiana are a few descendants of Caddos, Alabamas, Biloxis and others, mostly of various degrees of mixed blood.