

WEST VIRGINIA.

The civilized (self-supporting) Indians of West Virginia, counted in the general census, number 9 (6 males and 3 females), and are distributed as follows:

Berkeley county, 1; Lewis county, 7; Nicholas county, 1.

WISCONSIN.

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

| | |
|--|-------|
| Total | 9,930 |
| Reservation Indians, not taxed (not counted in the general census)..... | 6,085 |
| Indians in prison, not otherwise enumerated..... | 10 |
| Indians off reservations, self-supporting and taxed (counted in the general census)..... | 3,835 |

a 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..... | 6,450 |
| Reservation Indians, not taxed..... | 6,085 |
| Indians in prison, not otherwise enumerated..... | 10 |
| Other persons with Indians, not otherwise enumerated..... | 355 |

INDIAN POPULATION OF RESERVATIONS.

| AGENCIES AND RESERVATIONS. | Tribe. | Total. | Males. | Females. | Ration Indians. |
|--|--------------------------------------|--------|--------|----------|-----------------|
| Total | | 6,085 | 3,071 | 3,014 | 643 |
| Green Bay agency | | 3,137 | 1,665 | 1,472 | |
| La Pointe agency..... | | 2,948 | 1,406 | 1,542 | 643 |
| Green Bay agency | | 3,137 | 1,665 | 1,472 | |
| Menomonee reservation..... | Menomonee..... | 1,311 | 670 | 632 | |
| Oneida reservation..... | Oneida (including homeless Indians). | 1,716 | 925 | 791 | |
| Stockbridge reservation | Stockbridge..... | 110 | 61 | 49 | |
| La Pointe agency..... | | 2,948 | 1,406 | 1,542 | 643 |
| Lac Court d'Oreille reservation..... | Chippewa at Lac Court d'Oreille. | 1,234 | 590 | 644 | 308 |
| Lac du Flambeau reservation..... | Chippewa at Lac du Flambeau .. | 670 | 292 | 378 | 142 |
| La Pointe (Bad River) reservation..... | Chippewa at Bad River..... | 641 | 336 | 305 | 33 |
| Red Cliff reservation | Chippewa at Red Cliff..... | 403 | 188 | 215 | 100 |

For data as to Chippewa, see Minnesota.

The civilized (self-supporting) Indians of Wisconsin, counted in the general census, number 3,835 (2,037 males and 1,798 females), and are distributed as follows:

Adams county, 60; Ashland county, 18; Barron county, 40; Bayfield county, 304; Brown county, 732; Burnett county, 81; Calumet county, 165; Chippewa county, 134; Crawford county, 18; Door county, 22; Douglas county, 183; Forest county, 119; Juneau county, 44; Marathon county, 65; Marinette county, 128; Monroe county, 25; Oconto county, 48; Oneida county, 29; Outagamie county, 943; Polk county, 114; Shawano county, 390; Washburn county, 30; Winnebago county, 44. Other counties (13 or less in each), 99.

REPORT ON INDIANS TAXED AND NOT TAXED.

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

| TRIBES. | Stock. | Reservation. | Agency. |
|--|----------------|------------------------------|------------|
| * Chippewa (Lac Court d'Oreille band)..... | Algonkian..... | Lac Court d'Oreille..... | La Pointe. |
| Chippewa (Lac du Flambeau band)..... | Algonkian..... | Lac du Flambeau..... | La Pointe. |
| Chippewa (La Pointe band)..... | Algonkian..... | La Pointe and Red Cliff..... | La Pointe. |
| Menomonee..... | Algonkian..... | Menomonee..... | Green Bay. |
| Munsi..... | Algonkian..... | Stockbridge and Munsee..... | Green Bay. |
| Oneida..... | Iroquoian..... | Oneida..... | Green Bay. |
| Stockbridge..... | Algonkian..... | Stockbridge..... | Green Bay. |

GREEN BAY AGENCY.—The Oneidas came from New York, and have been here 54 years; they are a portion of the Six Nations of New York. The Stockbridges came from Stockbridge, Calumet county, Wisconsin, and the Menomonees from Poygon, Wisconsin, and have been here 37 years. The original seat or location of the Oneidas was in what is now Madison county, New York; they came to their present location in 1837. The Stockbridges removed from Massachusetts to New York about 1819; from New York to Calumet county, Wisconsin, in 1824, and thence to their present reservation in 1857. The Menomonees (an Algonkian tribe) were originally located about Green Bay, Wisconsin; afterward, about 1833, they were removed to Poygon, Wisconsin; and from there to their present reservation in 1854. Part of the Munsees of western New York were incorporated into the Stockbridge tribe by adoption in 1856, and they now reside with them.—CHARLES S. KELSEY, United States Indian agent.

The number of Oneidas at Green Bay agency was given as 1,500 in 1884, 1,595 in 1885, and 1,716 in 1890. They were removed under treaty with the United States to Wisconsin territory in 1837, a few remaining in New York about the other Six Nations reservations. In 1890 the New York Oneidas numbered 212. They have no reservation of their own, but 106 of them live on the other Six Nations reservations and 106 off reservations. In 1838 they were called the First Christian and Orchard Bands of Oneida Indians. For data as to the Six Nations and their present condition, see New York.

LA POINTE AGENCY.—The Indians of the several reservations under the La Pointe agency are all Chippewas (Algonkian). The Chippewas of La Pointe agency are of like condition to those of Minnesota.

The first treaty was made with the Chippewas September 30, 1854, for the Lac Court d'Oreille, Lac du Flambeau, La Pointe (Bad River), and Red Cliff reservations. There was much difficulty experienced in settling the Chippewas on these reservations, owing to the character of the land. It was in many cases heavily timbered, and other portions were poorly fitted for agriculture. They were gathered up after 1854 and to 1873 and placed on the several reservations; still, in 1890, there are several small bands of roaming Chippewas off the reservations but considered as belonging to them. There were many rations issued to the La Pointe agency Chippewas in 1890.

STOCKBRIDGE-BROTHERTOWN PEQUODS (ALGONKIAN STOCK).—Of the 5 principal nations of New England in 1674, the Pequods or Mohegans, the 2 being considered as 1, were tribes of considerable influence and strength of numbers, claiming authority over all the Indians of the Connecticut valley. Jonathan Edwards states that the language of the Stockbridges of Muhhekanew, or Muhhekanock (Mohegan), was spoken throughout New England. Nearly every tribe had a different dialect, but the language was practically the same. Eliot's translation of the Bible is in a particular dialect of this language. The Stockbridges, so named from the place of their residence, were originally a part of the Housatonic tribe of Massachusetts, to whom the legislature of that state granted a section of land in 1736. They were subsequently removed to New Stockbridge and Brothertown, in western New York, many other tribes of New England and also of New York joining them. They had good lands and fine farms, and were rapidly becoming worthy of citizenship, when, in 1824, they were removed to Toe river, Wisconsin, and thence, in 1857, to a reservation near Green Bay, Wisconsin, where they now are, and on which their agent reported no white man could obtain a comfortable livelihood by farming. They have been divided for some time into 2 bands, known as the "citizen" and "Indian" factions, the former having lived off the reservation for the past 12 years. In 1875, 134 of the "citizens" received their per capita share of the tribal property and became citizens of the United States. The tribe had 118 members remaining in 1877; in 1885 it numbered 133, and in 1890, 110.

The Stockbridge Indians of Wisconsin form a connecting link with some of the earliest and best known Indians of the United States. They are "the last of the Mohicans". The greater portion of the tribe are now citizens of the United States.

The Brothertown Indians are now consolidated with the Stockbridge Indians at Green Bay agency. Toward the close of the colonial period remnants of several tribes of New Jersey, Long Island, and the southern part of New England were gathered up, and in 1786 Rev. Samson Occum, an educated Mohegan, led a party of 192 of these as emigrants to a place near Oriskany, New York. In 1788 they were secured by treaty in the possession of a tract 2 miles in length by 3 in breadth, in the present town of Marshall, Oneida county, New York. Having no language in common, they adopted the English, and from this and the fact of being a brotherhood living in a town, they received the appellation of the "Brothertown Indians". Their affairs were managed by superintendents



ONEIDA INDIANS, GREEN BAY AGENCY, WISCONSIN.

1890.

1. Elijah Cornelius and wife.
3. Joseph Powless and family.

2. Eli Skenadoah and family.
4. John Danforth and wife.

appointed by the governor and council. In 1796 they consisted of 56 families, and owned a sawmill and cattle. In 1818 they numbered 302 persons. In the treaty of 1838 they are said to have numbered 360. Disposing of their lands in New York by several treaties, they moved to Wisconsin in 1821.

The Stockbridge Indians received their name from the town where they located in New York. Remnants of the Muhhekanew, or Muhhekanock (New England), tribes settled in Oneida county, New York, in 1783-1788, under the pastoral care of Rev. John Sargent, who remained with them till his death, in 1824. In 1788 the Oneidas reserved for them a tract 6 miles square in the present towns of Augusta, Oneida county, and Stockbridge, Madison county. In 1785 they numbered 420. In 1818 about a fourth part went to Indiana, where the Miami Indians had agreed to give them lands for living purposes, but before they arrived it had been sold by the Miamis to other parties, and so they were homeless. In 1821, along with other New York Indians, the Stockbridges bought a tract of land on the Wisconsin and Fox rivers in Wisconsin, and the next year they all removed to it, having sold their lands in Oneida and Madison counties, New York, to the state. The Brothertown Indians reside with them.

INDIANS IN WISCONSIN, 1890.

The Sacs and Foxes (Siouan stock), some Winnebagos, and some Chippewas and Menomonees (Algonkians) formed the original Indian population of Wisconsin. The Sacs and Foxes were removed to Iowa and what is now Oklahoma, and the Winnebagos to Nebraska. Of the aboriginal population, some Chippewas and the Menomonees remain.

GREEN BAY AGENCY.

Report of Special Agent F. X. STEINBRECKER on the Indians of the Menomonee, Oneida, and Stockbridge reservations, Green Bay agency, Wisconsin, September and October, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Menomonee, Oneida, and Stockbridge.

The unallotted area of the Menomonee reservation is 231,680 acres, or 362 square miles, and was established, changed, or altered by treaties of October 18, 1848 (9 U. S. Stats., p. 952); May 12, 1854 (10 U. S. Stats., p. 1064), and February 11, 1856 (11 U. S. Stats., p. 679).

The unallotted area of the Oneida reservation is 65,608 acres, or 102.5 square miles, and was established, changed, or altered by treaty of February 3, 1838 (7 U. S. Stats., p. 566.)

The unallotted area of the Stockbridge reservation is 11,803 acres, or 18.5 square miles, and was established, changed, or altered by treaties of November 24, 1848 (9 U. S. Stats., p. 955); February 5, 1856 (11 U. S. Stats., p. 663), and February 11, 1856 (11 U. S. Stats., p. 679); act of Congress approved February 6, 1871 (16 U. S. Stats., p. 404). (For area see act of Congress approved June 22, 1874, 18 U. S. Stats., p. 174.)

These reservations have been partly surveyed.

Indian population, 1890: Oneidas (including homeless Indians), 1,716; Stockbridges, 110; Menomonees, 1,311; total, 3,137.

ONEIDA RESERVATION.

The Oneida reservation, Green Bay agency, is situated southwest of Green Bay, in Brown county, and comprises 65,608 acres of land, which, with the exception of a few swamps, is well adapted to agricultural purposes. The land is slightly undulating. Years ago large tracts of this reserve were clothed with stately pine forests, but these have all disappeared, and at the present time there is very little good forest land to be found there except in the western part of the reservation, although far the greater part of the reserve is covered with a thrifty growth of young poplar, birch, and other trees.

According to the allotment enumeration made in 1889, the Oneidas on the reservation numbered 1,565.

The Oneidas are very clannish. Since their arrival in Wisconsin there have not been more than half a dozen cases of intermarriage with Indians of another tribe or with whites.

They are under the direction of an agent. Since 1885 the agency school at Keshena has been thronged with Oneida children, and many have been sent to Carlisle and Hampton.

There have been for years 2 religious denominations on the reservation, Methodist and Episcopal. Until 1889 all the Oneidas were considered as belonging to one or the other of these churches. The dead are all interred in either the Methodist or the Episcopal cemetery. Still we find very little dogmatic and much less practical religion among the Oneidas. They all believe in the existence of the Great Spirit, and many admit the necessity of baptism, but the number of strict members of either church is comparatively small.

Last year there was a remarkable movement, which bore many Oneidas into the Catholic church.

In the way of morality there appears to have been a step backward rather than forward, with the exception, perhaps, of drunkenness. This vice is not, according to many, so widely spread now as in former times; still, the use of intoxicants is quite excessive. The law forbidding the whites to sell liquors to the Oneidas is very rarely enforced.

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.

The Oneidas are not what they were formerly. Like all other Indians, they love external show and ostentation, their resources often being exhausted before their desires are gratified, and they incur debts. Moreover, the Oneidas frequently take advantage of the absence of law on the reserve. When they steal from the whites, the latter can scarcely ever recover stolen goods, owing to the great expense and loss of time required to prosecute cases before the United States court.

Chastity and purity are not held in such high esteem as in days gone by. Connubial bliss is not to be found at home as it was years ago. There are 12 or 15 cases where man and wife have separated, to the great detriment of the offspring. At times the man gets married again, the woman returning to her parents' home. As a rule the Oneidas get married quite young. It is not uncommon to see boys of 16 to 18 and girls of 14 to 16 years of age married. Their physical condition is very good. The men are as a rule large and stalwart. The women frequently outvie the men in corporosity, their average weight being possibly from 165 to 175 pounds. Very few die of consumption, but the children are very often infected with scrofulous diseases. All of them wear citizens' dress.

The mental qualities of the Oneidas are not as well developed as the physical. There is 1 Oneida in the insane asylum. The majority of the old people speak English, and many of them are able to read and write. All of this class acquired their knowledge by their own efforts or by intercourse and dealings with the whites. There are scarcely any on the reservation between the ages of 25 and 50 who are able to read and write English understandingly. Persons of this class can read and write who neither understand nor speak English. Many who belong to this class attended the mission school on the reservation. Regarding those 6 to 21 years of age we must again distinguish. There are about 35 to 40 belonging to this class who get little or no schooling at all, owing either to the great distance to local schools or from the neglect of parents in sending them. Those children that are going to school get their education either in schools outside of the reservation (Keshena, Carlisle, Hampton, Haskell, Wittenberg) or in the local public or mission schools.

There are at present 6 schools on the reserve. The Episcopal and Methodist mission schools are the most patronized. The Episcopal school has an average attendance of about 30, the Methodist about 13. Only those children make marked progress whose parents speak English at home. Many of the pupils attending these schools read and write mechanically, but do not understand English.

Besides these 2 schools there are 4 public schools on the reserve. The average daily attendance at each of the day schools does not exceed 6 or 7 pupils. They have apparently competent teachers, graduates of the Oneida Indians from Carlisle. These teachers have an advantage in that they can use their own language, where it is necessary, to explain the lessons to the pupils. Good discipline is maintained, and the scholars that attend regularly apparently make progress.

There are several great obstacles to the desired advancement of the children in all these schools: (1) Irregular attendance may be chiefly due to the neglect of parents, but it must also be ascribed to the fact that many children do not attend regularly for want of sufficient clothing. (2) Defective equipment of the schools. (3) The conversation of the children on the grounds is conducted almost exclusively in the Oneida language.

Many parents object to sending their children to boarding schools outside of the reserve because they think it too far from home. A tract of land (80 acres) has been allotted for a boarding and training school on the reserve.

The Oneidas take great interest in music. There are on the reserve 3 organized brass bands.

Socially the Oneidas are at present in a very deplorable state, and are split up into different parties. Until last year (1889) the Oneidas had but 1 chief or sachem. Four years ago the Oneidas drew up a constitution, in which it was decreed that the sachem should be chosen by the tribe for a term of 3 years. Last year (1889), after re-election of the former sachem, some Indians, contrary to the constitution, elected a new sachem, thus creating a new party. Besides these 2 parties there is another faction among the Oneidas which styles itself the Indian party. It numbers only about 40 families, but in order to give weight in their protests and petitions forwarded to Washington they selected 4 out of their number and called them "chiefs of the Oneida Indians". The members of this party do not acknowledge any allegiance to the other 2 parties, respecting no other authority than that of the United States government. They protest against the allotment of the land. A petition to this effect, bearing about 40 signatures, was forwarded to the Commissioner of Indian Affairs this spring. A treaty was made years ago, they maintain, in which the government conceded that after their removal to Wisconsin they should remain undisturbed. Therefore they protest against the allotment. They say that these Oneidas who now wish to become citizens should get the money that is due to them from the United States government and go away, leaving the reserve intact. This party does not wish to be governed by laws made by the whites. They wish to make their own laws. The chiefs claim to be full-blooded Oneidas.

The allotment of the Oneida reserve in severalty, according to the Dawes bill, created quite a stir among the Indians. It has brought forth 3 parties, the citizen, the half-citizen, and the Indian. To the first party belong all those who desire to become citizens now, with all the rights and privileges and duties of citizens. The second party is made up of those who wish to become full-fledged citizens after the expiration of 25 years, as the Dawes bill provides. The third party is the above mentioned Indian party.

The question of citizenship among the Oneidas is one that certainly merits further attention from the Indian Office. The Oneidas generally are at present not far enough advanced to become citizens. The provision of the

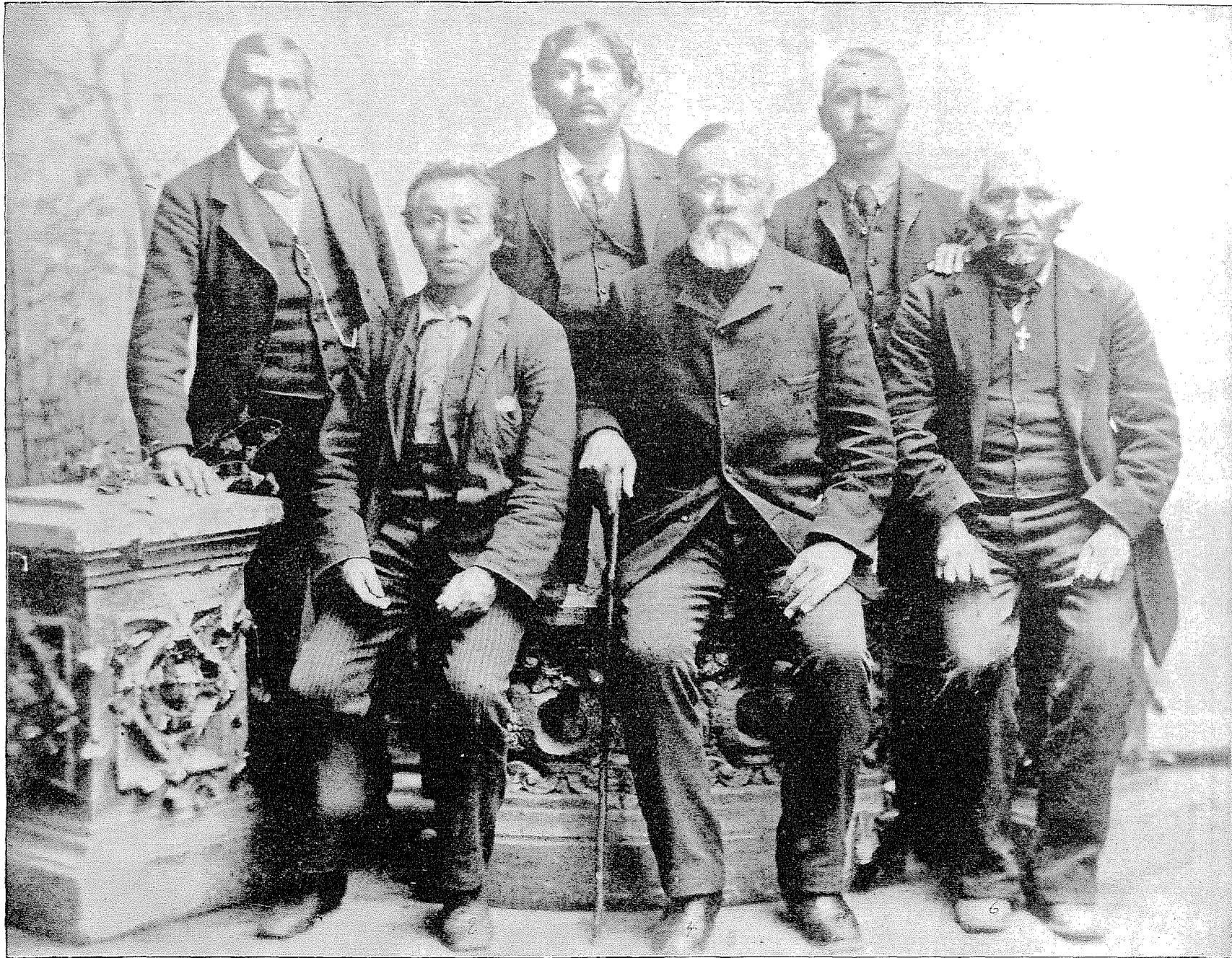


(Schneider, photographer, Green Bay.)

1890.

ONEIDA RESERVATION, GREEN BAY AGENCY, WISCONSIN.

ELI SKENADOAH, FORMERLY CHIEF OF THE ONEIDAS.



MENOMONEE INDIANS, MENOMONEE RESERVATION, GREEN BAY AGENCY, WISCONSIN.

2. Neopet, head chief.

4. J. Gauthier, interpreter (half-breed).

6. McChickeny, second chief.

Dawes bill admitting them indiscriminately to citizenship after the expiration of 25 years will not ameliorate their condition. There are some Oneidas who would at the present time make competent citizens if admitted to citizenship. No greater incentive to advancement could be given the Oneidas as a tribe than by admitting those who at the present time are willing and able to become citizens to the full rights and privileges and duties of citizenship. Let those who do not desire to become citizens now remain in their present condition. But I believe it is only retarding true progress and civilization to keep them all indiscriminately under the Dawes bill.

Some are quite industrious, but with very few exceptions the Oneidas, like all other Indians, love external show and display. Very few know the value of money. In general they are somewhat more parsimonious now than they were years ago. Their chief occupation is farming. Some are also employed in making barrel hoops. During the winter some of the more industrious seek occupation either among the whites or in lumbering on the Menomonee reserve. Many have cattle and horses. Raising stock is not made a special pursuit, owing to the poor accommodations for animals in winter.

Comparatively little land is under cultivation, as the following figures will show: 1 farmer has 110 acres in crops, 2 have 100 each, 4 have 90, 2 have 65, 3 have 60, 1 has 56, 4 have 50, 1 has 45, 2 have 43, 7 have 40, 2 have 35, 11 have 30, 8 have less than 30 each but more than 20, 14 have 20 each, 32 have from 10 to 15 acres each, and all the rest do not average above 5 acres per family. Many who are heads of families assist their parents in farming and do not cultivate any land of their own.

In clearing land and tilling the soil the Oneidas have made but very little progress of late years. This may be chiefly due to their slothful disposition; but another reason must also be assigned for this backwardness, the law prohibiting the Oneidas from cutting and disposing of their wood and timber according to their best judgment.

There are 2 brick and several frame houses on the reservation; the other dwellings are built of logs. With very few exceptions these log houses are constructed according to one plan. The average size is about 16 by 25 feet, 1 story high. As a rule the lower story of all 2-story houses comprises but 1 room, which is used as reception room, parlor, dining room, kitchen, bedroom for the old folks, and perhaps a roosting place for the fowls and a general storeroom. Only the brick and frame houses are lathed and plastered. It is a universal custom among the Oneidas to cover the walls as much as possible with pictures. Pictorial advertisements and illustrated papers are used to cover the holes and crevices in the walls. The floor is as a rule rough and unewen, rats and mice having free access. In the rear of the building a staircase leads to the upper apartment. Cleanliness and order is found only in the houses of those who have come in contact with the whites a great deal. The majority of the Oneidas have stables for their cattle; a few have good houses also.

MENOMONEE RESERVATION.

The Menomonee reservation is located on both sides of the Wolf river, partly in Shawano and partly in Oconto county, and comprises 231,680 acres of land. A great part of the reserve is covered with stately pine timber. The thought that they should be robbed of their timber has kept the Menomonees in a state of agitation for several years past. The bill, however, passed by the Senate this year regarding the Menomonee timber calmed their fears.

By far the greater portion of the reserve is good farming land, if well cultivated. In the center of the reservation there is quite an extensive barren plain. The Wolf river and its tributaries and the small lakes with which the reserve is well supplied abound with various sorts of fish. Hunting is not as profitable a pursuit as it was in days gone by, though deer, beaver, fox, lynx, and other smaller animals are at times to be found.

According to the enumeration there are 1,311 Menomonees on the reserve. About 400 others are living in different parts of Wisconsin and Michigan, at White Rapids, Marinette, and Menomonee.

More than 1,000 of the Menomonees on the reserve are members of the Catholic church; the remainder are pagans.

Since 1885 the condition of the Menomonees has changed remarkably for the better, and they are now a prosperous and happy tribe. Conscientious and trustworthy employés were secured, and under their practical, self-sacrificing guidance and the agent's prudent, economical supervision the Menomonees made strides in progress.

Socially the Menomonees are still in the same condition as they were years ago. They have their head chief and 5 subchiefs. Among the 5 subchiefs there is a gradation.

The improvement in morals has been very encouraging during the last 5 years, and at the present time the moral standing of the tribe is good. Now and then a case of immorality occurs, but there are no immoral women on the reserve. "Matchmaking" seems to be quite a general custom among the old folks. Unhappy marriages are sometimes the result, because a child is at times morally compelled to marry a certain person. There are no cases of divorce among them.

Honesty is a virtue of which the Menomonees boast, and perhaps justly. They never steal, and in general they are fair in their dealings with the whites and among themselves. There are individual cases where persons did not pay their honest debts, but the fault almost invariably belongs to the white traders. These often glaringly overcharge the Indians. When a Menomonee ascertains this, he thinks himself justified in refusing to pay the bill.

With the co-operation of the agent the missionaries established a temperance society among the Menomonees about 4 years ago, which had the most beneficial influence on the tribe in general. The temperance society numbered 175 members (young men and women), but not all of the old members remained faithful. The craving for the "skantanabo" (fire water) was, at times so great that some could not resist. But new members came in to re-enforce the broken ranks, and at the present time the society is again flourishing. During the last and the present year the use of intoxicants was somewhat more excessive than in the 3 preceding years, and this is undoubtedly owing to the fact that the Menomonees received more money for their logs than before, and consequently thought they had more to spend. The Menomonee Indians who are addicted to drinking (this number is not great) can get all the liquor they want in most of the saloons in the vicinity of the reserve. The law forbidding the sale of any intoxicants to Indians should be most rigidly enforced.

In an educational point of view the Menomonees are advancing very rapidly. Only about 20 per cent of the men of middle and advanced ages can speak English, and of these about one-half can read and write it. Of the younger generation (10 to 30 years) of both sexes by far the greater majority can speak and read and write the English language. The 2 schools on the reservation, the government or agency school and the mission school, day and boarding, are doing a good work. One hundred and five pupils are enrolled in the government school and 175 at the mission school. These schools compare very favorably with schools of the whites. The language generally used by the children of both schools is English. A laudable emulation is kept up between the children of the tribes that are represented there, Menomonees, Oneidas, Stockbridges, and Chippewas.

It is especially in economy that the Menomonees have made extraordinary progress in the last few years. They are very good workers. During the past several years the employment of the Menomonees in winter was logging; in spring, summer, and autumn, agriculture. A large quantity of land has been put under cultivation since 1885. The Menomonees now cultivate about 3,500 acres. The majority of them have good teams of horses and are well equipped with farming implements. They have chiefly log houses, but of late a mania for building seems to have seized them, and some good frame buildings have been erected. The effects of the training received in the government and mission boarding school are very perceptible in the household, on the farm, and elsewhere.

There are but very few pagans who can speak English, fewer yet who can read and write it. Many keep away from the whites as much as possible. Their chief occupations are hunting and fishing and digging roots. During the last several winters many pagans worked in the logging woods. Their huts are generally in a very poor condition.

The Indian hospital at Keshena, conducted by three sisters of charity, does a great deal of good for the poor, suffering Indians. Twenty Indians have been received there this year. The agency buildings at Keshena are in a good condition.

The Indian sawmill and gristmill are doing very good work.

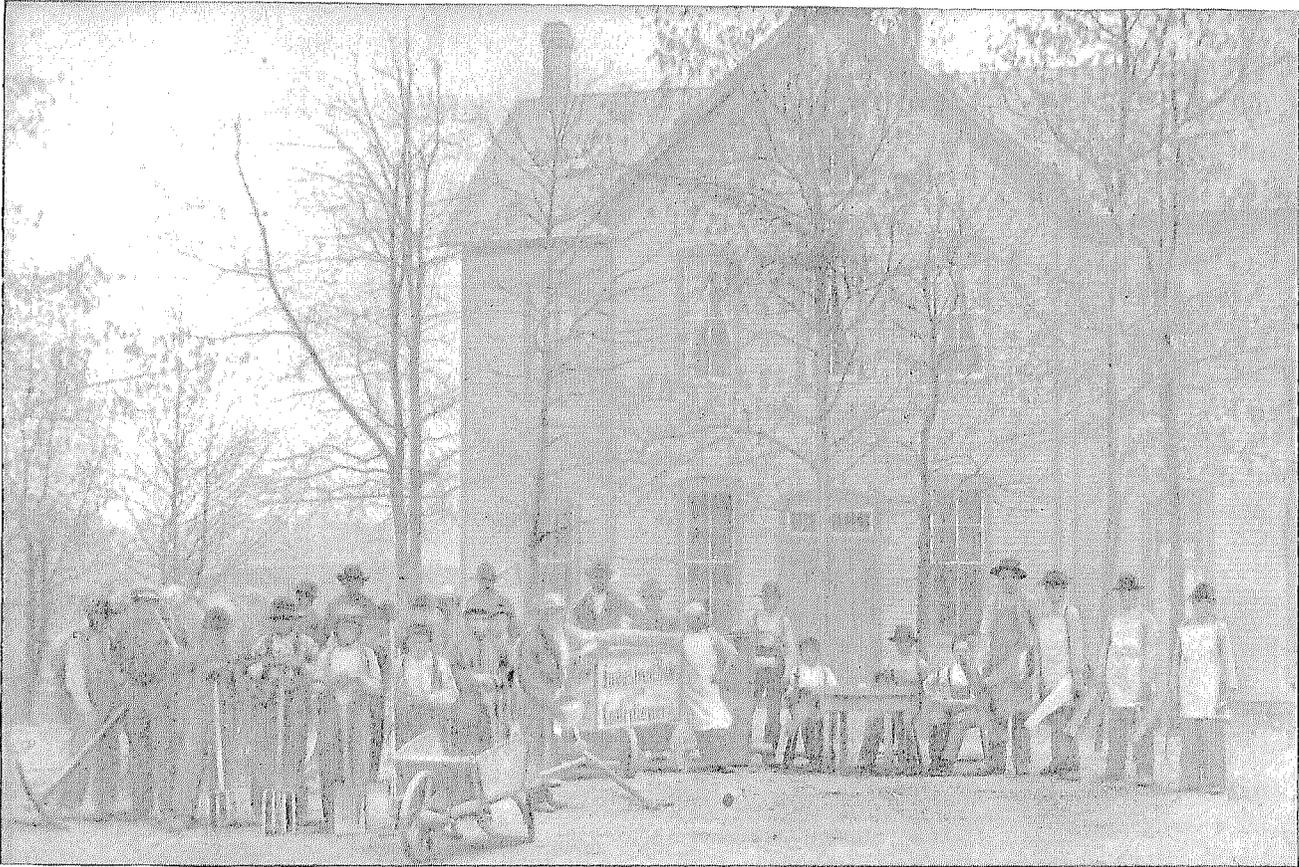
There are about 250 to 300 pagans on the reserve. A few of the more industrious ones have small farms and work in the logging woods in winter. They still keep up their dream dances and services. Four times in the year the pagans from all the tribes in Wisconsin (Menomonees, Chippewas, Winnebagos, and Pottawatomies) meet and have their dance.

All the Menomonees wear citizens' dress. The pagan Menomonees believe that as regards their origin they have all been transformed suddenly from certain animals or birds into human beings. They have the custom of placing a stave or board at the head of the grave of a deceased person on which is painted a picture of the animal from which that deceased person is believed to have descended. The Menomonees claim that they were originally transformed into human beings at the mouth of the Menominee river, at Menominee, Michigan, and Marinette, Wisconsin. They believe in the one Great Spirit. Near Keshena there is a large stone called "spirit rock". On this rock the pagans offer their sacrifice (tobacco) to the Great Spirit. They believe in the existence of the "thunderbird", that is, a large fowl that hovers over the clouds, which causes the lightning by winking its eyes and thunder by moving its wings.

The pagan Menomonees watch the graves of the dead 4 days. If the death of the deceased person has been caused by witchcraft, they believe that the witch will come in the form of some animal to the grave of the deceased person within 4 days after the death of that person. There are many customs among the Menomonees which are also found among the Chippewas.

WHITE RAPIDS INDIANS.—These Indians are commonly called White Rapids, because they dwell at the rapids of the Menominee river, about 40 miles northwest of Marinette. They belong to the Chippewa and Menomonee tribes. About 25 to 30 families are located at White Rapids, partly on the Wisconsin and partly on the Michigan side of the Menominee river. They have made this place their headquarters for about 30 years. They are chiefly pagans, and some that had been christianized years ago when these Indians observed their tribal relations have again resumed their pagan customs and glory in belonging to the "dancers".

The White Rapids Indians are in a very low stage of civilization. Some still have wigwams, others live in very poor log huts. A few of the men speak English. They sustain themselves by hunting and fishing and gathering roots. In summer the squaws till a small portion of the soil surrounding the dwellings, raising corn, potatoes, beans, and other vegetables.



(S. S. Clark, photographer, Shawano.)

GREEN BAY AGENCY, WISCONSIN.

1890.

ONEIDA AND MENOMINEE INDIAN CHILDREN AT UNITED STATES INDIAN SCHOOL, NEAR SHAWANO.



(S. S. Clark, photographer, Shawano.)

GREEN BAY AGENCY, WISCONSIN.
ST. JOSEPH'S INDIAN MISSION SCHOOL.
INDIAN SCHOOL GIRLS SEWING.

MARINETTE INDIANS.—On the outskirts of the city of Marinette there are about 40 Indian families, who belong to the Menomonee and Chippewa tribes. Some of these are half-breeds. They are all christians. The greater number are citizens. They are quite industrious, chiefly employed as laborers. Their houses are in a tolerably good condition. The majority of the children are being educated either in the public or parochial schools in Marinette or in the boarding school at Keshena.

STOCKBRIDGE RESERVATION.

The Stockbridges have half a section of land adjoining the Menomonee reservation on the south. The land is fertile. The best timber has already been taken off. They number all told 110, and are divided into two parties, citizen and Indian. Only the members of the Indian party draw annuity.

The Stockbridges are in a very dilapidated condition, owing chiefly to the constant dissension among the above mentioned parties. The citizen party maintains that it has a right and title to the reservation. The Indian party denies this, saying that the citizen party received their money and thereby lost all claim to the reserve. There is neither thrift nor progress among them; on the contrary, they are going backward year by year. No law is recognized. They give themselves up without restraint to drunkenness and debauchery.

Almost all of the Stockbridges are able to read and write, and all speak English. There is a day school on the Stockbridge reservation, but the children that attend the schools in Keshena make far greater progress. The average monthly attendance at the day school does not exceed 15 scholars.

Many of the farms are entirely neglected, their barns are going to ruin, and the houses are in a very neglected condition. As regards religion, 20 are enrolled as members of the Episcopal church. Lately several have joined the Catholic church, but the great bulk of them have no religion.

LA POINTE AGENCY.

Report of Special Agent F. X. STEINBRECKER on the Indians of the Red Cliff, La Pointe (Bad River), Lac Court d'Oreille, and Lac du Flambeau reservations, La Pointe agency, Wisconsin, November and December, 1890. (Three reservations of this agency are in Minnesota and are given under that state.)

Names of Indian tribes or parts of tribes occupying said reservations: (a) Lac Court d'Oreille band of Chippewas of Lake Superior, Lac du Flambeau band of Chippewas of Lake Superior, La Pointe band of Chippewas of Lake Superior, and Buffalo Chief's La Pointe band of Chippewas of Lake Superior.

The unallotted areas of said reservations are:

Red Cliff: 11,457 acres, or 18 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S. Stats., p. 1109); executive order February 21, 1856. (See report of Superintendent Thompson, May 7, 1863.) (Lands withdrawn by General Land Office May 8 and June 3, 1863.) The residue, 2,535.91 acres, allotted.

La Pointe (Bad River): 97,668 acres, or 152.5 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S. Stats., p. 1109). The residue, 26,664.97 acres, allotted. (See letter to General Land Office, September 17, 1859.)

Lac Court d'Oreille: 31,096 acres, or 48.5 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S. Stats., p. 1109). Lands withdrawn by General Land Office, November 22, 1860, April 4, 1869. (See report by Secretary of the Interior, March 1, 1873.) Act of Congress approved May 29, 1872 (17 U. S. Stats., p. 190). The residue, 38,040 acres, allotted.

Lac du Flambeau: 62,817 acres, or 98.25 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S. Stats., p. 1109) (lands selected by Indians). (See report of Superintendent Thompson, November 14, 1863, and report to Secretary of the Interior, June 22, 1866.) Act of Congress approved May 29, 1872 (17 U. S. Stats., p. 190). The residue, 7,096.32 acres, allotted.

Indian population 1890: Chippewas at Red Cliff, 403; Chippewas at Bad River, 641; Chippewas at Lac Court d'Oreille, 1,234; Chippewas at Lac du Flambeau, 670; total, 2,948.

CHIPPEWA INDIANS.—The Chippewa Indians live widely dispersed in the northern part of Wisconsin. The entire number of this tribe in Wisconsin (excluding the Chippewas in Minnesota) is, according to the official census of the La Pointe agency, 2,948. This number includes also those Indians who do not live permanently on any reservation. The Chippewas occupy 4 reservations in this state, namely, Red Cliff, La Pointe (usually called Bad River reservation), Lac Court d'Oreille, and Lac du Flambeau.

RED CLIFF RESERVATION.

The Red Cliff reservation, situated in Bayfield county, in the northernmost part of Wisconsin, comprises about 14,000 acres of land. The greater part of the soil is well adapted to agriculture, and 18 of the sections of the reserve still have very good timber. The number of Indians belonging to this reserve, as given by the agent, is 403. Of this number only about 200 are on the reservation; the rest are chiefly in Bayfield or in La Pointe, on Madeline island. The Indians belonging to this reserve are the most civilized of all the Chippewas.

In winter the majority of the men are employed in the camps of the whites and are said to be good workers; others are employed in cutting wood or fishing. In the spring the chief occupation is sugar making. Farming is carried on to some extent on this reserve. The best 2 farmers each have about 35 acres under cultivation; about 40 other families each cultivate about 5 acres. In summer the Red Cliff Indians live principally by fishing and berrying

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.

There are 10 frame houses on the reservation; the other houses are built of hewn timber. There are no wigwams. The houses are all quite commodious, the greater number having at least 2 apartments in the lower story. There are 4 span of horses on the Red Cliff reserve, and about 15 families have cattle. The Indians raise oats, hay, potatoes, and other vegetables, and corn is also cultivated.

The Indians on the Red Cliff reserve have 2 chiefs and 2 councilors. They are entirely independent of the other Chippewa Indians. Marital relations are kept very sacred among them, and purity is held in high esteem. The Indians are honest, if you except the cases where they incur debts which they are at times not able to pay. The majority of the Indians do not know the value of money. When a surplus is on hand it must be sacrificed, at least in part, to the love of intemperance.

Almost all of the Red Cliff Chippewas speak English, and about one-fourth of the adults can read and write. The children are all very bright and capable. The Indians are exceedingly well satisfied with their schools. The children themselves take great interest in learning and are making remarkable progress. There are 2 schools connected with this reserve, the day school on the reservation and the Indian day and boarding school at Bayfield. Both schools are conducted by the Sisters of Saint Francis. The day school at Buffalo Bay (Red Cliff reserve) has an average attendance of 45 children (53 registered). At Bayfield there is a boarding school for girls, with 43 inmates at present. Thirty-five Indian day scholars are at this school (boys and girls). All these children speak English well.

LAC COURT D'OREILLE RESERVATION.

The reservation of the Lac Court d'Oreilles ("short ears") is situated in Sawyer county, and comprises about 69,000 acres. This reserve has several very beautiful lakes, which supply the Indians with various species of fish. The land has a varied character. Some parts are very fertile; others are barren and unproductive. There are still extensive timber lands in the reserve.

There are 1,234 Chippewas belonging to this reservation. In season many of them are off the reserve hunting and fishing. Only about one-third of the Lac Court d'Oreille Indians are christians. The pagan Indians adhere very tenaciously to their old customs.

The occupation of the Lac Court d'Oreille Indians is the same as that of the Red Cliff Chippewas. They are employed, according to the various seasons of the year, in hunting and fishing, picking berries, making maple sugar, and cutting wood. Very little farming is done. There is scarcely any land under cultivation.

Only about 5 Indian families are in fair financial circumstances. There are still several wigwams on this reservation. All of the christians have good and comfortable log houses, though they are few.

Regarding education we must distinguish between the pagan and christian Indians on this reserve. The pagans have but very little education. A very small percentage of these can speak English. They take no interest in education, do not send their children to school regularly, and many do not send them at all. Scarcely any of the pagan children speak English. All of the christians under 20 years of age have a good education, can speak, read, and write English, and about one-fourth of the older christian Indians also have a tolerably good education. There are 4 schools: 1 government school in the Lac Court d'Oreille, average attendance of children about 8 to 10; 1 government school at Pah-gna-uh-wong, average attendance about 15 to 20; 1 Presbyterian day school at Round Lake, average attendance of pupils about 12 to 15, and 1 Catholic day school in the Lac Court d'Oreille, average attendance about 55 to 60 children. Both Catholic and pagan children attend the latter school.

The morals of the Lac d'Oreille Indians are good, if we except drinking. The pagan dances, especially at night, are the principal occasions for immorality.

The Indians of this reservation claim that there are in the United States Treasury \$118,000 belonging to them, and that nothing either of principal or promised interest is paid them.

The Lac Court d'Oreille Indians brought grievous charges against the traders of buying lumber and refusing to pay anything for it, of having the Indians' timber cut by outsiders without compensation to the Indians, and that the traders will not buy the Indians' produce.

They moreover beg that a practical man be sent to their reservation as special agent, a man well skilled in the lumber business and in surveying, who shall investigate their claims and show up the transgressions and trespasses of the whites and outsiders on their timber lands.

I can not vouch for the truth of all of their complaints, but early action to relieve the poor Indians and have their wrongs redressed would be most desirable.

LAC DU FLAMBEAU RESERVATION.

The Lac du Flambeau reservation is located in Oneida county. The soil is for the greater part quite fertile, and large tracts are still covered with valuable timber. There are 670 Indians belonging to this reserve. About 80 are members of the Catholic church; all the rest are pagans. This reserve can be called the stronghold of Chippewa paganism.

During the winter scarcely one-half of the Flambeau Indians can be found on the reserve. In summer they earn a livelihood by picking berries and also by hunting and fishing and by the charity of their white brethren. Some of the young men work among the whites.

There are no farms on this reserve, but some of the families cultivate 2 or 3 acres of soil in order to raise corn and vegetables. The care of the garden is generally left to the squaw. There are about 50 houses on the banks of the lake (Lac du Flambeau), and many of them are inhabited by 2, 3, and even 4 families. There are also several wigwams in the village. The other dwellings on the reservation are exclusively wigwams. The Lac du Flambeau Indians have no stock, although several have Indian ponies.

Regarding their social condition, there are 5 chiefs and 15 so-called headmen (councilors), and there are 3 policemen on the reservation.

Of these Indians 150 can speak and about 20 can read English. Twenty-six children are now enrolled at the school, but the attendance is very irregular, owing to the fact that many of the children accompany their parents when they leave the reservation in search of food, and remain away 3 and even 4 months at a time.

The Lac du Flambeau Indians are in a destitute condition. Dire poverty is raging among them.

LA POINTE (BAD RIVER) RESERVATION.

This reserve is usually called the Bad River reservation, deriving its name from the stream flowing through the reserve into Chequamegon bay. This reservation comprises 124,333 acres. It is situated in Ashland county, and the agency office is at Ashland. The number of Indians belonging to the reserve is 641. The land is very fertile, being chiefly alluvial soil. There are at the present time about 400,000,000 feet of pine timber on this reserve.

Like all other Chippewas, the Indians of the Bad River reservation engage, according to the various seasons of the year, in hunting and fishing, picking berries, and gathering wild rice. The young men work in the pinneries among the whites, and in the spring they are employed in "river driving". Several families have small farms.

Among the Bad River Indians there are 10 chiefs and 4 headmen. About one-half of the Indian band are christians; about 250 are Catholics, 60 to 75 Presbyterians, and the rest are pagans.

About one-half of the adults speak the English language. Scarcely any of the pagans know the English language, and, with very few exceptions, they prevent their children from learning by keeping them away from school. The day and boarding school at Odanah, Bad River reserve, conducted by the Sisters of St. Francis, is in an excellent condition. There are 43 boarding scholars there at present and a considerable number of day scholars. All are making commendable progress.

The Bad River Indians are the most immoral of the Chippewas. Formerly polygamy was in vogue here to a great extent. Now this is almost entirely abolished. The pagan Indians especially are very immoral.

Drunkenness is as prevalent among them as it was heretofore.

The houses of the christians are quite comfortable. There are 13 frame houses on this reserve. Most of the Indians have some cattle.

The following are some of the requests and grievances of the Bad River Indians:

The Indians of the La Pointe (Bad River) reserve most urgently request that a sawmill and gristmill be erected on the reservation. They are desirous of having the land allotted in severalty according to the Dawes bill. They wish permission to cut their timber, and protest against the whites coming in and cutting it. They maintain that the whites "make their women bad and bring in much fire water". They protest against having policemen on the reservation.

The Duluth and South Shore railroad passes through the reserve, but the Indians complain that the company has never given them any compensation for the right of way. This question ought to be settled as soon as possible.

In the spring time the whites float their logs down the Bad river through the reserve, thereby blockading the stream for several weeks, to the great annoyance of the Indians. They can not ply their canoes on the river; can not even cross the stream with their wagons. The whites never give them any compensation. The Indians desire that something should be done in the matter.

The Bad River Indians most earnestly beg that a physician be appointed to attend to them.

In their logging operations during the last several years many of the Indians only received a small price for their pine timber, the cream of the reservation. The Indians claim that the whites are trespassing on their reservation, depriving them of a portion of their land.

GENERAL REMARKS.

All of the Chippewa Indians wear citizens' dress, with the exception of foot wear, about two-thirds of the Indians wearing moccasins. The rate of mortality exceeds in a small degree the birth rate among the Chippewas. They are not a healthy tribe. Scrofulous diseases prevail quite generally among the children.

The causes of the gradual decrease of this once powerful tribe are, first, poverty and starvation, direct or indirect; owing to insufficient food and clothing, many parents are weak, sickly, and consumptive, and their offspring, inheriting the defects of their parents, die at an early age; second, effeminacy; the Indians are not as strong now as they were in days gone by, when they lived in wigwams; now 2 and often 3 or even more families are crowded together in winter in 1 small hut, and this hut is heated most intensely by 1 or 2 stoves; there is no ventilation; musty air fills the small, low room; everything is heat, smoke, and perspiration; on going out into the woods the change is too sudden, perhaps 100° in the room and 15° to 30° below zero outdoors, especially since they have not sufficient clothing to protect them against the inclemency of the winter.

By far the greater majority of the Chippewas do not know how to do farm work. Almost all of the pagan Chippewas have long hair. This is their distinctive mark. The men have their hair braided the same as the women. They have two kinds of dances, the Sioux and the medéwin dance. They have no ghost dance.

The Chippewas have on the reservation one large cemetery. Their burial customs are similar to those of the whites. They do not deposit the weapons of the deceased in the grave as in days gone by. Each grave is covered with carpet or mats or birch bark and then protected by a small roof or house. Almost invariably a small drawer was attached, in which food and tobacco were placed for the spirit of the deceased, but this custom is seldom observed now.