

Statement showing amounts which should have been appropriated up to June 30, 1884, to fulfill all educational provisions of the treaties with various Indian tribes.

Name of tribe.	Date of treaty.	Revised Statutes, volume and page.	Provision of treaty.	Amount.
Apache, Kiowa, and Comanche.	Oct. 21, 1867	Vol. 15, p. 583	School building and teacher for every 30 children for twenty years.	\$284,200 00
Bannock	July 3, 1868	Vol. 15, p. 675	do	44,200 00
Cheyenne and Arapahoe.	Oct. 28, 1867	Vol. 15, p. 595	do	283,100 00
Crow	May 7, 1868	Vol. 15, p. 651	do	262,200 00
Navajo	June 1, 1868	Vol. 15, p. 669	School building and teacher for every 30 children for ten years.	792,100 00
Northern Cheyenne and Arapahoe.	May 10, 1868	Vol. 15, p. 656	School building and teacher for every 30 children for twenty years.	167,800 00
Shoshone	July 3, 1868	Vol. 15, p. 675	do	141,700 00
Sioux	Apr. 29, 1868	Vol. 15, p. 637	do	1,491,600 00
Ute	Mar. 2, 1868	Vol. 15, p. 621	do	292,500 00
Total				* 3,759,400 00

* Of this amount \$503,000 represents school buildings at \$1,000 each, and \$3,256,400 represents teachers, fuel, school materials, &c., at \$700 per school per annum.

The superintendent of Indian schools recommends that at the agencies where manual-labor schools are not maintained there be established a semi-boarding school; that is, where the children shall be furnished a midday meal. The expense of such a school will be but little more than the day schools, and it is believed that a better attendance can be secured than at the day schools, with greater advantage to the children. He recommends the establishment of twenty schools of that character at an expense of about \$70,000. I concur in his recommendation.

In my former report I urged the necessity of the creation of a permanent fund for the education of Indians, and especially recommended that the net receipts of the sale of public lands be set apart for that purpose. I again urge the necessity of some provision for a permanent fund, and again recommend that the net proceeds of the sale of public lands be set apart for that purpose, if it is considered desirable to continue to dispose of the public land in any other manner than under the provisions of the homestead law.

COURT OF INDIAN OFFENSES.

Many of the agencies are without law of any kind, and the necessity for some rule of government on the reservations grows more and more apparent each day. If it is the purpose of the Government to civilize the Indians, they must be compelled to desist from the savage and barbarous practices that are calculated to continue them in savagery, no matter what exterior influences are brought to bear on them. Very many of the progressive Indians have become fully alive to the pernicious influences of these heathenish practices indulged in by their people, and have sought to abolish them; in such efforts they have been aided by their missionaries, teachers, and agents, but this has been found impossible even with the aid thus given. The Government furnishes the

teachers, and the charitable people contribute to the support of missionaries, and much time, labor, and money is yearly expended for their elevation, and yet a few non-progressive, degraded Indians are allowed to exhibit before the young and susceptible children all the debauchery, diabolism, and savagery of the worst state of the Indian race. Every man familiar with Indian life will bear witness to the pernicious influence of these savage rites and heathenish customs.

On the 2d of December last, with the view of as soon as possible putting an end to these heathenish practices, I addressed a letter to the Commissioner of Indian Affairs, which I here quote as expressive of my ideas on this subject:

I desire to call your attention to what I regard as a great hindrance to the civilization of the Indians, viz, the continuance of the old heathenish dances, such as the sun-dance, scalp-dance, &c. These dances, or feasts, as they are sometimes called, ought, in my judgment, to be discontinued, and if the Indians now supported by the Government are not willing to discontinue them, the agents should be instructed to compel such discontinuance. These feasts or dances are not social gatherings for the amusement of these people, but, on the contrary, are intended and calculated to stimulate the warlike passions of the young warriors of the tribe. At such feasts the warrior recounts his deeds of daring, boasts of his inhumanity in the destruction of his enemies, and his treatment of the female captives, in language that ought to shock even a savage ear. The audience assents approvingly to his boasts of falsehood, deceit, theft, murder, and rape, and the young listener is informed that this and this only is the road to fame and renown. The result is the demoralization of the young, who are incited to emulate the wicked conduct of their elders, without a thought that in so doing they violate any law, but, on the contrary, with the conviction that in so doing they are securing for themselves an enduring and deserved fame among their people. Active measures should be taken to discourage all feasts and dances of the character I have mentioned.

The marriage relation is also one requiring the immediate attention of the agents. While the Indians were in a state of at least semi-independence, there did not seem to be any great necessity for interference, even if such interference was practicable (which it doubtless was not). While dependent on the chase the Indian did not take many wives, and the great mass found themselves too poor to support more than one; but since the Government supports them this objection no longer exists, and the more numerous the family the greater the number of the rations allowed. I would not advise any interference with plural marriages now existing; but I would by all possible methods discourage future marriages of that character. The marriage relation, if it may be said to exist at all among the Indians, is exceedingly lax in its character, and it will be found impossible, for some time yet, to impress them with our idea of this important relation.

The marriage state, existing only by the consent of both parties, is easily and readily dissolved, the man not recognizing any obligation on his part to care for his offspring. As far as practicable, the Indian having taken to himself a wife should be compelled to continue that relation with her, unless dissolved by some recognized tribunal on the reservation or by the courts. Some system of marriage should be adopted, and the Indian compelled to conform to it. The Indian should also be instructed that he is under obligations to care for and support, not only his wife, but his children, and on his failure, without proper cause, to continue as the head of such family, he ought in some manner to be punished, which should be either by confinement in the guard-house or agency prison, or by a reduction of his rations.

Another great hindrance to the civilization of the Indians is the influence of the medicine men, who are always found with the anti-progressive party. The medicine

men resort to various artifices and devices to keep the people under their influence, and are especially active in preventing the attendance of the children at the public schools, using their conjurers' arts to prevent the people from abandoning their heathenish rites and customs. While they profess to cure diseases by the administering of a few simple remedies, still they rely mainly on their art of conjuring. Their services are not required even for the administration of the few simple remedies they are competent to recommend, for the Government supplies the several agencies with skillful physicians, who practice among the Indians without charge to them. Steps should be taken to compel these impostors to abandon this deception and discontinue their practices, which are not only without benefit to the Indians but positively injurious to them.

The value of property as an agent of civilization ought not to be overlooked. When an Indian acquires property, with a disposition to retain the same free from tribal or individual interference, he has made a step forward in the road to civilization. One great obstacle to the acquirement of property by the Indian is the very general custom of destroying or distributing his property on the death of a member of his family. Frequently on the death of an important member of the family all the property accumulated by its head is destroyed or carried off by the "mourners," and his family left in desolation and want. While in their independent state but little inconvenience was felt in such a case, on account of the general community of interest and property, in their present condition not only real inconvenience is felt, but disastrous consequences follow. I am informed by reliable authority that frequently the head of a family, finding himself thus despoiled of his property, becomes discouraged, and makes no further attempt to become a property owner. Fear of being considered mean, and attachment to the dead, frequently prevents the owner from interfering to save his property while it is being destroyed in his presence and contrary to his wishes.

It will be extremely difficult to accomplish much towards the civilization of the Indians while these adverse influences are allowed to exist.

The Government having attempted to support the Indians until such time as they shall become self-supporting, the interest of the Government as well as that of the Indians demands that every possible effort should be made to induce them to become self-supporting at as early a day as possible. I therefore suggest whether it is not practicable to formulate certain rules for the government of the Indians on the reservations that shall restrict and ultimately abolish the practices I have mentioned. I am not ignorant of the difficulties that will be encountered in this effort; yet I believe in all the tribes there will be found many Indians who will aid the Government in its efforts to abolish rites and customs so injurious to the Indians and so contrary to the civilization that they earnestly desire.

In accordance with the suggestions of this letter, the Commissioner of Indian Affairs established a tribunal at all agencies, except among the civilized Indians, consisting of three Indians, to be known as the court of Indian offenses. The members of this tribunal consist of the first three officers in rank of the police force, if such selection is approved by the agent; otherwise, the agent may select from among the members of the tribe three suitable persons to constitute such tribunal.

The Commissioner of Indian Affairs, with the approval of the Secretary of the Interior, promulgated certain rules for the government of this tribunal, defining offenses of which it was to take cognizance. It is believed that such a tribunal, composed as it is of Indians, will not be objectionable to the Indians and will be a step in the direction of bringing the Indians under the civilizing influence of law. Since the creation of this tribunal the time has not been sufficient to give it a fair

trial, but so far it promises to accomplish all that was hoped for at the time of its creation. The Commissioner recommends an appropriation for the support of this tribunal, and in such recommendation I concur.

CRIMES.

In my former report I called attention to the necessity for legislation for the punishment of crimes committed on reservations, whether committed by white men on Indians or Indians on white men, or by Indians on each other. Much uncertainty exists as to the power to punish for such offenses committed on reservations. This should be set at rest by proper legislation. As far as possible all reservations should be within the criminal jurisdiction of the State or Territory in which they are located.

The Commissioner of Indian Affairs again calls attention to the persistent attempts made by one Payne and others to invade the Indian Territory for the purpose of settlement, and recommends the enactment of a law adding imprisonment to the fine now provided for. I concur in his recommendation.

Frequent complaints are made of depredations on Indian reservations and on the Indian lands of the Indian Territory, by cutting timber by lawless persons who invade those lands for that purpose. There appears to be no way under existing laws to punish such trespassers, and I recommend that appropriate legislation be had by which parties may be properly punished.

CIVILIZATION OR CONTINGENT FUND.

In my former report I called attention to the need of a contingent fund to be used in the work of civilizing the Indians. I quote the following from my former report:

From July, 1877, to July, 1881, there was placed to the credit of this fund the sum of \$715,000, derived from the sale of certain Indian lands in Kansas. Of this sum \$500,000 was expended in the establishment and support of schools, and the remainder in the purchase of wagons, farming tools, stock, &c., with the exception of about \$4,800 now on hand.

It will be seen that this sum has been treated as a contingent fund, and was drawn on in all cases where, in the judgment of the Secretary of the Interior, the money could be profitably used in the work of civilizing the Indians. It will be noticed that the annual expenditure from that fund was something over \$175,000. It cannot be doubted that the use of such fund has greatly advanced the cause of Indian civilization, and it is doubtful whether any appropriation of equal amount for specific purposes has been as beneficial as that fund.

In making estimates as to the cost of greater efficiency in the school service it must be borne in mind that not less than \$125,000 per annum was used from that fund in the support of the schools. It is very difficult to estimate each year for the wants and needs of the Indian service. A liberal contingent fund should therefore be provided, to be used, in the discretion of the Secretary, whenever, through inattention, neglect, or ignorance of the necessities of the case, proper provision has not been made.