

Copy of Longhand Report
at White Swan Hochschule

Yakama Agency Wash. Ter.

Fort Simcoe, Aug. 15th 1882

Sir

I have the honor to submit the following, my seventeenth annual report from this Agency.-

When the several tribes, forming the Yakama Nation, in their treaty with the United States in 1855, selected this reservation for their future home, they well knew what they were about.

Nowhere through all Eastern Washington and Oregon, can a location be found combining the advantages of this. Commencing at the head waters of the Ahtamm, the mountains sweep round in a half circle to the west and south, their sides clothed with an abundance of excellent timber, and giving rise to the Ahtamm, the Simcoe, the Topnish, and the Sattas rivers, besides numerous smaller streams, which breaking from the mountains unite with these in the main valley below. The valleys of these streams are extremely fertile, while the hills between are covered with the finest grass. As these streams debouch from the mountains on the west and south, their valleys converge, till as they approach the Yakima to the north east, they all unite into one, forming what we call the lower Topnish and Sattas range. As the streams near their mounts at the Yakima, the water flows near the surface- numerous branches leave the main stream to the right and left, and after flowing some distance again unite - Thus the soil is at all times kept moist, affording an exhaustless range for stock, and the finest farming land in the world. From the junction of the Simcoe and Topnish, this magnificent body of land, stretches away off to the east, and south for more than twenty five miles, making a range for cattle and horses, which perhaps has no equal between the Rocky and Cascade Mountains.

The People

The Yakama Nation is composed of some ten or fifteen different tribes, and remnants of tribes, who all confederated under the name of the Yakama Nation in 1855,

and made a treaty with the United States. Though they are now so intermingled by inter-marriage and the accession of Indians from outside tribes, that it is difficult to distinguish them, yet tribal jealousies exist, and sometimes cause embarrassment in dealing with them.

Population

No census has been taken since the winter of 1880 and 1881, and I am therefore unable to give any definite information on this point. A close observation, however, has satisfied me that there has been no material change, and the numbers given last year, (3400) may be taken as approximately correct, allowing for a slight increase occasioned by the excess of births over deaths.

Farming Operations, Mills, Etc.

Our harvest last year was unusually bountiful. My last report was made before the crops were gathered, and gave 42000 bushels of wheat, and 8500 of barley and oats as the estimated yield. This was probably somewhat less than the amount actually harvested. This year an unusually large amount of ground was sown, but owing to the excessive drouth, the crops are not likely to be half the average. Fortunately the most of our people have wheat remaining from last year's crop, and the Department also has a surplus of several thousand bushels. Other crops, such as corn, potatoes, turnips, etc., which have been irrigated promise fairly, so that we have no fear of a lack of subsistence.

The Crist Mill, has ground for our Indians since last harvest, thirteen thousand two hundred and forty three bushels of wheat. Many Indians living on the Ahtamum, and Yakima rivers prefer taking their grain to the nearer mills in their immediate vicinity, so that no correct idea can be formed of the actual amount of Indian grain made into flour. Great activity was displayed last winter in cutting and hauling saw logs to the Stearn Mill. During May, June, and a part of July, the mill was kept steadily running, cutting over a half million feet of lumber, besides a large amount dressed, and some fifty or sixty thousand shingles. About the middle of July the mill was closed to give the people opportunity to gather their harvest, leaving several hundred thousands feet of logs still unsawed. There is an unusual desire for good houses, and barns, and

now that the labors of the harvest are over, our principal energies will be directed to that end.

Education and Schools

One of the most gratifying evidences of progress is the intense desire, everywhere felt, to give their children an education. But one or two years ago, it was difficult to gather as many as forty children for our boarding school, and to accomplish this required the most earnest solicitation, and even positive pressure. Now however, we are compelled to turn away scores, though our accommodations have been more than trebled. In my last annual report I mentioned that I had nearly completed a new school building some 72 by 28 feet, and two stories high, and had erected a large addition to the boarding house. Both these, and a comfortable dwelling for the superintendent of teaching were completed, ready for occupancy by October 1st, at which time the school opened. As we had but two teachers, I fixed the maximum number of pupils at 110. This number was reached almost immediately, and many more offered, who we were reluctantly compelled to turn away, though the limit was raised to one hundred and twenty.

Respecting the progress made by the children, I was more than satisfied. In propriety of deportment, and the rapidity with which (after they had acquired the language) they mastered the rudiments of an English education, they would compare favorably with a like number of white children. During the summer I have built a neat comfortable school house for the Piutes, capable of accommodating all their children, and school has opened with fair prospects of success. In industrial schools is found the true solution of the problem of Indian civilization.

The Piutes

These people were brought here as prisoners, some three years ago, utterly destitute, and though their permanent location here has been determined on, their condition is so different from the Kakamas, as to demand a separate notice. Without doubt, they would long since have contentedly accepted the situation, but for outside interference. Persons have been among them with unauthorized statements that the Department had determined to return them to their old home, etc., so that their minds have been kept in a continual

ferment. Last fall- doubtless through a misapprehension of the intentions of the Department- a messenger was dispatched from the military authorities at Vancouver, who informed them they were to be escorted to their old home at Malheur, and going beyond his instructions, he promised to come for them this season with teams, and subsistence and escort them there. So firmly were they convinced the Department intended to return them, that when my plans were completed, and I had selected a location for the, all but some forty positively refused to move, and it required great firmness, and some pressure to induce them to go. When they were however settled, they willingly went to work, and manifested much interest in the improvements being made. An irrigating ditch, some five and one half miles long was constructed, capable of carrying sufficient water to irrigate several hundred acres; the Pintes were set to work clearing the land, and burning the sagebrush; plows were started and over one hundred acres were broken, and sowed to wheat and barley, and planted to corn, potatoes, melons, turnips, cabbages, etc., while some thirty acres were broken and allowed to lie fallow; from two to three hundred acres was enclosed with a good substantial fence, a comfortable dwelling built for the superintendent and teachers; the necessary outbuildings barns, store house, and issue house was built, and as has been stated, a schoolhouse, capable of comfortably accommodating all their children, erected.

Their crops are the best on the reservation. While the fields of wheat elsewhere on the reservation are a partial or total failure, the Pintes will harvest from fifteen to eighteen bushels per acre, and the yield of corn, potatoes, turnips, carrots, etc will be abundant.

They are becoming reconciled to their homes. Early in the summer, the greater number were given permission to visit the Salmon fisheries to secure a supply of fish for the winters consumption. While there, their camp was visited by two emissaries from other bands of Pintes who endeavored to persuade them to cross the Columbia river, and escape to their former home- Malheur. About two hundred listened to them, and did make an effort to escape, but the greater number, not only refused to go, but tried to prevent the others crossing. These were the same men, who last spring declared they would die before they located anywhere on the Yakama Reservation, yet are now so well satisfied they refuse to

leave when the opportunity is offered them. All the fugitives were soon overtaken and returned to their camps. I believe that from this time, if treated with kindness, yet with firmness and judgement, the Piutes will make equal or even greater relative progress than the Yakamas.

The Police

It was a happy thought of the Department when the U. S. Indian Police was determined on-

The organization has given proof at this Agency of its efficiency, and has proved a powerful force in elevating and civilizing the Indians. The members regard themselves as on their good behaviour, and realize that from them is expected an example that other Indians may imitate. In the late attempted flight of the Piutes, and in the detection and arrest of parties for selling liquor to Indians, as in the general preservation of order, members of the police force rendered service that can hardly be over-estimated.

Civilization and Progress

There has been steady improvement, a continual upward growth- not so rapid in some directions as could be wished, and sometimes fluctuating, yet on the whole satisfactory. Should a stranger, whose ideas of Indian character had been formed from tales of frontier life, and narratives of painted savages, in blanket breechclout and moccasins, visit our reservation, he would hardly comprehend the situation.

He would see around him, many neat comfortable, painted farm-houses, well filled barns and granaries; sheds with good wagons, handsome carriages, reapers and mowers and improved farm machinery; would see well tilled fields with substantial fences, and all the evidences of comfortable competence. Should he enter the house, he would find nothing materially different from the houses of ordinary farmers in fair circumstances, except the color of the occupants. He would see the sewing machine, the clock on the mantel, and the newspaper, the magazine, and the Bible on the center table. Should he accept an invitation to dinner, he would find the Indian women fair cooks, and competent housekeepers. These, of course, represent the most advanced class; those who have profited by the instruction given them, but their number is considerable, and I am glad to say, is constantly increasing. When I visit their houses, I can hardly realize that these are the same Indians I found twenty years ago, in their paint and feathers, dirty, degraded and ignorant. Truly a great transforma-

tion has taken place. From these I can look down through the different stages of improvement to those who still cling to the customs and traditions of their fathers, who have no desire for civilization, who move forward no further than they are compelled, and advance no more than the new order that has been inaugurated forces them. For even the wildest must move forward; the most intractable, cannot fail to comprehend that the spirit of progress is abroad, is in the air, is all around them, and a return to the old savage life is impossible. This country is awakening to a new life. On every side is heard the hum of busy industry. The locomotive whistle is penetrating the valleys that have heretofore been the home of wild beasts and those who are most wedded to their savage traditions are bound to catch something of the spirit that is around them- whether this advance is in the right direction is the problem.

Each year's experience of Indian character more firmly convinces me that solid, lasting real improvement, must be based on a ground work of religious and moral conviction. The heathenish superstitions of the Indian is so interwoven with the habits of his daily life, that to change the one, the other must be eradicated. There must be no half way work. A superstructure of enlightened civilization can never be built on a foundation of savage superstition. The bible and the plow must go hand in hand. The Sunday school is as necessary for the training of Indian youth as the industrial school, for to educate and teach him to work without correct principle is but to increase his power for evil. But let the education and knowledge to labor, be built on a foundation of religious principle, and the Indian boy grows up, not only capable of caring for himself, but of lifting up and blessing his people.

It has been my policy to place Indians in all departments of labor, and dispense with white employees, except so far as might be necessary for oversight and instruction. To this end the larger boys, as they come from the school, are given employment in the shops and mills and on the farm, so that while they are qualifying themselves for future usefulness their moral character is still under our supervision. I am more and more convinced that Christian truth brought to bear practically on the character of a savage people, is the only way by which they may be reclaimed. As the orb of day lifts the world from mists and darkness and presents its beauties to the eye, so the truths of religion are seen in all their

sublimity and grandeur, when the Gospel is received by a heathen people and its transforming influence manifested in their hearts and lives. To bestow material gifts in the absence of that change of character that comes through the sincere acceptance of the truths of the bible, is no real benefit to the Indians. Such gifts never satisfy them; they engender indolence, and in many ways are fruitful of evil. Make the tree good and the fruit will be good. Make the heart right and the life cannot be far wrong. If we can succeed in building up moral character among them, so that the Indians are no longer thieves, liars, gamblers, or polygamists, nearly the whole work of their civilization is accomplished, and they now need only to be taught to work. I am aware that a common sentiment is that the Indians are a doomed race and can never exist in the presence of civilization. With this heresy I have always taken direct issue. I have always believed in the manhood and capacity of the Indian, and contended for the possibility of lifting him to a high state of civilization. That failure has attended so many efforts to elevate him, is no mystery to me. Looking at the question from a Christian standpoint, I cannot see how the result of many of these efforts could be different. Nor can these failures be attributed to any defect in the Indian character. His first and great want is moral character. As a Christian teacher I have believed it possible that this indispensable condition of civilized life might be imported to him. I have sought to inspire him with a love of virtue by my own example, and that of my employees. I would as soon let loose a band of wolves among a flock of sheep, as permit men of immoral character on an Indian reservation. To lay a foundation of virtue and good principles, of love of right, because it is right, has been the endeavor of my life. Some results have attended my labors. I have seen many from painted, blanket Indians, ignorant and depraved, come to be "clothed in their right minds." I have watched their first efforts to follow the instruction given them; their awkward attempts to cultivate the soil, and open a little farm. I have seen the satisfaction with which they gathered the first fruits of their labors, the confidence it gave for a more extended trial the next year, and so I have seen them year by year, grow up into the possession of a competence, with good houses, and well filled barns, with herds of cattle and horses, wagons and carriages, and I have noted how their intelligence

seemed to expand as their possessions increased, and their faith became firmer and firmer fixed. And I have seen others, with greater advantages by nature, and equal assistance, remain almost stationary. They try to farm a little, and sometimes raise a fair crop; they have horses and a few cattle, but their family and social relations remain as they were, they are kept in constant poverty through gambling, they are still ignorant poor, depraved and superstitious. The last sentence explains the difference. While they have accepted the material assistance tendered them, they have rejected the far more valuable moral and religious instruction, without which the first is utterly useless.

For more than twenty years, with an interval of only sixteen months, I have resided continuously at this Agency. For nearly eighteen of those years I have been Agent here. I have seen the little boys, who were brought to me ragged and filthy, who I have washed and clothed with my own hands, who I have taught and guided, grow up into men. I have married them and baptized their children. I have anxiously watched them through all these years, and rejoiced as I saw them grow up useful and respected, firmly fixed in moral and religious truth, the hope and support of their people. But I feel that my work is now done here, and other hands must take up the burden I have borne so long. They will not find it so heavy as I have found it.

If the foundations that I have fixed with so much anxiety and labor shall remain - if the seed which I have sown through all these years, shall continue to grow, and spread, and bear fruit, I shall feel that my labors have not been in vain.

Very respectfully

Your Obedient Servant

JAMES H. WILBUR

U.S. Indian Agent

Yakima Reservation.

Report of Felix R. Brunot, in Report on Indian Affairs, 1871,
pps 118-120.

I left the Warm Springs agency on the morning of the 26th (July) and arriving at Dalles City on the following evening found it necessary to remain there a day or two to rest the horses and repair the wagons.

Starting on the morning of the 28th I arrived at Simcoe or Yakima agency, 65 miles north of the Dalles on the Yakima reservation in Washington territory Saturday evening, July 29.

The Yakima reservation is in extent about fifty by sixty miles. It was set apart by the treaty in 1855 which was ratified in 1859. The agency was established eleven years ago at which time the Yakimas and Klikitats were entirely wild and considered the bravest warriors and best hunters west of the Rocky Mountains. The number belonging to the reservation is estimated at 3,500. The number who make it their home is about 2,000 most of whom have made more or less progress in cultivating soil. A large portion of them dress and live like white people. They have about one hundred and sixty houses and about one hundred small barns or stables. They have cut their own logs, hauled them to the mill and erected their own houses. Their fences have also been made by themselves of materials which they have gathered and hauled; some few of them are good board-fences. They have made fence about 4,000 acres of land and over 3,000 acres plowed. The agent aids them in breaking the land and starting their farms, after which they require but little more than verbal instruction and advice. Those who till the soil are mostly in comfortable circumstances, some of them quite well off. The number of horses is estimated at ten or twelve thousand and cattle 1,400 head.

About two hundred of the Indians are professing Christians belonging to the Methodist church. They have taken Christian names and dress and live as comfortable in their houses as frontier whites. They have two churches erected by themselves to suit different neighborhoods and Sunday services are held in them alternately. There are a few Catholics, and

Yakima Reservation
Report of Indian Commissioner

Year - 1872
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Typed-J. Lindberg

I was much pleased and surprised on visiting the Yakima Reservation in August last to witness the splendid results of Agent Wilbur's labor with the people of his agency.

He has fully demonstrated the truth of that generally doubted and scouted problem among western peoples, the capability of Indians for permanent civilization and Christianization. I saw there finely cultivated farms, well-built houses, barns and other out-buildings, fences, ditches, etc. many hay and grain stacks, numerous wagons, plows, thrashing, reaping, and mowing machines and other agricultural implements all the property and mostly the work of Indians who owned, besides many cattle, horses, sheep and hogs.

They have also a large and well attended school and two churches with full congregations of well-dressed orderly and devout worshippers; in short all the appliances and indications of a well established and healthy civilization.

This great progress is due almost wholly to the efforts of Agent Wilbur, who has been with the Indians of that reservation in the capacity of missionary, teacher and agent almost continuously over twelve years, and through his thorough knowledge of Indian character and his unselfish, untiring energy, firmness, kindness, zeal and devotion to their best interests, has won entire confidence. Having no children of his own he seems to have adopted the 3,000 Indians of his reservation and personally knows and calls them all by name and they respect and look up to him and to his excellent Christian wife as a father and mother.

Being a man of excellent judgment and thorough practical business habits, his people come to him for advice in everything. He does not sit in his office or ride around his reservation merely ordering and directing what is to be done but he takes hold with his own hands and shows how work of various kinds should be done.

He goes with the Indians to the mountains, camps with them and with ax, saw and gad, assists and shows how to cut and haul saw logs; with his carpenter assists in building houses and barns for the Indians; with the farmer, and instructs the Indians in cultivating, sowing, planting, harvesting and thrashing the crops. He leads and instructs in the church and Sabbath schools; he visits the sick and dying and comforts the afflicted. He hears, decides and settles disputes and difficulties, tries and convicts wrong doers, admonishes the erring and punishes the guilty.

On his reservation he is the kind governor, wise legislator, just judge, stern sheriff, busy worker, and good instructor in all physical and moral and religious duties; everywhere and at all times an earnest practical working man, profitably employing every hour and civilizing and improving those around him, both by precept and example. Considering Mr. Wilbur's mature age (being over 60) his long experience among Indians has probity and integrity, his energy and business habits, his peculiar fitness for the position he holds, the Indian department cannot more certainly and effectually insure the rapid progress of the civilization and prosperity of the Indians of the Yakima reservation than by granting everything he asks in his annual report and letting him have his own way.

The great need of and immense benefit that would be derived from the steam sawmill he asks permission to obtain is perceived at a glance.

There is an inexhaustible supply of the finest of pine timber for lumber in the mountains on the reservation. This lumber is greatly needed for the construction of buildings and fences. History and experience have demonstrated that every well-constructed building of lumber, brick or stone and every fence built in the style of good husbandry by white man or Indian on his own land, is an advance step in permanent civilization.

Such a sawmill besides supplying all the lumber needed for the reservation would produce a fine income from the sale of lumber to settlements around and as Mr. Wilbur proposes to purchase and operate the sawmill without asking a cent from the government, I hope he will at once be permitted to obtain it.

It will be seen that Mr. Wilbur in his annual report for this year corroborates my views as hereintofore expressed, as to the evil of the mistaken policy of distributing annuities and presents to Indians in goods and money and asks that he be permitted to invest the remaining five annual payments of \$4,000 each as they fall due, under the terms of the Yakima treaty, in young cattle. I have not a doubt of the wisdom of this policy if carried out with the energy, honesty, good judgment and management characteristic of Mr. Wilbur. The data mentioned in his accompanying annual report, and upon which he bases the great increase and profit of such an investment, is founded upon many ears of observation and experience and may be relied on with certainty.

If he is permitted to thus invest the remaining annuities and to procure the steam sawmill and the reservation is surveyed and divided in severalty as requested, the Indians of that reservation when the payments and employes provided for by treaty cease, will not only be able to sustain and care for themselves but be comparatively civilized and prosperous and be on the high road to affluence. I therefore cordially "Second the motion" to permit Mr. Wilbur to invest annuities in cattle as he may deem best.

I unite with Mr. Wilbur in calling special attention to the Department to \$7,250 due his agency either from the government or from the estate and official bond of the late superintendent of Indian affairs of this territory, W. H. Waterman, deceased. The unpaid drafts of said deceased for the sum of \$7,238.73 on the assistant treasurer of San Francisco are in this office. The department is referred by Agent Wilbur for a full history and statement of this matter to his account current and statement therewith for the month of July, 1867. Justice as well as the honor of the government requires the prompt settlement of the matter.

This \$7,250 embraced the salary of the agent for the quarter ending December 31, 1866. No part of the above money has been received. For further particulars of information relating to the interest and wealth of this nation I respectfully refer you to the accompanying blanks which have been filled, and are herewith sent forward.

All of which is respectfully submitted.

James H. Wilbur

United States Indian Agent, Wash.
Territory

To T. J. McKenny, Esq. Superintendent Indian Affairs, Olympia, Wash.
Territory.

To Hon. E. P. Smith
Commissioner of Indian Affairs

Year-1873
File-Click Relander
Typed-J. Lindberg

I found the new sawmill in operation and every indication of the continuation of the prosperity and progress in civilization mentioned in my last annual report. For particulars as to the prosperous condition of this agency under the efficient direction of Agent Wilbur I refer to his annual report, enclosed together with the annual reports of the physician, superintendent of instruction and farmer of that reservation. It will be seen that by the census of 1870 the Indians of the Yakima reservation numbered 3,500 now probably increased to 4,000. This large number of people are dependent upon one physician for medication.

One of the consequences resulting from their increase in civilization is the loss of their superstitious belief in sorcery and timanamus in the cure of diseases and the increase of their faith in the efficiency of our physician. This is shown by the accompanying excellent report of Dr. Kuykendall, the well qualified physician at the Yakima reservation.

This report shows that his medical prescriptions to the Indians for the year averaged over nine per day in the year, besides his lectures and instructions to them on hygienic duties etc.

And yet the government only allows this efficient physician for his valuable services to her 3,500 or perhaps 4,000 wards the paltry sum of \$1,400 out of which sum he is required to furnish and pay for all of the medicines and surgical instruments needed and used and to furnish his own wood, lights, transportation, etc. and do without hospital accommodations for his sick, while, as hereinbefore shown, she furnishes a physician for 40 stout able bodied soldiers at Fort Colville and pays him for medical attention to those 40 men a salary of \$2,100 furnishes him in the most ample style all the medicines and surgical instruments he can possibly need besides a commodious and well furnished hospital, hospital steward, nurse and cook, with all needed fuel, lights and transportation both for himself and hospital.

I ask that the salary of the physician at the Yakima reservation be increased to \$2,000 and that the government furnish the necessary medicines and surgical instruments, hospitals, hospital supplies, etc. as in the army.

It will be seen by reference to the report of the efficient superintendent of instruction at the Yakima reservation that they "labor under many embarrassments for want of means in the school department". This should not be. Failure to provide means for proper educational facilities is far more culpable, far reaching and disastrous in its consequence than failure to provide proper medical treatment. Failure in the latter respect occasions more suffering and death while failure in the former perpetuates barbarism and degradation and defeats the hope of civilization.

I therefore ask an appropriation of \$5,000 for school buildings on the Yakima reservation. For many efficient reasons that will suggest themselves to the honorable commissioner, I respectfully ask that the salary of the agent of this important reservation be increased to \$2,000; and I again unite with Agent Wilbur as in my last annual report, in calling the attention of the government to the \$7,250 due the agency. The justice of this demand is not questioned and this matter has been so pressed upon the attention of the department by reports and letters during the last six years that I should think it would be attended to for the same reason that induced the king to grant the widow's petition, if nothing more.

There is an appendix to Agent Wilbur's report calling the attention of the Department to a matter of the greatest interest to the peace and welfare of the Indians over whom he is appointed to preside. I feel sure that the honorable secretary of the interior did not fully consider the matter referred to, else he would not have granted permission for the erection and maintenance of Roman Catholic missions upon the Yakima and Nez Perce reservations in violation of a clause of the second articles of each of these treaties.

No teacher or other white man should come to be placed on an Indian reservation without the invitation or hearty consent of the agent; else inharmony and discord must follow. And it was to guard against and prevent the inharmony and discord that would be certain to follow the admission of any white man on a reservation without the consent of the agent that that wise provision contained in a clause of the second article of every treaty on this coast made by Governor Stevens was inserted as follows: "Nor shall any white man excepting those in the employment of the Indian Department be permitted to reside upon the said reservation without permission of the tribe and the superintendent and agent. Therefore no authority, not even that of the President of the United States, can legally put "any white man excepting those in the employment of the Indian Department" upon either the Nez Perce or Yakima reservation without the consent of the Indian tribes belonging to those reservations, the superintendent and the agent of each, all three first had and obtained. The order of the honorable Secretary being in plain violation of this provision of these treaties is of course illegal and void. I therefore most heartily unite with Agent Wilbur in respectfully protesting against the order of which he complains, and respectfully ask its reconsideration and I would as heartily unite with either of the Catholic agents in this superintendency in protesting against a like order placing a Protestant teacher on either of their reservations without their hearty consent first had.

R. H. Milroy, Superintendent Indian Affairs, Washington Territory.

Gen. R. H. Milroy
Supt. of Indian Affairs
Washington Territory

AGENCY REPORTS
Year-1873
File-Click Relander
Typed-J. Lindberg

Fort Simcoe, Washington
August 26, 1873

Sir:

In accordance with instructions of the department I have the honor to submit my annual report for the fiscal year 1873.

During the strife the department had with the Modocs, the inhabitants east of the Cascade Mountains, many of them believed we were to have serious trouble with the Indians belonging to this treaty.

Reports were put in circulation that two thousand Indians, armed and well fortified, had gathered at White Bluffs on the Columbia River and were out to break out on the settlement. Quite a number of the white families left the country; others went into fortification and applied to the government for arms to protect themselves during the approaching struggle.

I took five Indians from the agency and visited these places of reported danger, and found nothing that indicated hostility on the part of the Indians.

I did find that a class of irresponsible whites were quite anxious to have a war, that the treaty might be broken up and the land of the reservation opened for white settlements. I am pleased to be able to report that our Indians during the war with the Modocs evinced the most perfect agreement with the department. Such was their zeal for the right, I believe I could have raised five hundred men in a day that would have marched to the hottest part of the battle.

The difficulty said to exist on Snake River was reported to the department on my return (See said report)

There has been no year since the marking of the treaty with this nation of Indians when they have been so universally well disposed toward the whites. Little difficulties have arisen between the whites and the Indians on the border of the reservation but I have been prompt to go to the place of difficulty and have the parties together and thus settle the matter. I have almost universally found the whites were first in transgression.

Farming - Our farming interest has increased over last year among the Indians in inclosing and cultivating land at least one-fourth.

Mills - In my last report I asked the department to permit me to purchase and erect a steam sawmill without additional appropriation of money for such purchase and erection which permission was given. I have the pleasure to report that said mill has been purchased, transported to the agency and erected and is in good running order capable of making 10,000 feet of lumber in 12 hours or as much in one day as our water mill would make in twelve.

The Indians are much encouraged with the expectation of making improvements in building houses, barns and fencing their land with permanent fences. In the transportation and erection of said mill, the Indians have rendered valuable service without pay. The cost of the mill in running order is a little over \$4,000 and is worth at least \$87,000. The water and steam mills can be used to good advantage being sixteen miles apart and accommodating different parts of the agency.

The grist mill has been repaired the past year at an expense of \$100 and is now in good running condition.

The schools at the agency have been in operation for ten months of the year and have done well.

Their sanitary condition was never as good as this time. The skill and untiring attention given to this department by Dr. Kuykendall is universally approved by the Indians and employes of the agency. There has not been money enough appropriated for the purchase of medicine.

The religious interests of the agency is not the least of any and all interests here represented. There is a steady coming up in the character and stability of right action that merits the approval of all who observe the change.

In conclusion I wish to call the attention of the department to that part of my report of last year to the money due this agency from the late Superintendent Waterman, \$7,250.00.

This money should have been paid in December, 1866. No good reason can be assigned why this money should be withheld from this agency. Also, I observed that there was appropriated \$1,000 of school money over former years, which money has not been received.

Please call the attention of the department to this money matter that with it we may enlarge our schools and increase the general interests of the agency.

I have the honor to be your obedient servant.

James H. Willen (copy) typist note---
undoubtedly Wilbur.

U. S. Indian Agent, Washington Territory.

Appendix

Yakima Indian Agency
Fort Simcoe, Washington
September 1, 1873

Since the date of the foregoing report and before mailing it I have received a copy of a letter from the honorable commissioner of Indian affairs dated June 13, 1873 addressed to Charles Ewing, Esq. Washington, D. C. which letter was written in answer to the request of the Roman Catholic bishop of Nisqually for permission to build a church and residence for a Catholic priest within the jurisdiction of both the Yakima and the Nez Perce Indian agencies and states that the honorable secretary of the Interior had given permission to the Catholic authorities to erect such buildings.

In response to the very surprising information contained in this letter I beg leave to submit the following considerations:

1. The two reservations referred to have been assigned by the President under the new Christian policy to two Protestant denominations--that of the Nez Perce to the Presbyterian church and that of the Yakima nation to the Methodist with the expectation on the part of all Protestant Christians that, so far as the religious instruction of these tribes are concerned, those respective churches were to have entire jurisdiction without the interference of other denominations most of all without the interference of the Catholic priesthood.

2. In the case of reservations assigned under the new policy to the Catholic church as at Tulalip, under the Point Elliot treaty, where a Catholic priest is now the agent, and where the same priest has been many years the teacher and where the whole machinery of the Catholic church, including a school for girls under the Sisters of Charity has been long in operation, no denomination of the Protestant church has ever attempted to interfere. It has been conceded on all hands that Father Chirouse had entire jurisdiction of the religious instruction of all the Indians under the treaty and that it would be unlawful and improper under the present Indian policy of the government. No good results could follow from instructions that would contradict the teachings of the lawfully constituted authority of the agency. Such contradiction would only confuse the minds of the heathen tribes and weaken the confidence in Christianity altogether.

3. So far as the Yakima nation is concerned I believe the same is true of the Nez Perce Indians, the steady uniform, persistent policy of the Catholic priesthood is now and always has been to contradict the instructions of the protestant teachers to defeat their influence and drive from the mind of the Indians all confidence in their honesty and all inspired purpose of thrift and progress.

4. To encourage within the lawful jurisdiction of an Indian agent, an element of power and influence that is utterly hostile to all the endeavors of the constituted authority must necessarily prove disastrous to the success of all attempts at true Christian progress not only but it must prove disastrous to the peace of the reservation and to the safety of the lives of the resident employes.

It becomes my conscientious duty, therefore, to remonstrate in the most distinct and positive terms against an order that I know to be fatal to every true interest of the Indians of my agency and a violation of the precedents and policy of the Christian administration of Indian affairs.

Respectfully submitted,

James H. Willem (copy) undoubtedly
Wilbur

U. S. Indian Agent, Washington Territory

Hon. E. P. Smith
Commissioner of Indian Affairs

AGENCY REPORTS
Year - 1874
File-Click Relander
Typed-June Lindberg

Fort Simcoe
Washington Territory
September 2, 1874

Sir:

In accordance with the requirements of your office, I forward the following as my report for the fiscal year ending June 30, 1874.

The Indians during the year have been at peace among themselves and the whites. Rigid measures have been taken to prevent them from using intoxicating liquors and to bring parties to punishment who have been guilty of selling liquor to them. I am pleased to report the number of Indians disposed to drink and the amount drank as constantly lessening. This is true in regard to gambling. This practice, which formerly was almost universal with them is passing away. They are becoming more stable in their habits of industry and agricultural pursuits. This will appear in looking at the number of Indians employed during the year, the amount of work done by them and the money paid for their work.

During the year we have employed seventy-eight Indians. They cut and hauled to the steam mill 288,836 feet of lumber, rolling in the logs, tending the screws, the cut-off saw, carrying off the lumber, cutting up the slabs, sticking up the lumber, taking away the sawdust and doing all necessary work around the mill, except three white men, the sawyer, engineer and one man outside to instruct and assist in the general work. The lumber made for the department is worth \$20 per thousand, making \$5,776.72. They also got into the water sawmill 142,973 feet of saw logs. These were sawed by an Indian man who has been instructed in the work, with the general oversight of the miller. These logs made 142,973 feet of lumber worth \$20 per thousand making \$2,859.46. This latter work was all done by Indians without any expense to the agency for teams or subsistence. They have all this lumber for fencing, building homes, barns and general improvements. These mills have not run more than five months during the fiscal year.

The Indians have burned 1,088 bushels of charcoal worth \$15 per hundred, making \$163.20; split 2,000 fence posts; cut and hauled 200 cords of wood for the agency worth \$750; hauled 100,000 feet of lumber for fencing at the lower part of the reservation, thirty-five miles from the steam mill, and at the reservation farm and station ten miles from said mill, hauling worth \$10 per thousand, making \$1,000; making four miles of post and board fence worth \$100 per mile, \$400; hauling 75 tons of hay from said farm to the station six miles, hauling worth \$3 per ton; \$225; cutting and putting up 230 tons of hay at the lower part of the reservation worth \$5 per ton, \$1,150. Add to the above work the building of bridges, making and repairing roads, taking care of government stock,