

An Appeal to the Government

To Fulfill

SACRED PROMISES

Made 61 Years Ago

by

THOMAS G. BISHOP

President Northwestern Federation of

American Indians



"TA-CO-BET"
(God's Mountain)



Handed down through dim-lit ages, a Redman's legend to us came,
That Ta-man-a-wis, the Great Spirit, raised this Mount to bear His name,
Redmen called it Ta-co-bet, others pronounced it Tacoma or Rainier,
Its true meaning is God's Mountain, which they worshiped most sincere.

To its snow-line they would venture, but no farther durst they go,
Lest the foot of man unholy, should contaminate the snow,
All this snow the hills should water, making trees and herbage grow,
Food for deer and elk, called elwahs, and to make clear rivers flow.

Pure cold water from its glaciers God intended man should drink,
And to cause it a pollution was a crime from which they'd shrink,
Thus the happy Redman pondered in his breast, his God he knew,
Until white men came usurping, and his worship overthrew.

Drove him from his habitation and his hunting places too,
Taught him every shameful habit, taught him how to speak untrue,
Now he comes a man of sorrows and acquainted well with grief,
To his honored Great White Father asking for a small relief.

That the Mount on which his fathers gazed with fond, adoring eyes,
Might be called *aright* "Ta-co-bet" ere his dwindling family dies,
Wilt thou not, oh Great White Father, hear thy humblest children's prayer

Let this Mountain be their Totem, change its name to be so fair?

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Bishop, Thomas G

An appeal to the government to
fulfill sacred promises made 6

NWR

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BROKEN PROMISES MADE THESE CHILDREN
BY THE GOVERNMENT AND STREAM

INTRODUCTION

In drawing the attention of the government of the United States to the sufferings of some of its wards, the Indians, because of the non-fulfillment of the promises made to them by the government so long since, and which for some reason do not appear any nearer being met than they did 61 years ago, we do not speak in anger or even in ridicule, but in truth, in order to bring to notice an existing condition which, possibly, is not known or has been overlooked by the government, and for the purpose of righting a wrong which, if allowed to go on, will cause more untold hardships and death to the original native American people than it has already accomplished.

In the almost compulsory trading of lands owned by the redmen for the government's word to give them other lands and to see they lacked for nothing in privileges and desires, and the non-fulfillment of any of these promises, causing misery and even death to many of the signers of the treaty, is pathetic to say the least.

The contents of this pamphlet are true in every respect and will enlighten the officers of the government as to the condition of things pertaining to the most unhappy redmen.

December 24, 1915

THOMAS G. BISHOP.
Tacoma, Wash.

**SACRED PROMISES MADE THESE CHILDREN
OF THE FOREST AND STREAM
61 YEARS AGO**

Following is a copy of the Treaty Agreement taken from Senate Documents, Vol. 39.

No. 319 Indian Affairs, Laws and Treaties, Second Edition.

Vol. 2, 58th Congress, 2nd Session, 1903-1904:

Treaty with the S'Kallam, 1856. Jan. 26, 1855.

Articles of agreement and convention made and concluded at Hahdskus or Point No Point, Squamish Head, in the Territory of Washington, this twenty-sixth day of January, eighteen hundred and fifty-five, by Isaac I. Stevens, Governor and Superintendent of Indian affairs for the said Territory, on the part of the United States, and the undersigned Chiefs, Headmen, and Delegates of the different villages of the S'Klallams, viz: Kah-ti, Squah-Quaiht, Teh-queen, Ste-tchtlum, Tsohkw, Yennis, Elh-wa, Pishtst, Hunnint, Klat-la-wash, and Oke-ho, and also of the Sko-ko-mish, To-an-hooch, and Chem-a-kum tribes, occupying certain lands on the Straits of Fuca and Hoods Canal, in the Territory of Washington, on behalf of said tribes, and duly authorized by them.

Article I. The said tribes and bands of Indians hereby cede, relinquish and convey to the United States all their right, title and interest in and to the lands and country occupied by them, bounded and described as follows, viz: Commencing at the mouth of the Okeho river, on the Strait of Fuca; thence southeastwardly along the westerly line of territory claimed by the Makah tribe of Indians to

the summit of the Cascade mountain range; thence still southeastwardly and southerly along said summit to the head of the west branch of the Satsop river, down that branch of the main fork; thence eastwardly and following the line of lands heretofore ceded to the United States by the Nisqually and other tribes and bands of Indians, to the summit of the Black Hills, and northeastwardly to the portage known as Wilkes portage; thence northeastwardly, and following the line of lands heretofore ceded to the United States by the Duamish, Suquamish, and other tribes and bands of Indians, to Suquamish Head; thence northerly through Admiralty Inlet to the Straits of Fuca; thence westwardly through the straits to the place of beginning; including all the right, title and interest of the said tribes and bands to any lands in the Territory of Washington.

Article 2. There is, however, reserved for the present use and occupation of said tribes and bands the following tract of land, viz.: The amount of six sections, or three thousand eight hundred and forty acres, situated at the head of Hoods Canal, to be hereafter set apart, and so far as necessary surveyed and marked out for their exclusive use; nor shall any white man be permitted to reside upon the same without permission of said tribes and bands, and of the superintendent or agent; but, if necessary for the public convenience, roads may be run through the said reservation, the Indians being compensated for any damage thereby done them. It is, however, understood that should the president of the United States hereafter see fit to place upon said reservation any other friendly tribe or band, to occupy the same in common with those above mentioned, he shall be at liberty to do so.

Article 3. The said tribes and bands agree to remove to and settle upon said reservation within one year after the ratification of this treaty, or sooner if the means are furnished them. In the meantime it shall be lawful for them to reside upon any lands not in the actual claim or occupation of any citizen of the United States, and upon any lands claimed or occupied, if with the permission of the owner.

Article 4. The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians, in common with all citizens of the United States; and the erecting of temporary houses for the purpose of curing; together with the privilege of hunting and gathering berries, roots on open and unclaimed lands. Provided, however, that they shall not take shell fish from any beds staked or cultivated by citizens.

Article 5. In consideration of the above cession the United States agree to pay to the said tribes and bands the sum of sixty thousand dollars, in the following manner, that is to say: During the first year after the ratification hereof, six thousand dollars; for the next two years, five thousand dollars each year; for the next three years, four thousand dollars each year; for the next four years three thousand dollars each year; for the next five years one thousand six hundred dollars each year. All which said sums of money shall be applied to the use and benefit of said Indians under the direction of the President of the United States, who may from time to time determine at his discretion upon what beneficial objects to expend the same. And the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of said Indians in respect thereto.

Article 6. To enable the said Indians to remove to and settle upon their aforesaid reservations, and to clear, fence and break up a sufficient quantity of land for cultivation, the United States further agree to pay the sum of six thousand dollars to be laid out and expended under the direction of the President, and in such manner as he shall approve.

Article 7. The President may hereafter, when in his opinion the interests of the Territory shall require, and the welfare of said Indians be promoted, remove them from said reservation to such other suitable place or places within said Territory as he may deem fit, on remunerating them for their improvements and the expense of their removal; or may consolidate them with other friendly tribes or bands. And he may further, at his discretion, cause the whole or any portion of the lands hereby reserved, or of such other lands as may be selected in lieu thereof, to be surveyed into lots, and assign the same to such individuals or families as are willing to avail themselves of the privilege, and will locate thereon as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable. Any substantial improvements heretofore made by any Indian, and which he shall be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President, and payment made therefor accordingly.

Article 8. The annuities of the aforesaid tribes and bands shall not be taken to pay the debts of individuals.

Article 9. The said tribes and bands acknowledge their dependence on the government of the

United States, and promise to be friendly with all citizens thereof; and they pledge themselves to commit no depredations on the property of such citizens. And should any one or more of them violate the pledge, and the fact be satisfactorily proven before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the government out of the annuities. Nor will they make war on any other tribes, except in self-defence, but will submit all matters of difference between them and other Indians to the government of the United States, or its agent, for decision and abide thereby. And if any of the said Indians commit any depredations on any other Indians within the Territory, the same rule shall prevail as that prescribed in this article in cases of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the United States, but to deliver them up for trial by the authorities.

Article 10. The above tribes and bands are desirous to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same, and therefore it is provided that any Indian belonging thereto who shall be guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

Article 11. The United States further agrees to establish at the general agency for the district of Puget Sound, within one year from the ratification hereof, and to support for the period of twenty years, an agricultural and industrial school, to be free to children of the said tribes and bands in common with those of the other tribes of said dis-

trict, and to provide a smithy and carpenters' shop, and furnish them with the necessary tools, and employ a blacksmith, carpenter, and farmer for the term of twenty years, to instruct the Indians in their respective occupations. And the United States further agrees to employ a physician to reside at the central agency, who shall furnish medicine and advice to the sick, and shall vaccinate them; the expense of the said school, shops, persons, and medical attendance to be defrayed by the United States, and not deducted from the annuities.

Article 12. The said tribes and bands agree to free all slaves now held by them, and not to purchase or acquire others hereafter.

Article 13. The said tribes and bands finally agree not to trade at Vancouver's Island, or elsewhere out of the dominions of the United States, nor shall foreign Indians be permitted in their reservations without consent of the superintendent or agent.

Article 14. This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President of the United States.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs, and the undersigned chiefs, headmen, and delegates of the aforesaid tribes and bands of Indians, have hereunto set their hands and seals at the place and on the day hereinbefore written.

Isaac I. Stevens, Governor and Superintendent.
(L. S.)

Chits-a-man-han, the Duke of York, Chief of the
S'Kallams, his X mark. (L. S.)

Dah-whil-luk, Chief of Sko-ko-mish, his mark. (L. S.)

Kul-kah-han, or General Pierce, Chief of the Chim-

- a-kum, his X mark. (L. S.)
- Hool-hole-tan, or Jim, Sko-ko-mish, Sub-Chief, his X
mark. (L. S.)
- Sai-a-kade, or Frank, Sko-ko-mish, Sub-Chief, his
X mark. (L. S.)
- Loo-gweh-oos, or George, Skokomish, Sub-Chief, his
X mark. (L. S.)
- E-dagh-tan, or Tom, Skokomish, Sub-Chief, his X
mark. (L. S.)
- Kai-a-han, or Daniel Webster, Chem-a-kum, Sub-
Chief, his X mark. (L. S.)
- Ets-sah-quat, Chem-a-kum, Sub-Chief, his X mark.
(L. S.)
- Kleh-a-kunst, Chem-a-kum, Sub-Chief, his X mark.
(L. S.)
- He-atl, Duke of Clarence, S'Kallam, Sub-Chief, his
X mark. (L. S.)
- Lach-ka-nam, or Lord Nelson, S'Kallam, Sub-Chief,
his mark. (L. S.)
- Teh-o-test, S'Kallam, Sub-Chief, his mark (L. S.)
- Hoot-ote St, or General Lane, S'Kallam, Sub-Chief,
his mark. (L. S.)
- To-totesh, S'Kallam, Sub-Chief, his mark. (L. S.)
- Hah-kwia-mihl, S'Kallam, Sub-Chief, his mark.
(L. S.)
- Skai-se-ee, or Mr. Newman, S'Kallam, Sub-Chief,
his X mark. (L. S.)
- Kahs-sahs-a-malt, S'Kallam, Sub-Chief, his mark.
(L. S.)
- S'hote-ch-stan, S'Kallam, Sub-Chief, his X mark.
(L. S.)
- Lah-st, or Tom, S'Kallam, Sub-Chief, his mark.
(L. S.)
- Tuls-met-tum, or Lord Jim, S'Kallam, Sub-Chief,
his X mark. (L. S.)
- Yaht-le-min, or General Taylor, S'Kallam, Sub-

Chief, his X mark. (L. S.)
 Kla-koisht, or Captain, S'Kallam, Sub-Chief, his X
 mark. (L. S.)
 Sna-talc, or General Scott, S'Kallam, Sub-Chief, his
 X mark. (L. S.)
 Tsena-take, or Tom Benton, S'Kallam, Sub-Chief,
 his X mark. (L. S.)
 Yah-kwi-e-nook, or General Gaines, S'Kallam, Sub-
 Chief, his X mark. (L. S.)
 Kai-at-lah, or General Lane, Jr., S'Kallam, Sub-
 Chief, his X mark. (L. S.)
 Captain Jack, S'Kallam, Sub-Chief, his X mark.
 (L. S.)
 He-ach-kate, S'Kallam, Sub-Chief, his X mark.
 (L. S.)
 T'soh-as-hau, or General Harrison, S'Kallam, Sub-
 Chief, his X mark. (L. S.)
 Kwah-nalt-sote, S'Kallam, Sub-Chief, his X mark.
 (L. S.)
 S'hoke-tan, S'Kallam, Sub-Chief, his X mark. (L. S.)
 Paitl, S'Kallam, Sub-Chief, his X mark. (L. S.)
 Wen-a-hap, S'Kallam, Sub-Chief, his X mark. (L. S.)
 Klew-sum-ah, S'Kallam, Sub-Chief, his X mark.
 (L. S.)

Tsat-sat-hoot, member of S'Kallam tribe.

Pe-an-ho,	Hai-ahts, or John,
Yi-ah-hum,	Seh-win-num,
Ti-itich-stan,	Yai-tst, or George,
Soo-yahntch,	He-pait, or John,
Ttseh-atake, or General	Slimm, or John,
Pierce,	T'klait-soot, or Jack,
He-ats-at-soot,	S'tai-tan, or Sam,
Tsheh-han,	Huh-tets,oot,
Kwin-nas-sum, or	How-a-owl,
George,	

Executed in the presence of us:

M. T. Simmons,	B. J. Madson,
C. H. Mason, Secretary	F. A. Rowe,
Washington Territory,	Jas. M. Hunt,
Benj. F. Shaw, inter-	George Gibbs, Secretary,
preter,	John J. Reilly,
John H. Scranton,	Robt. Davis,
Josiah P. Keller,	S. S. Ford, r.,
C. M. Hitchcock, M. D.,	H. D. Cook,
A. B. Gove,	Orrington Cushman,
H. A. Goldsborough,	J. Conklin.

Honorable Cato Sells,
Commissioner of Indian Affairs,
Washington, D. C.

Sir: I respectfully direct your attention to the treaty entered into between Isaac I. Stevens, as governor of the Territory of Washington and superintendent of Indian affairs for the territory, and the headmen, chiefs and delegates of the S'Kallams, Kah-ti, Squah-quaiht, Tch-queen, Ste-tehtlum, Tschka, Yennes, Ehl-wa, Pishtst, Hunnint, Hlat-la-wash, and Oke-ho and also the Sko-ko-mish, To-an-hooch, and Chem-a-kum tribes of Indians, who were then occupying certain lands on the Straits of Fuca and Hoods Canal in the Territory of Washington.

This treaty was concluded on January 26th, 1855, and may be found in Senate Document, Vol. 39, No. 319, Indian Affairs and Treaties, second edition, Vol. 2, 58th Congress, 2nd Session, 1903-1904.

By referring to the Census Report of 1910, it will be found that in the drafting of this treaty agreement, the Governor was treating with two distinctly different linguistic families; a part of the Salishan and about half of the Chimakum stock.

The Salishan stock as a whole covered that part of the territory known as Northern and Western Washington, Northern Idaho, and the northwestern corner of Oregon, Northern Idaho, and extending a considerable distance north of the international boundary line in British Columbia. Of which there was and is to this date thirty-five distinct and different tribes, and as enumerated in 1910 there was 7,833 members of which should be added about 1,000 who were without distinction of tribe among

the general population of the State of Washington. Then the report says:

Clallam: "A tribe belonging to the Lummi group of stock and occupying, since first known to Europeans, the south side of Juan de Fuca, Washington, except the region around Cape Flattery, which was occupied by the Makah. They have never been located on a reservation. The number enumerated in 1870 was 630, and the number in 1910 is 316."

We will now refer to the "Chimakum Stock." "A small tribe occupying, when first known to Europeans, the peninsular between Hoods Canal and Port Townsend, Washington. The tribe has been supposed to be extinct. Three males, however, were enumerated in Washington in 1910, one of full tribal blood, and one mixed tribal blood, and one white and Indian half-breed."

In this communication, it is my purpose to call attention to a condition which exists among the Indians in this Puget Sound country, which deserves immediate and prompt correction. It arises out of the interpretation, or misinterpretation of article four (4) of the treaty above referred to. This article reads as follows:

"The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians, in common with all citizens of the United States, and the erecting of temporary houses for the purpose of curing, together with the privilege of hunting and gathering berries and roots on open and unclaimed lands. Provided, however, that they shall not take shell fish from any beds staked or cultivated by citizens."

The legislature of the State of Washington has,

during the past few years, enacted laws which have seriously curtailed the hunting and fishing privileges of the Indians affected by this treaty, that the situation calls for official interference by your department.

I have personally interviewed the few remaining Indians who were present at the signing of this treaty agreement, and they are a unit in declaring that it was solemnly represented to them, that by this agreement they were to retain the right to fish and hunt on the same territory they had formerly hunted and fished over.

From an inspection of this treaty, it will be apparent to you that the Indians relinquished all rights in a tract embracing hundreds of thousands of acres of what is now the most valuable land in Washington. None of those Indians were able to read or write English. You will notice that all of them signed by making a mark. It is not the fault of the Indians that article four (4) of the treaty is possibly open to the criticism of ambiguity. The Indians begged for an interpreter to interpret from English into their own tongue so that they might fully understand the tenor and purport of the treaty agreement, but Governor Stevens had his own interpreter and "Chinook" jargon was used as a medium. For your information, I will say that the "Chinook" jargon is a conversational medium (long since gone into total disuse) of so few words that any attempt to express finer shades of meaning, or to even carry on an intelligent conversation, was simply impossible. It is my belief that not more than fifty words used in this treaty agreement could be translated from English into the "Chinook" jargon. There can be no question that the Indian sig-

natories to this treaty had but a vague and very limited translation of the whole treaty and particularly of article four.

Treaty agreements of this period were usually drawn ahead of time and presented to the Indians by smooth, oily-tongued "delate klosh tillacooms" (real good friends), with great promises of what was to come.

In the making of this treaty agreement, as was true of all other agreements with the Indians in this district, it was necessary to deal with two or more linguistic families, and in order to treat with these Indians, resort was had to the hopelessly inadequate Chinook jargon, as a linguistic exchange medium, instead of using an interpreter who might have made absolutely clear to the Indians, the purport of the treaty. These interpreters employed by Governor Stevens would invariably represent to the Indians that large numbers of presents, blankets, bright calicos, gaudy handkerchiefs, beads, molasses, hard-tack, etc., etc., (all dear to the Indian heart), were to be distributed by the representatives of the "Great White Father" as soon as the treaty was signed. This is made evident by reading the "Life of General Isaac I. Stevens," by his son, Hazard Stevens. On page 457, referring to the Point No Point treaty, he says (quoting General Stevens), "—and the Great Father wishes you to learn to farm, and your children to go to a good school; and he now wants me to make a bargain with you, in which you will sell your lands, and in return be provided with all these things. You will have certain lands set apart for your homes and receive yearly payments in blankets, axes, etc. All this is written down in this paper which will be read to you." These simple children of the forest and stream lent

a credulous ear to the specious promises of the white man's interpreters and placed their mark on the white man's paper, only to discover later that they had been deceived. In place of the generous supplies promised, they received a few cheaply made blankets, two or three yards of bright calico for the women, a few handkerchiefs, about one quart of flour and one cup of thick black molasses and some hard-tack for each member of the tribe.

For all of the vast territory ceded to the government by the Indians, they received six sections of land at the head of Hoods Canal, then a part of the land occupied by the Skokomish tribe of Indians. This was later increased to about five thousand acres (in 1874.) When the allotments (ten acres of agricultural land to each Indian) were finally made, the Skokomish Indians were apparently taken care of first. As a result, the Skokomish tribe received all of the land, only one tract of six and one-half acres remaining for the entire thirteen bands of Indians belonging to the S'Kallam tribe, who signed this treaty agreement. The only member of these thirteen remaining tribes or bands who received an allotment was "Clallam Pete." Yet there were 1,200 members in this S'Kallam tribe, effected by this treaty agreement, none of whom were ever taken care of by the government. To this day, none of these thirteen bands or tribal groups above mentioned, belonging to this Clallam tribe have received allotments of land or shared in the distribution of any money.

The Puget Mill Company at Port Gamble and Port Ludlow, Washington, have suffered a few of these unallotted Indians who have worked at their mills, to live on lands owned by the company, but

in hundreds of cases known to me, the old Indians who were living at the time of the signing of the treaty, or their children, have been driven from their little shanty-homes on some piece of the public domain, or on some sand spit on Puget Sound, by white settlers who claimed the land under the homestead act. Many of these white claimants had only taken out their first citizenship papers, yet their claim as a settler made them master of the land. This is not said in criticism or disparagement of the homestead act, but rather to show how the influx of white settlers together with the shameful negligence of the government in failing to provide land for the members of the tribes who were not given a tract of land under the "Skokomish" allotment, has worked a terrible hardship on these unfortunate Indians.

Failing to get the promised piece of land on or near the Hoods Canal, they became wanderers, driven from place to place by the encroachments of white settlers.

Let it be understood that the Indians or groups here involved, are of the Salishan and Chimakum, or salt water (fish eating) family, and naturally remained on the shores of Puget Sound where they might be near their fishing grounds. Repeatedly, their little shacks have been burned by white claimants of shore lands, and the poor Indian and his family told to "move on." Yet where was he to go! Two little bands of Indians living on Dungeness Spit and at Port Townsend were summarily seized, their little homes burned to the ground, and they were transported by force and arms to the Skokomish reservation, and here, they were not given definite tracts of lands, but were huddled to-

gether and compelled to shift for themselves on pieces of land that were far from "agricultural land."

Promises were made to protect their burial grounds wherein were interred the ashes of their forefathers, but these places have been subject to ruthless spoliation. The bones of Indians from those burying grounds have been frequently exhibited as interesting relics.

During the Indian wars of 1855-58, members of the S'Kallam tribe acted as scouts and guides for the government, suffering the hardships of those campaigns along with the white soldiers. Some of these were my own flesh and blood and served this country in this capacity, only to be repaid by contempt, indifference and open derision. The S'Kallams were loyal, yet the Indians who fought the white settlers were rewarded, while my people were forgotten or ignored. With the lone exception of "Clallam Pete," before referred to, not one member of the thirteen tribes and bands whose leaders signed that treaty agreement at Point No Point on January 26th, 1855, ever received an allotment of land from the United States government in exchange for the vast tract of land ceded to the government. The Skokomish tribe alone, was fairly dealt with in that respect. The story is not a pleasant one, and reflects on the good faith of the government.

It must be borne in mind that Governor Stevens was a soldier, with a soldier's idea of discipline, and in dealing with these Indians, while he may have wanted to be absolutely honest, he was nevertheless undoubtedly influenced by a desire to make a most creditable showing to his superiors. In the life of General Stevens, by his son (page 454), he says:

"It is proposed," reported the governor, "to remove all the Indians on the east side of the Sound as far as the Snohomish, as also the Klallams, to Hoods Canal, and generally to admit **as few reservations** as possible, with a view of finally concentrating them in one."

The desire to drive a hard bargain with the Indians is here made manifest. The iron hand of the professional soldier is seen.

I believe the government spent the sixty thousand dollars provided in article five (5) of the treaty, but its expenditure did not change the unhappy status of the thirteen tribes of the Klallam group who signed that treaty agreement. None of the tribes aside from the Skokomish derived any benefits from the provisions of articles 6, 7, 8 and 9, although in all respects article 9 was fully and completely observed. The older members of these tribes were law-abiding people, the younger element are now respected and honored citizens of Clallam, Jefferson, San Juan, Kitsap and Mason counties; they are poor and in most instances landless, but are hopeful and progressive withal. Eighty-three per cent of the Indians of this State pay taxes, which indicates that they are thrifty to a marked degree.

With reference to article 10, I can honestly say that in my opinion not more than one in ten of the Clallams ever uses intoxicants. The government has fully and completely complied with article 11 of the treaty. The trade schools at Cushman and at Tulalip are a credit to the government and an inspiration to the Indians of this district. We regard them as an asset of the highest value. We have lived up to the requirements of articles 12, 13 and 14. No charge of failure so to do will lie against us.

Coming now to one of the chief causes of com-

plaint, I beg to direct your attention to the hunting and fishing laws of the State of Washington. These laws were passed without regard to the treaty agreements of the government. Indians were prohibited from fishing in streams running through their own reservation; from fishing in the waters of Puget Sound bordering on their reservations; from killing the Scotter, Velvet, Grebe or the Coot ducks (all "fish ducks"), in certain seasons of the year, when this right was given to the owners of oyster and clam beds. These above named ducks live on clams, fish and oysters. The Indian could not even have one of these ducks in his possession after an oyster man had killed it. Under our State laws, an owner of any oyster bed may kill these ducks to protect his beds, but not to use the ducks for food.

These ducks (never eaten by whites because of their strong fish and clam flavor), are highly prized by the older Indians as a rare dish. The younger Indians never eat them. The older Indians (living along the shores of the Sound) do not under any circumstances eat fresh-water fowls nor birds of the forest. The tribes here referred to are what might be called "canoe Indians," and have for countless generations lived on fish, clams and salt-water birds.

From my conversation with many old Indians who were present at the signing of the treaty, I am convinced that it was solemnly represented to them that their fishing and hunting rights were not to be impaired. That a clearer and more definite statement of their exact rights in this regard, was not substituted for the somewhat vague provision of article 4, is only to be explained by the fact that not an Indian who signed that treaty could read a word of its contents. Their hunting and fishing rights were their dearest possessions. Of worldly

wealth, they hold little or none. The right of access to nature's unlimited food supply was all they asked. And the solemn statement of these old men is that Governor Stevens "told them that they were to hunt and fish as they always did." And in the light of the conditions of their existence, this statement bears the stamp of absolute truth, since to them, food was life and anything that threatened a curtailment of their food supply, was a menace to life itself.

This is made apparent by an inspection of the life of General Stevens to which reference has heretofore been made.

On page 463, referring to certain rights to be reserved and which were discussed at the Point Elliott treaty, Governor Stevens is reported by his son to have said:

"We want to place you in homes where you can cultivate the soil, raising potatoes and other articles of food, and where you may pass over the Sound (waters) to catch fish, and back to the mountains to get roots and berries. He (Great Father) is willing you should catch fish in the waters, and get roots and berries back in the mountains."

What could the reference to fishing privileges mean unless it meant that the Indians were to enjoy the rights they formerly possessed? One conclusion only can be reached, and that is that the Indians firmly believed, and were led to believe, the privileges would not be curtailed.

On page 465, referring to the Point No Point treaty, the biography says:

"Che-lan-teh-tat, an old Skokomish, then arose and said: 'I wish to speak my mind

as to selling the land. Great Chief, what shall we eat if we do so? Our only food is berries, deer and salmon. Where, then shall we find these? I don't want to sign away my land. Take half of it and let us keep the rest. I am afraid that I shall become destitute and perish for want of food. I don't like the place you have chosen for us to live on. I am not ready to sign the paper.' "

Permit me to direct your attention to the allusions in this old chief's talk, to the mode of getting a living then in vogue among Indians. "Our only food is berries, deer and salmon."

No cultivation of the land is here implied. The Indians hunted and fished for a living, and that is why he wanted these privileges secured to him by his treaty agreement.

The last legislative session in this state made an effort to correct some of these wrongs. Dr. Buchanan of the Tulalip reservation appeared before the last legislature in this behalf.

The old Indians should be allowed to take fish and ducks as promised by the treaty. The older Indian does not have the commercial spirit and he takes ducks and fish for the use of his own family, only. To this day he holds to the sacred "Taman-amas" belief, to kill neither fish, bird nor animal, save for one's own use or needs. The Indian should be accorded the fullest religious freedom. If he chooses to return to the belief of his fathers—to the creed of the "Ta-mana-whas" or to the Great Spirit, it should be his sacred privilege.

I would like to have your department investigate the situation fully, with two things clearly in

view. First, to secure through the courts a humane and obviously logical interpretation of article 4 of this treaty, before all the witnesses are dead, so that our fishing and hunting rights may be definitely determined, and the unhappy conditions that now exist, brought to an end.

Second, to provide some small tracts of agricultural lands for the unallotted Indians of this district, who are now wanderers on the face of the earth, and whose economic conditions are pitiable indeed. This land should be so located at some point where they could have access to the waters of the Sound out of which they can help make their living.

I want to thank the department for the assistance it has been giving the unallotted Indians during the last year or two, in the way of rations and supplies. It has been most gratifying that it has meant re-life from the pressing physical needs. We feel that the government has not entirely forgotten us even though the treaty promises have been ignored to a great extent.

In conclusion I want to say that more than a year ago I petitioned your department, urging the creation of a commission of three men, two to be members of your department in this district, and one a resident of this district. In this connection, I offered my services as a member of such a commission and agreed to serve without pay. In this way the only expenses would have been that of a secretary, and the traveling expenses. Such a body could hear the grievances of the Sound Indians or others, if necessary, and, being familiar with local conditions, could make intelligent recommendations direct to the department.

Without disparaging the efforts of Special Agent

L. A. Dorrington, and Supervisor C. E. McChesney, to adjust some of the differences, I am firmly of the belief that after they have completed their labors there will yet remain overlooked and unsolved many vexing problems that will be a fruitful source of trouble and misunderstanding.

Next to the adjustment of the hunting and fishing rights of the Indians, the allotting of tracts of lands to unallotted Indians is a problem that presses for solution.

Many hundreds of these Indians petitioned the government for their allotments as long as ten years ago. Their applications were invariably "placed on file," and in this indirect manner, permanently sidetracked. Agents of the department told these Indians that they were to receive allotments of land. Indian reservations have been thrown open for settlement, but the Indian, who should have "first call" on the government, has been forgotten, and his white brother given the lands over which he once exercised sovereignty. One million acres of the Colville reservation, recently thrown open to settlement, would have offered an opportunity to settle this vexed problem. The unallotted Puget Sound Indian should have been allowed first chance to settle on this land on the same terms as other white settlers. In my best judgment, there yet remains about two thousand Indians who are landless, who would, if given an opportunity, settle upon these lands and improve them for stock raising and farming as other settlers do. Hundreds of these Indians have leased tracts of lands pending an allotment and are industrious farmers in the Sound district. While it is true that many of the other Indians on the reservations do not improve their lands as do other citizens, it must be remem-

bered that in many cases they are not allowed as free a hand in improving as they should be given. The rules frequently discourage rather than encourage them. Many of them have told me that they have applied for the privilege of clearing a few acres of land and that two or three years would elapse before they received permission from the department. Some had money to their credit, but should they need it to buy stock or to make needed farm improvements, a special permit from the department was required, which might take two years to secure. Such cumbersome rules may be necessary to safeguard the Indian, but it makes him utterly helpless and dependent at times. Opportunities to buy stock at bargain prices have been denied them because the rules were enforced.

In this statement I have confined myself principally to the S'Kallams, but there are other tribal groups in the Sound country who are victims of mischance and of the neglect of the government. Of these I would speak briefly:

The first of these groups is the San Juan Indians. San Juan County comprises several islands at the mouth of the Sound, and where today there are many Indians of the full-blood, members of several different tribes from the upper Sound country. Several of these have moved there owing to the scarcity of fish in the upper Sound district, and, owing to not being able to cope with the white man's deep-sea fishing methods, have had to content themselves with their fish-line and trolling methods.

The conditions of these older Indians who live in San Juan, Whatcom and Skagit Counties, who years ago "followed their fishing grounds," as they often termed it, in moving down the Sound, and

who are living or existing there now, certainly need correction.

There are many who for reasons best known to themselves, have wandered, till they can go no farther. Many of them have families through marriage to white settlers, and have located on or acquired lands, some of which are very poor for agricultural purposes.

Many of these are descendants of tribal Indians affected by the Point No Point treaty, and are anxious for lands on some reservation or on some public domain where they may be able to farm on lands of their own. They are honest, industrious, and law-abiding and trying to eke out a living at farming on rocky uplands. Some are living there so that their parents may be near the salt water where fish are easily procured. There are now about three hundred families in these counties who are asking the fulfillment of these treaty agreements, and the recognition of rights justly due them and their forefathers. Owing to scarcity of government lands they have not availed themselves of any of the homestead rights and are anxious for allotment rights due them.

These Indians habitat principally on the shores of Mitchell Harbor on San Juan Island, and Deer Harbor, on Orcas Island. These Indians, and as well their descendants, are well respected by their white neighbors; they are all a tax-paying people, and a very small percentage use intoxicants in any form.

**REPORT OF HENRY FITZGERALD, MEMBER
OF BOARD OF MANAGEMENT**

Delivered June 15, 1914.

Mr. President:

Pursuant to authority and responsibility vested in me as a member of the Board of Managers, selected to represent the Clallam tribe of Indians, I have the honor to state that I attended a meeting of members of that tribe held at Jamestown, Clallam County, on May 12, 1914, and herewith report what was done at that time.

Dr. McChesney made a speech in which he said that the timber on the Quinaielt reservation would be cruised, appraised and sold, and the money resulting from such sale would be held for the benefit of the Quinaielt Indians and not be distributed outside that tribe; and that after the timber was removed the land would be allotted to the Clallams and others entitled to it, on condition that each allottee should reside on the land so allotted.

The Clallams held a conference among themselves, and delegated Peter Jackson to speak for them. Jackson said that the Clallams would not accept enrollment on the Quinaielet reservation on the existing conditions and under the requirements outlined. He said that they not only were unwilling to go to that reservation to live on logged off land and start anew to make homes for themselves, but that they did not want to leave their small homes they had accumulated and worked hard to get. Although these homes were small, they were dear to the owners; and that to leave such homes and go to a wilderness of stumps and begin over again would put them back 50 years. They did not

want that. They wanted to advance and have something to live on. That the government had not kept its part of the treaty with them.

Charles Fitzgerald spoke along the same lines, with the addition of the experience that he had when he went to Washington. He told how the officials sent him from one to another and promised him a decision in a week or ten days. In the meantime his money gave out and he was obliged to leave for home before he could accomplish anything. He said he knew that a big logging company was trying to get the timber, and by getting it in a big lump from the government they would get it cheaper than they could if it were bought from individuals. Another Indian from Jamestown, by the name of William Hall, also spoke. He said that under the treaty negotiated at Point No Point, in which the Clallams participated, the Skokomish reservation was set aside for the benefit of the Clallam tribes; and that it was such a small lot of land that when the Skokomish Indians got their allotments there was nothing left for the Clallams; also, that when the money was distributed that was coming under the treaty it was all given to the Skokomish Indians, and the Clallams did not get any share at all, which by rights they should have had. That under the treaty the Clallam tribe had given up lands from Neah Bay on the west to the vicinity of Port Blakeley, containing a shore line of about 300 miles, and from the salt water to the Olympic mountains in width, an area that is now nearly all settled up. There are no more natural resources left for these people. The game they used to have has gone. They cannot go on their old hunting grounds, for these are all taken up and settled on. There are a few of these Indians gathered at James-

town, settled on small holdings which they bought with their own money—land aggregating 200 or 250 acres.

The U. S. government allows foreigners to come in and become citizens after three or five years, and they can each take a homestead of 160 acres of land. They have not given up anything for this. Now, you allow us Indians 80 acres each for the amount of lands we have turned over to you. Is this right and fair?

It would seem that the Clallam Indians have been treated most shabbily by the government. They have always been peaceable, never troublesome. They are without exception law-abiding, and are not mendicants nor public charges. In this respect they furnish a wholesome example to some of the whites. The government at Washington owes them at least decent treatment—not the stingy, neglectful, unjust treatment that has been meted out to them thus far.

I will ask the honorable commissioner to consider the wants of my people, viewed from the standpoint of the obligations of the United States government, its treaty obligations, supposed to be sacred and binding, the lack of good faith in dealing with these wards of the government, and the actual conditions as they exist today. Many efforts have been made to rectify these wrongs.

DUWAMISH AND ALLIED TRIBES

On January 22nd, 1855, Governor Stevens, for the United States government, and Chief Seattle, Chief Skagett, with eighty-one sub-chiefs of the Duwamish; Samahmish, Skagett, Snohomish and seventeen other bands and tribes, entered into an agreement at Point No Point. Of these twenty-one tribes and bands but two small reservations, the

Tulalip and the Lummi, was provided, and later by executive order, the Port Madison reservation was set aside. These reservations proved inadequate to the extreme, as hundreds of these Indians and their descendants have suffered through neglect on the part of the government, in the non-fulfillment of its part of this treaty agreement.

The Tulalip and Lummi tribes have been very fortunate in having been well cared for through a good agent and sub-agent, sometimes referred to as "farmer-in-charge." The Duwamish Indians, however, have been sadly neglected. The pleas of several of the older members of the Duwamish band during the last three years, for consideration of their just rights in fulfillment of promises made them, have been heart-breaking. I enclose a copy of an affidavit taken by me from three different members of that tribe, and ask your consideration of the conditions therein revealed. I know these conditions exist. I am well acquainted with all of the parties, and know that they are telling the truth. James Moses, one of the parties giving an affidavit here attached, has since passed away and the other two are very old men. A small money allowance would be of great benefit to them, but land allotments would not now be of any use.

STATE OF WASHINGTON, }

County of Pierce, }

ss.

Charles Satiacum, being first duly sworn and under oath says: That he is a member of the Duwamish tribe of Indians which formerly lived in the territory extending from north of Ballard on Puget Sound, running thence back beyond Lake Washington to the hills and southward including Renton

and crossing the valley near the present site of Orillia, and over to the Sound at Point Pulley.

That I am the Charley Satiacum who, on or about the 18th day of November last, gave an affidavit in support of the treatment of the remnant members of the said Duwamish tribe of Indians, and that I, Charles Satiacum, now wish to reiterate and endorse that affidavit in its entirety, and I now wish to add these few paragraphs:

That I am getting to be a very old man, and that I would like to see and have my people who are now living get their just dues in regard to allotments of lands; have some lands somewhere near the waters of Puget Sound. Governor Stevens promised me on his word of honor and as governor of Washington Territory and as agent of the Indians of this district, that the government would certainly give to our tribe two buckets of gold and lands for every Indian belonging to the Duwamish tribe; but that now more than sixty years have passed and not one Indian other than myself has had their allotment of land, although they have repeatedly asked for the same; and I was not given the land promised. I was voted the land by my friends in the Puyallup Indian reservation. I would like to have some kind of a settlement for my people before I pass on to the "Happy Hunting Grounds."

I will forget the **lies** the government has told to me many times if the government will only now settle with the younger members of my race and of my tribe; there are yet quite a few old members of my tribe who have not yet been settled with and they need some land to live on; the government promised it—why don't they give some of it at least?

I want the treaty agreement remembered in regards to the fishing rights and the rights for hunting game; we want some fish and some game; I am too old now to fish and hunt, but I want my people to bring me some sometimes.

Governor Stevens told us that the white man's government was honest; now let the white man's government prove it; they promised us lands, give us some land; don't give all of the land to people from other countries; they do not farm their lands either; they just buy and hold the lands—they get the lands—lots given to them—why not give the Indians some of the lands that Governor Stevens promised them when he made little reservations? I don't like to have my people all of them driven from one place to another and then told them that they don't own the land, and must move off. Give them a place where they can live and fish or hunt a little; that is the old Indians—the young Indians—let them live like white people; let them go to the public schools and learn the ways of the white men; and learn the laws of the white man—so that we know where we belong; so that we know what is right and what is not right; we want to learn our children what is right.

Where Renton now stands, the white people put us off because coal was found there and they told us that the land was too good for coal for us to have; when the government gave us the land we know that the coal was there—but we did not know it was so valuable, and gave it back to the government when they told us that we would have other lands better for the purposes of fishing and hunting. Now why don't the government give us some land somewhere. I want to know this.

We knew that the coal was there—but we did

not know how to work it; we just used a little for our own use; because it made a good fire. If we had had some one to show us we could have and would have mined the coal; but we did not know how to mine it.

Of about twelve hundred Indians that once belonged to the Duwamish tribe at one time about fifty or sixty years ago, there are now about three hundred and twenty all told; among one of the treaty makers or who was there at the time that Governor Stevens was agent of the Indians of this district, was one that died a few days ago. His name was James Moses, and he with many others attempted many times to make a settlement with Governor Stevens at the request of the Indians at Renton. James Moses was sent to Olympia and he had with others at that time been promised land settlement, or that the Indians of the Duwamish tribe would at a very near date be given land on account of so many of the Duwamish Indians helping said Governor Stevens at many times as guide and guard for the said Governor Stevens; this was in and during the years 1855 and 1859. James Moses died a few days ago and hundreds of other Indians of the Duwamish tribe have died waiting for their land promised them by Governor Stevens, and the land has not yet been given them. Many of them (the Indians) wander about from one place to another—when they get drove off from one place they go to another—and all are yet waiting for their allotments, somewhere.

I, Charley Satiacum, would die happy if I had the pleasure of seeing my people of the Duwamish tribe allotted some land; my heart aches every day thinking about the way my people are treated by the government—the great government of the white

race—and I would be happy if the government would settle at this late date, even if it is over sixty years or more since a treaty was made, where we was to have little homes for ourselves and for our children. Oh! Our Great White Father, give us justice even at this late date.

Ever yours, (Signed)

CHARLEY SATIACUM.

His thumb mark.

I read the above affidavit carefully and interpreted it to Charley Satiacum, and he said it was true to his best knowledge and belief.

Sworn to before me, a notary public, this 16th day of April, 1915.

T. G. BISHOP.

George Young, Henry G. Nelson, witnesses.

STATE OF WASHINGTON, }
County of Pierce, } ss.

Chief William Rogers, being duly sworn, on oath deposes and says: That he resides at Suquamish, Kitsap County, Washington. That he was a member of the Duamish tribe of Indians, which tribe owned and occupied all of the lands where Seattle now stands, extending along the beach from that point north of Ballard, south to Point Pully, and extending back beyond the present site city of Renton, including Lake Washington and contiguous territory.

That about the year of 1854, Governor Stevens made a treaty with the tribe of which the affiant was then a member, in which treaty it was agreed that in consideration of certain concessions made by the Indians a reservation should be given them at Renton, and covering the lands above mentioned; but that in the year of 1856, Governor Stevens came to affiant and told him and others of his tribe that

the reservation agreed upon was too large and more than they could use, and after much parley it was finally agreed to release part of said land.

Affiant further says that Governor Stevens then and there represented and promised to affiant and his associates that the government would give them "two buckets of gold" and a smaller reservation, the boundaries of which to run from the shores of Lake Washington, run back so as to take in Cedar mountain and down to the White river valley near where Orillia now stands, not running over to the shores of the Sound but following the valley down to Duwamish Head, at present part of where West Seattle now stands.

That said proposition was finally agreed upon between this affiant and his associates, representing the said Duamish tribe, and said Governor Stevens, representing the United States, the said Indians, all propositions made by Governor Stevens for annuities, rations, or other items offered, and demanding only the money payment and the land, for their homes and which they insisted they should have in perpetuity, for themselves and their descendants.

That this affiant, notwithstanding said agreement, which was so made, never has received any allotment of land, nor ever received any consideration of any kind whatever, nor have any members of said tribe, so far as this affiant knows, ever received any of the consideration so promised, though they carried out their part of said agreement.

CHIEF WILLIAM ROGERS.

His thumb print.

Subscribed and sworn to before me, a notary public, this 18th day of November, A. D. 1914.

T. G. BISHOP.

Witness to the signature of Chief William Rogers, George Young.

I certify that the above is a correct copy of the original affidavit taken on date as above mentioned.

T. G. BISHOP.

STATE OF WASHINGTON, }
County of Pierce, } ss.

James Moses being first duly sworn, on oath deposes and says that he is a resident of Renton, King County, Washington, and that he remembers when a delegation of members of the tribe went to Olympia to demand of Governor Stevens that they be allotted the smaller reservation which deponent had been informed by his father and other members of the tribe had been promised them by Governor Stevens.

That the members of the said delegation reported, on their return, that Governor Stevens would at once have their reservation surveyed and secured to them, and for several years afterwards, and after the death of said Stevens, the members sought to secure title to said promised lands, but have never been given any such title or any title or any consideration whatever for the cession of all the large area of land which affiant says his associates and members of said tribe insisted had been promised them by said Stevens in consideration for the cession of said lands.

Affiant further says that he has never received any allotment of land nor any consideration whatever of any kind or character to which he is entitled by reason of said agreement made by said tribe with Governor Stevens.

Affiant further says that at about the time said

delegation went to Olympia, about the year of 1858 or 1859, there were about one thousand heads of families in the various bands of Indians making up the said Duwamish tribe, and that there are now about three hundred and twenty-four (324) members of said tribe, heirs and descendants of the said tribe, and that no part of the considerations which affiant was told had been promised by Governor Stevens has ever been received by any of the said heirs or their predecessors, and no consideration has been paid by the United States to the said Indians or anyone for them.

JAMES MOSES.

His thumb mark.

Subscribed to and sworn to before me, a notary public, this 18th day of November, A. D. 1914.

T. G. BISHOP.

Witness to the signature of James Moses,
P. J. James, George Young.

I certify that the above is a correct copy of the original affidavit given by the above named James Moses, on this 18th day of November, A. D. 1914.

T. G. BISHOP.

COWLETZ TRIBE

The Cowletz tribe of Indians, numbering about four hundred souls, occupied that portion of the territory known as Cowletz River. In length it was about eighty miles and extended about twenty miles on either side of the river. The upper Cowletz Indians were known as the Satishan stock; and the Lower Cowletz was of the Chinook stock, though classed as Cowletz Indians, having lived along the shores of that river. The Upper Cowletz Indians were what is commonly known as the "Prairie Indians," or "Horse Indians."

These Indians ceded to the government, without

any treaty agreement of any kind, three hundred and twenty square miles, comprising some of the best prairie lands in the State of Washington, and in support of my contentions for the need of a settlement of some kind with these people, I will here quote from a letter recently received from Mr. J. B. Sareault of Winlock, Washington. He says:

“I was born here on the home of my grandfather, who was Simon Plomondan, at one time, in 1855-57, Indian agent, appointed to that position by Governor Isaac I. Stevens, and which he held till his death. And, by the way, the United States government has not yet settled the claim of my grandfather, Simon Plomondan, to this day. The government owes him or his heirs in the neighborhood of seven thousand dollars (\$7,000), and an unsettled book account of several hundred dollars. Our contentions are backed by vouchers duly signed by Isaac I. Stevens as Governor of Washington Territory, and are now held by us for settlement. I was born and have lived here continuously since 1857. My grandfather, Simon Plomondan, came here in 1810, and died while in the service as Indian agent in 1856 or 1857, I think. I have lived here all my life and know that the Cowletz Indians were never treated with, though they were pushed off and off until today there remains not one Indian on tribal lands or lands that once belonged to these Cowletz Indians—the homes of their forefathers. In this domain was about twenty sections of prairie lands worth now about one million dollars, burned over timber lands valued now about one-quarter of a million of dollars, and timbered lands now valued in the neighborhood of one hundred and twenty million dollars. While it was true there was a mission established here on this Cowletz river district,

lands for which I understand was given the missionaries possibly for school purposes, I well know that not one Indian ever got a dollar's worth of settlement from the government for the ceding of this vast tract of land, and there are now about four hundred of us yet unsettled with. While many are farming on leased and some on acquired lands, many are working in logging camps and at other occupations; they are all law-abiding and industrious and all desiring a settlement before all of the older members pass off.

The Cowletz Indians to my knowledge never received any money from the sale of these mission lands, though much of these lands are sold off. The Indians never thought that they had any interest in the lands given the mission, and never expected any rights from them, and that is the only lands that I ever knew about set aside for the benefit of the Cowletz Indians. I would like to see a settlement of some kind made, as our people are scattered about all over the state and might be called wanderers."

QUILIEUTE BAND INDIANS

These Indians now numbering 272 souls, of the full-blood, applied for their allotments some ten years ago, on the Quinaielt reservation, where by treaty agreement of January 25th, 1855, with the Quinaielt, Quillieute, Hoc and other "fish-eating Indians," they signed as other Indians did, in such treaty agreements. The Quinaielt Indians have been well cared for, but these, the Quilieute band, have been neglected as to their allotments. These Indians have to my knowledge made several appeals for their rights for allotments due them, and should

be treated with. In their case as with many of the unallotted Indians now residing on several of the reservations in this district, and who are yet unallotted through no fault of theirs, reminds me of a recent interview with George Charlie of Tokeland, in which he said:

“It is surprising to me how blind some of these old Indians are. Why, some of them could not see those great big hands held out about a yard long and the size of a wash tub, behind some of these old-time agents when they would be walking about their office and appearing very busy too, and the agent would be telling them how much it cost them privately of their own money in trying to get the department to allot them in this particular case. Why, don't you know that them hands were magnetized and if a twenty or two was thrown anywhere near them it was a goner.” He then said: “Why, it's the Indians' own fault for being blind.”

The foregoing statement is respectfully submitted with the hope that your department may be induced to take steps that will remedy some of the most glaring injustices of the past.

Most respectfully yours,

THOMAS G. BISHOP,

President, Northwestern Federation of American
Indians.

