
 REPORT OF NEAH BAY AGENCY.

 NEAH BAY AGENCY, WASH., *August 14, 1890.*

SIR: In compliance with Department circular of July 1, 1890, I have the honor to submit my first annual report of this agency.

Relieving my predecessor October 1, and assuming new duties and responsibilities, the past winter was the most trying and discouraging that I ever experienced. The rainy season (it is no Oregon mist) set in the 1st of November, and it either snowed or rained incessantly till the middle of April. At times the storms from the ocean were dreadful, and would shake the buildings to their foundation. The roofs of the store-houses were rotten and leaky, and those of the employés were in the same condition.

Dr. Williams, who reported for duty on November 1, was taken sick shortly afterwards and died on December 21 from typhoid fever.

In January the influenza made its appearance at the agency and the majority of the Indians were afflicted with it. Out of fifty children attending the Industrial Boarding School, forty-eight were attacked by this disease. The employés, both white and Indian, shared the same fate. With the exception of Miss Balch (seamstress) and Mr. Huck (Industrial teacher), they were all taken ill. Mr. Sebastian rallied in a few days, and in justice to him and the others I must say, that for two weeks, until the epidemic had abated, they were untiring in their attention to the children intrusted to them.

Not having a physician, I was obliged to send to Port Townsend, 90 miles distant, for one. Dr. Henrick responded and remained three days with us. During this time he treated sixty-three Indians and six whites, and won golden opinions from us all for being a skillful physician and a pleasant, kind gentleman.

The next, and not by any means the least, thing to disturb my rest and harass my mind was the report of the starving condition of the cattle, both the Government and Indian. My predecessor turned over to me 40 tons of poor hay, to feed 168 head of cattle and 4 horses, during one of the severest winters that I have experienced in eighteen years on this coast. It is not difficult to surmise the result. I lost 80 head out of the band, and at one time thought I would not be able to save a single hoof. The Indians were equally heavy losers proportionate to the number they had. Thirty of their ponies died from starvation and exposure. Trying to save these cattle, I exposed the employés and horses for many days to weather that was not fit for a dog to be out in; but what could they or any one do, without food or shelter, for the starving cattle?

During those heavy storms the fencing at the farm and agency was demolished and the buildings were considerably damaged. I had no lumber or shingles, and to make a coffin for Dr. Williams I had to take boards from off the sides of the carpenter's shop. I am pleased to remark that these things are better now.

The Makahs have a small reservation, containing 23,000 acres, located at the extreme northwestern point of the State of Washington, with the Pacific Ocean washing its rocky and precipitous shores on the western side, and the waters of the Straits of San Juan de Fuca its northern side. This reservation is mountainous, and densely wooded with spruce and hemlock, and an undergrowth of salal and salmon bushes so dense that the sun can not penetrate the mass of vegetation and reach the earth. The soil, where susceptible of cultivation, is thin and sandy and requires to be fertilized every year to produce a crop.

The reservation farm (so called) is situated on the sea-coast, south of Cape Flattery, and 5 miles west of the agency. It contains within its inclosure about 40 acres of land, a moderately good farm-house, and an old dilapidated barn. The soil is sandy and almost worthless, consequently its productions are limited. The meadow land averaged about one ton of poor hay to the acre. The garden, of about two acres, was highly fertilized and will produce several tons of vegetables.

The prairie lands, embracing the valley of Tsuez River and the Wa-atch Creek, are subject to overflow by the ocean tides. In the summer they afford excellent pastur-

age for the stock, but in winter and early spring the land is covered with water, and has many swamps and quagmires, where the weak and half-starved cattle seeking food perish. The land, if diked and ditched, could be made to produce oats, hay, potatoes, and roots of all kinds in abundance. I have cut about 25 tons of wild hay on these tide-lands this summer, but, owing to the humidity of the climate, found great difficulty in saving it. I think strongly of reclaiming about 50 acres in the Wa-atch Creek bottom, but would be obliged to have some assistance from the Indian Department to carry my plans out. With 50 acres of this rich bottom-land brought into cultivation I could insure abundance of hay for the cattle, and enough potatoes and roots to supply the boarding-school each year.

The produce raised for the support of the boarding-school, and cultivated by the school boys, under the supervision of Mr. Govan, our energetic industrial teacher, whilst it does not reach my expectations, yet, I think, is away beyond the average for many years. We will have fully 600 bushels of fine potatoes, 2,500 head of cabbage, and several tons of turnips, carrots, beets, etc. The 5 acres of oats I was obliged to cut for hay, as we had no means of thrashing it.

The Quillayute Indians are located about 35 miles south of Cape Flattery. I visited them last fall, and again in May. To go to Quillayute either by the trail over Pyscht Mountain for 40 miles or by the Pacific Ocean in a canoe is not a pleasure trip by any means. I have tried both routes, and am undecided which is the roughest. When I was on the back of an Indian pony, climbing the mountains and holding on for dear life, I regretted I had not taken the route by the sea. On the ocean, in a frail canoe, every motion felt, sometimes on the crest of a mighty wave, and then diving down in the trough of the sea until the land was lost to our view, I was then quite positive that the mountain trail was the smoothest.

On February 19, 1889, President Cleveland, by an Executive order, set apart a little over 800 acres of land as a reservation for the Quillayute Indians, "Provided that this withdrawal shall not affect any existing valid rights of any party." The proviso leaves the Indians precisely as it found them, as most of the land withdrawn had been taken up previously by whites under the homestead and pre-emption laws. Not an acre that is worth anything to them is left. Their village, their homes, and what has been the homes of their fathers for generations, as the immense shell mounds prove, has been homesteaded by a white man, who has erected his dwelling-house in the center of this village.

Shortly after the Quillayute Indians left their village last September, on their annual pilgrimage to the hop-fields of the Puyallup Valley, twenty-six of their houses were destroyed by fire, with all they contained, consisting of whale and fur-sealing outfits, canoes, oil, etc. After the fire Mr. Pullen, the settler, sowed grass-seed on the site of the burned homes, inclosed it with a barbed-wire fence, and not satisfied with doing this, fenced them off from every other available location by five strands of barbed wire. With the \$1,000 appropriated by the Indian Department to assist them in repairing their loss I purchased 55,100 feet of lumber, together with doors, windows, nails, etc. Being fenced off from the hill, they were compelled to erect their new houses on the beach, where they are very much exposed to the fury of the ocean and their houses in danger of being destroyed by the high winter tides. At the present writing they have fourteen houses completed and twelve nearly so. They are all very comfortable buildings.

I do not care to enter into the rights or wrongs in this case, but I do claim that it would be heartless and cruel to evict those inoffensive Indians from their homes, the resting place of their forefathers, and the dearest place on earth to them. If Mr. Pullen has legal rights, which I presume he has, in justice to these poor, defenseless Indians, this right should be condemned by the Government, and Mr. Pullen paid a fair valuation for it. It is to be hoped that some decision may be arrived at in the near future, and that this vexed question be settled for all time.

All these coast Indians are as superstitious as the natives of Central Africa. The influence that the native doctor has over them is astonishing; even the young men and women who have had several years' training in school are not free from it. Most of them firmly believe that the medicine men have power to blast their lives or kill them by the power of their magic. You may reason with them, laugh and scoff at their fears, but all is if no avail, their superstition still remains.

The adult Indian knows comparatively nothing regarding religion or morality. Marriage to them is not the sacred bond when two loving hearts are united "so long as both shall live," but a business transaction, to be dissolved at the pleasure of either party, without even the formality of a divorce court. I have married thirteen couples in the past year, but have declined to separate any. I have been very strict with them in this matter, and have punished several for infidelity towards each other.

The Episcopal Church I understand established a mission here some years ago, but for some cause abandoned the field. I think there has been a great mistake made. Civilization and Christianity should go hand in hand for either to be effective among a barbarous people. No doubt the children instructed in Christian doctrine and mor-

ality, as they are instructed here, both in the day and boarding school, has a beneficial influence on the adult Indians, but on the other hand we must take into consideration the baneful effect on the minds of the children when their relatives and friends laugh to scorn the doctrines of Christian morality as taught by the Saviour. I consider Neah Bay and Quillayute good fields for missionary labor.

All heathenish and barbarous practices I have endeavored to stop, and where possible prohibit altogether, such as the "Cloqually dance." This dance, from what I have heard of it, must be a cross between the devil's dance and the can-can. Potlaching (giving away) of all kinds, whether, a bone potlach, a pil potlach (blood), a cultas potlach, or a hyas potlach, has been carried on here without stay or hindrance, and I have had a great deal of trouble in carrying out the instructions of the Indian Department in this matter. I have been successful in a measure, so much so, that it is practically stopped on the reservation, though they now give potlaches on an island near Cape Flattery, in the Pacific Ocean.

Old and poor are synonymous terms amongst these Indians. It has been and still is their custom, if they have accumulated money or property during youth and middle age, to give it away, and save nothing or make any provision for decrepit old age.

The Makah Indians are not dependent on agriculture for subsistence. The waters of the ocean and Straits of Fuca, upon whose shores they live, are their harvest fields, and from these waters they take great numbers of many varieties of fish. Whale, fur-seal, halibut, salmon, and dogfish catching are the main features of their industries, and as they find a ready market at Victoria, British Columbia, and at the towns, mill ports, and logging camps of the sound, considerable sums are annually realized by them. With a climate whose moisture is proverbial, where it rains nine months of the year and the remaining three months being enveloped in dense fogs, and all the soil that is fit for cultivation being thin and barren, can we blame them very much if they do not take kindly to agricultural pursuits; or if in the past, as I presume some of them must have tried to wrest a scanty living from the niggardly soil, need we be much surprised that they became discouraged and put aside the plow, the hoe, and spade to take up again the harpoon and seal spear?

SCHOOLS.

With some little experience in educational work, having been school director of the public schools for nine years of the eleven that I resided in La Conner, I must say that I am very well pleased with the management of both the industrial boarding-school at this agency and the day school at Quillayute. Mr. Sebastian, the superintendent, is kind, though firm, and is ever watchful for the care and comfort of his pupils. The children have not only an instructor, but a friend in their principal teacher. I have had four changes of assistant teachers, and can say but little as yet whether the last one will give entire satisfaction or not.

Mr. A. W. Smith, the teacher at Quillayute, has had several years' experience as an Indian teacher, and his place would be very hard to fill. He is assisted by Miss A. W. Bright, who has had some experience as a teacher of Indian children.

I am pleased to state that all my white employes co-operate heartily with me in my endeavors to introduce some little reforms at this agency, and are in social harmony with each other, and that we are free from those petty strifes and bickerings that unfortunately for the good of the service are too common in such isolated stations.

I consider the industrial school a better school for girls than boys, leaving the question of the school-room aside, as there both sexes have equal advantages. The industrial feature is quite different. The girls on leaving school are fortified with a knowledge that they can bring into practice in every-day life a knowledge of not only how to make and mend their own clothing, but that of their husbands as well. They have been drilled in housekeeping, cooking, and bread-making, so that when they leave school they know a little more than the mere rudiments of an English education.

With respect to the boys, we have no carpenter, blacksmith, or farmer to instruct them, and what they learn in these trades is acquired from Indians whose knowledge is very limited. Neither have we any shoemaker. The industrial teacher is supposed to combine a knowledge of all these trades and work for \$60 a month in a country where a good ox-driver gets from \$80 to \$120 per month and board.

I have an excellent industrial teacher, and to use a Western phrase, one who has "no flies on him;" in fact a "rustler," a man who does all that one man can do, but he can not fill all the positions of these respective trades with satisfaction or give anything like a sufficient instruction in any of them with the exception of farming, to be of any practical benefit to them through life.

The practice of dismissing the school children on Friday morning, so that they might go to the village and remain until Saturday evening; also of permitting the parents of school girls on reaching womanhood to take them out of school for five days, so that they might give a *pil potlach* (blood potlach), has been put a stop to. I

considered that two days spent among the adult Indians in each week was neither conducive to good morals nor to the advancement of the children in civilization. The heathenish blood potlach was too disgusting in its details to be tolerated for a moment. My interference in this time-honored and sacred privilege was not well received. There was a howl raised, but they found this only increased my determination, so they finally accepted the situation.

In the boarding-school the Episcopal service is read every Sunday and Sunday school is conducted by the superintendent, with the assistance of the employés. The Methodist service is observed at the Quillayute school.

I have fitted up a room as a reading-room for the industrial boarding-school. Some kind friends East sent to the superintendent 100 Sunday-school books for the children's use. For amusements the girls have swings, merry-go-rounds, rope skipping, and the use of the matron's croquet set whenever they feel disposed to play. The boys have swings, merry-go-rounds, horizontal bar, base-ball games, tops, and marbles—in fact about all the games that white boys engage in—besides which they derive amusement and health from surf-bathing. The average attendance at both of the schools is about 50 at each, nearly equally divided between girls and boys.

POLICE.

The force as now organized is obedient, and they are strong factors in the promotion of good order. There are 8 members of the force, one lieutenant and 7 privates.

LAND IN SEVERALTY.

For some cause the Makah Indians are not in favor of allotting their lands in severalty. The reservation has never been surveyed, and with a proper presentation I think they may be made to change their minds.

INSPECTION.

James A. Cisney visited this agency the 1st of November, 1859, and made a thorough inspection of Neah Bay and Quillayute.

In conclusion, I would say that the Indians at this agency are not difficult to manage; that they are self-supporting, with the exception of the very old, decrepit, and sick; that they could in a few years, with their natural advantages, be the richest Indians on the coast, provided that the almost universal custom of all the sound and coast Indians of potlaching was prohibited.

The census taken this year shows the number at this agency to be 697. Makahs 454, divided as follows: Males; 213; females, 241; number of males above eighteen years of age, 141; females above sixteen years, 177; number of males between six and sixteen is 36; number of females between six and sixteen is 33; number of children of school age is 69. Quillayutes, 242, divided as follows: Males above eighteen years of age, 72; females above fourteen years of age, 85; males between six and sixteen is 25; females between six and sixteen is 29; number of children of school age is 54.

Annual statistics are inclosed herewith.

I have the honor to be, your most obedient servant,

JOHN P. McGLINN,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.
