

**The Peace Policy Among the Yakama Indians.**

BY G. B. KUYKENDALL, M.D.

One of the prominent questions before the public is, "What shall we do with the Indians?" It has been claimed that the policy of peace is a failure, and the transfer of the management of the Indians to the War Department has been urgently demanded. In the discussion of any practical question, facts are the best arguments, and we will present some of these, to show the workings of the "Peace Policy" among the Yakama Indians out here in Washington Territory, where we are personally acquainted with the work, and can speak of it understandingly.

The Indians here are the remnants of a number of tribes, which have been gathered together from various sections of the country. Most of them, in fact all the older ones, have been in personal contact with the soldiery, both in war and in peace. A few years ago they were perhaps as low as any other Indians on the continent. Contact with soldiers at the military posts, and bad men of the frontier towns, who sold them whiskey, debauched their women, and sowed disease and death among them, had brought them to the bed-rock of depravity. Their original disinclination to work had been ripened into the most absolute laziness and stupidity; they were literally a mass of disease and filth, and were dying annually at a fearfully rapid rate.

While under military rule and with soldiers stationed among them, they made no progress, except downward toward a speedy extinction. Little or nothing was done toward educating them. They were not instructed to labor and provide for themselves.

Since the abandonment of the military system, a great change has taken place. The Indians have been taught to farm their land and produce food for themselves, instead of expecting the government to give it to them. At this agency no flour, meat, or any other kind of provisions is given to them, except in cases of sickness, or to some of the aged and decrepid. Rations of flour and beef are given to those who work for the government, and only during the time they are working. Since the Indians have been raising wheat, oats, potatoes, corn, and other vegetables and grain, they do not need to ask for food, and have almost ceased to beg.

The have had built for them a large number of good, substantial and comfortable houses, many of them such as would be an ornament to the farm of any well-to-do farmer in New England. In their houses they have stoves, cooking utensils, beds, chairs and other furniture, most of which they have paid for with their own labor. It has always been the policy of the agent to employ Indians to work where the labor was of a kind that they could perform. With money earned in this way they have paid for wagons, ploughs, harness and other farming implements, as well as for furniture for their houses.

In this manner the Indians get the benefit of the money appropriated for them, and are encouraged to habits of industry, and taught to rely upon their own labor for support. In this way only can they ever become self-sustaining. The idea of huddling the Indians together on reservations, and feeding them, and keeping them in idleness, is all wrong. They must be taught to till the soil.

We have among the Indians of this reservation about three thousand head of cattle, and fifteen thousand horses. Every year at least two thousand tons of hay is put up for their stock in winter. Two churches, neat and commodious, have been built and comfortably seated. Into these there gather from Sabbath to Sabbath, full congregations of native worshippers. For order, respectful attention, and good behavior in the church they will compare favorably with any congregation in all the land. Their churches are kept absolutely clean inside. The Methodist church has here between four and five hundred members among the Indians, and a number of Indian preachers and religious instructors. Among others, we mention Thomas Pearne and George Waters. Both of these were taken from the fire circle of the wigwam, wild, dirty Indian boys, covered with filth and vermin, and have been brought up to their present standpoint, through

patient and continuous Christian effort.

The Indian school has been in session, except at the regular vacations, for a number of years. We think here that an Indian boy or girl's education is not to be completed in the school room; they must be taught to work.

The girls are set to work in the kitchen, preparing meals, washing dishes, sewing, knitting, mending, or other housework, while the boys are taken out to the gardens or fields, and put to work at ploughing, hoeing, planting, sawing or chopping wood, driving team, or doing any kind of work necessary about a farm. In the carpenter, wagon, blacksmith, and harness shops, there are always apprentices learning trades. In this way young men grow up competent to do any kind of mechanical work.

On the reservation here we have a saw mill and grist mill run by water power, and a steam saw mill. All these mills are kept in running order all the time. The steam saw mill cuts on an average fourteen thousand feet of lumber per day of ten hours. One white man fills the place of head sawyer, while the running of the engine, handling the logs, turning screws, carrying off and stacking lumber, are all done by Indian men. The whole of the work of getting the logs is managed by Indian men. They fell the trees, saw them up, drive the teams, load the trucks, and manage the whole business themselves. Connected with the saw-mill is an excellent shingle machine, which makes the shingles used in building the Indian houses. A large quantity of fencing lumber has been sawed during the past two summers, and the Indians are putting up good substantial board fences around their farms.

Not all the Indians here are civilized, but they are rapidly becoming so. Some of them will probably never adopt the white man's mode of living; but if the work goes on a few years longer, it will result in bringing the mass of the Indians to civilized life.

On this agency the Indians will not fight unless compelled to do so. They have every incentive against it. They have farms, homes, stock, and the comforts of life, and should they make war they have everything to lose and nothing to gain. History has shown that even civilized races have kept the peace only when it would not pay to fight. Assist the Indians to get homes, teach them to gather about them property, to till the soil, and you take away all incentive to fighting. Surround them with military forces, keep them hanging on the point of the bayonet, feed them in idleness, make no provision looking to self-support in the future, and they are always ready to fight when the opportunity offers. It is idle to talk of managing Indians without expense. Whatever course we pursue they will cost money, and we believe that we can afford peace better than to pay for war caused by the folly or wickedness of our own people.

All that has been done for the Indians here, and more, may be done for the Indians of any other part of our country with proper management. No "red tape" swindling policy can do any good at any agency. We must have competent men for agents, men first honest and then having ability to manage the Indians.

Rev. J. H. Wilbur, the agent here, is a man who believes in work, and proves his faith by working with his own hands. He has gone to the woods with the Indians, helped them to cut logs, taught them to hold the plough, has taken the ox-whip in his own hands, used the mattock, or swung the beetle, as circumstances have required, to show the Indians the nobility of labor. On Sabbath he has preached and instructed the people, until Sunday evening was the weariest time of the week. There have been line upon line, and precept upon precept. There have been discouragements and dark hours, but still the work has been kept up, until, through the blessing of Providence, fruit is being gathered. Indians are like children. When trying to reform and lead new lives, they sometimes stumble and fall again and again. Many such have been patiently borne with and helped, and finally have come to be happy examples of the saving power of Christianity.—*Illustrated Christian Weekly.*

**Schools and School Books.**

Every one seems to be complaining of the high price of school books—not only in this city, but all over the Union. The book makers who are successful in getting their books endorsed by school boards, seem to have pretty much their own way, and that the prices of books are exceedingly extravagant few will deny it. And then, too, school books are so frequently changed that to purchase them is a hardship on the parents of pupils—some of whom are all too poor to pay for them. The people's colleges have all been monopolized by the sons of the rich, who dress well, it takes a great deal of money—for a poor man—to dress his children in such a way that they will not disgrace the clothes worn by the sons and daughters of the wealthy, or be the objects of attraction on account of their poor clothing, in comparison with that worn by their fellow pupils.

The truth is the public schools are not what they were originally intended to be—institutions in which the children of the poor could receive a good English education, without money and without price. It was never designed that the higher branches of a collegiate education should be acquired at the people's colleges. Rich men who wish to give their children classical educations should send them to colleges—not to our public schools, to become a tax upon the people generally. We sometimes think it would be better if there were no high school attached to our public schools—for poor children seldom reach this institution, their parents neither affording the money nor the time of their children to go through this department. It is the high school business, in a great degree, which causes the school levy to be so large. If the public schools were conducted as originally designed, the levy for school purposes would be, comparatively, but a trifle to what it is at the present time—swelling up the levy until it becomes burdensome—a great deal of it going to teach the higher branches of an education to the sons and daughters of the rich.

—Ex.

**ANOTHER QUEER LOOKING INDIAN TRANSACTION.**—A dispatch states that the Indians at the Little Rock Agency, have signed the treaty relinquishing their right and interest in the Black Hills, but that the treaty was modified so as to avoid the provision for their removal to the Indian Territory. This transaction may be a fair and upright one, but if we regard it with some doubt and suspicion it is because we have never yet encountered a treaty between the United States Government and the Indian tribes which was not marred and blotched with fraud and falsehood, either in the text, the construction or the performance. In the present case it would seem that the Indians have surrendered their title to the Black Hills, and in return for that concession have been told they need not go to the Indian Territory. If this is the nature of the arrangement it needs no ghost to tell us that the germ of another Indian war has been deposited, and that further trouble is only a question of time, and the rapacity of the Indian Agents. In the natural course of events (supposing the circumstances to be as we have conjectured) a time will come when the lands now occupied by the Indians will be wanted, either for speculators, land thieves, mining operators, cattle raisers or settlers. Then, after the usual fashion, the American citizen will proceed to take the lands and drive out the Indians. Then the Indians will complain to the Government. Then the Government will discover that it cannot do the Indians justice without rendering itself unpopular with this or that political party. Then it will find a loophole to escape in the terms of the present treaty, and will turn round and inform the Indians that when they declined to go to the Indian Territory they waived all claim to any valuable consideration for the Black Hills cession. And the muddle will end, as it always does, by the Indians attempting to loosen the Gordian knot, as Alexander did, with the sword, and in the consequent addition of some scores of millions of dollars to the national debt, and some fresh stains to the already sufficiently disgraceful national Indian record.—*Sacramento Record-Union, Oct. 18.*

**Our Country Contemporaries.**

Ogden Junction, Oct. 23—

Mr. George Seagers dropped into the sanctum this morning, and we learned from a conversation with him that he has commenced delivering iron ore from his mine in Tanner's Cañon, near this city, to the Ogden Iron Manufacturing Company, at their works in Ogden, the first wagon load being brought in on Saturday last. Mr. S. has contracted to deliver to that company all the ore he may be able to take from his mine, to be brought down as fast as required by the company. This ore is brown hematite, and is presumed to be very abundant. The mine is situated about six miles from the Iron Works, to which place Mr. S. expects to be able to make two trips per day with each team. Mr. Seagers has also entered into a contract with the same company to furnish it with lime to be used at the works. We learn from Mr. S. that the company will probably start a fire in its furnace within a week, and that within two weeks the works will be in full blast. Speed the day, and success to our home industries.

Reports were in circulation in town this morning in relation to the spread of the small-pox, and that since our last issue many new cases had been discovered. We dispatched our reporter to ascertain the facts in the matter, which are these: W. A. Brown, about fourteen years of age, son of Alderman F. A. Brown, has broken out with this loathsome disease; two boys and one girl (did not learn their age) of Mr. William Watts are new cases which have broken out since our inquiries on Saturday p. m.—making four in all. There has also been one death, Mrs. Adaline Canfield, who died about twelve o'clock last night, and was interred early this morning. These are all the items we have been able to glean up to the present writing. The old cases are doing well, and every care and attention possible is being given to them and the new cases also.

**NOTICE.**

Territory of Utah, ) s. s.  
County of Salt Lake. )

In the Probate Court in and for the aforesaid County and Territory.

MAGGIE H. STARK, )  
Plaintiff, )  
vs. )  
HENRY H. STARK, )  
Defendant. )

Summons by publication.

The people of the United States in the Territory of Utah, send greeting; to Henry H. Stark, defendant.

You, the said Henry H. Stark, defendant, are hereby required to appear in an action brought against you by the above named plaintiff, Maggie H. Stark, in the Probate Court in and for Salt Lake county, Utah Territory, and to answer the complaint filed therein against you, within ten days, exclusive of the day of service, after the service on you of this summons, if served within this county, or if served out of this county, otherwise, within forty days, or judgment by default will be taken against you, according to the prayer of said complaint.

This action is brought for the purpose of obtaining a decree of divorce annulling the bonds of matrimony between the said plaintiff and the said defendant, and for the purpose of obtaining a decree from said court, awarding the custody of William Henry Stark, a minor child, the lawful issue of said marriage, to the said plaintiff, and for costs of suit, &c.

And you are hereby notified that if you fail to appear and answer the said complaint as above required the said plaintiff will take judgment against you according to the prayer of said complaint above mentioned.

Given under my hand and the seal of said court at Salt Lake City, county of Salt Lake, Utah Territory, on this 23rd day of September, A. D. 1876.

D. BOCKHOLT,  
Clerk of the Probate Court, Salt Lake County, Utah.

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**LOST!**

STRAYED from 19th Ward, Salt Lake City, a span of ponies, middle aged, one light bay or sorrel, branded figure 2 and letter J on left hip; the other a brown; both newly shod in front. The horses recently brought from Soda Springs, and were once owned by Antoine Jensen, Weston, Idaho. Finder will please return them to me and be compensated for trouble.

W. H. HOOPER.

**NOTICE.**

TO J. W. Snyder.—I hereby notify you that I have expended in money and labor the sum of Fifty Dollars, being the amount of legal assessments due by you for the past year on your interest on Three Hundred and Seventy-five (375) feet in the Clara Lodge, situated in Blue Ledge mining district, Wasatch County, Utah. Should you fail to pay said sum within the time prescribed by law your interest in said lode will become forfeited to me as co-owner, by virtue of the Act of Congress approved May 10th, 1872.

FREDERICK REICH.  
April 29th, 1874

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