

The influence of missionary labor in their camps  
has also had a very good effect. The influence  
of Thomas C. Battey is now showing good fruits a-  
mong the Kiowas, with whom he was most intimate-  
ly associated. Most all of them are enrolled on the  
side of peace." See Annual Report J. M. Saworth in Commissioners Office  
Washington D.C. also L. of M. Saworth page 82.

On pages 73, 74, & 75 is a very striking statement. Speaking of Kicking Bird  
"Lying charges being brought against him, he met his accusers in the Of-  
fice of the Agent, both parties sitting, with strong bows & loaded pistols at hand.  
The Agent said that Kicking Bird had done more for his tribe than any other,  
but that the talk of Big Bow was good, & since Big Bow's talk had been made in  
council, on a certain occasion, while Kicking Bird's was only personal, he  
had made Big Bow's talk the Basis of his Report to Washington. An ad-  
ditional motive for giving prominence to Big Bow which could not  
then be stated, was that through him, so long perverse but now yielding, a  
reformatory influence was being cast about the defiant minority of  
the tribe. Kicking Bird failed to understand the distinction, or the motive,  
& concluded that Red Bird (Agent's Kiowa name) too was against him.  
He departed down east & determined to return no more, regarding himself  
as rejected by both parties. Thomas Battey, who followed him to explain

the Agent's meaning & dissuade him from a rash course, reports some of  
his utterances, which breathe the eloquence of a noble Spirit wounded:  
"Long ago took the White Man by the hand; I have never let it  
go; I have held it with a firm & strong grasp. I have worked hard to  
bring my people [in] to the White Man's road. Sometimes I have  
been compelled to to work with my back toward the White People, so that  
they have not seen my face, & may have thought that I was working  
against them, but I have worked with one heart & one object. Five years  
I have stroven for this thing, & all these years Big Bow has worked against  
me to keep my people in the old bad road. When I have brought in  
White Captives to the Agent, Big Bow has taken more. Now for a little  
while he has come on to the good road. The Agent has taken him by  
the hand. I have worked many, after my many years of labor; I am as a  
stone broken & thrown away, one part thrown this way, one part that  
away. I am chief no more; but that is not what grieves me. I am  
grieved to see the ruin of my people. They will go back to the old road, & I  
must follow them; they will not let me go & live with the White People.  
But I shall not go away on the gallop; I shall go to my camp, & after awhile  
I shall go a little farther, & then a little farther, until I get as far away as  
possible. When they show me the big chief they select I shall follow him wherever  
he leads. When you take hold of my hand to-day you take hold of it for  
the last time; I shall never come back to this place."

But he was made to understand that he had not lost the confi-  
dence of his old friend, & when the motive & the meaning of it all were clearly  
understand by him, he was exceedingly delighted; & gave his hand again  
to the White Man with a firmer & happier grasp than before." (See also Quaker  
among Indians page 290 - 291. This was a scheme by the hostile element of the  
tribe to deprive Kicking Bird of his power, & then join the Comanches & Cheyennes  
to the White Man's side.)