at Haskell, Chilocco or Carlisle returned home and quickly resumed tribal life, partly because of the conservative pressure of their elders and also from the lack of funds to buy the implements needed for successful agriculture.[48]

Another critical factor in the failure of the Indian to progress towards self support was the incompetency of the agency personnel. For thirteen years, from 1893 to 1906, the agent or superintendent was a military officer, who, although a conscientious administrator, did not fulfill the needs of the Indian.[49] A versatile and able man, well grounded in agriculture and stock raising, was needed above all. Since the army officers rarely were intimately concerned with agriculture, they could not correct the mistakes of their subordinates, the district farmers. The agents too often relied upon the advice of these district farmers, some of whom were equal to the task of instructing the Indians, but others were too old or were appointed solely through political influence.[50]

As well intended or sympathetic as the federal educational policy might have been, it failed miserably when applied to the Cheyennes and Arapahoes. These Indians possessed private property in the form of ponies, food, and traders' goods but were not vitally interested in the further acquisition of private property. The leasing policy, sale of inherited lands, and education did little to change the Indian's original attitude towards his property. His culture was not dependent upon the acquisition of property but only upon its immediate availability and use.[51] Without establishing the basic relationship between the acquisition of property and continued or increased quantities of useful goods, the Indian policy in this period was doomed to failure.

After the opening of the Cheyenne and Arapaho reservation on April 19, 1892, the Indian became a minority group surrounded by a hostile and non-understanding majority. By legislative enactments or governmental policy the community tried to remake the Indians' social way of life. Plural marriages were prohibited,[52] communal life in villages was forbidden,[53] old chiefs were replaced