

cows, physicians, farmers, teachers, and other good things were promised them, and they agreed to allow railroad routes to be surveyed and built and military posts to be established in their territory and neighborhood. At one stroke they were reduced from a free nation to dependent wards of the government. It was stipulated also that they should be allowed to hunt within their old range, outside the limits of the reservation, so long as the buffalo abounded—a proviso which, to the Indians, must have meant forever.

The reservation thus established was an immense one, and would have been ample for all the Sioux while being gradually educated toward civilization, could the buffalo have remained and the white man kept away. But the times were changing. The building of the railroads brought into the plains swarms of hunters and emigrants, who began to exterminate the buffalo at such a rate that in a few years the Sioux, with all the other hunting tribes of the plains, realized that their food supply was rapidly going. Then gold was discovered in the Black hills, within the reservation, and at once thousands of miners and other thousands of lawless desperadoes rushed into the country in defiance of the protests of the Indians and the pledges of the government, and the Sioux saw their last remaining hunting ground taken from them. The result was the Custer war and massacre, and a new agreement in 1876 by which the Sioux were shorn of one-third of their guaranteed reservation, including the Black hills, and this led to deep and widespread dissatisfaction throughout the tribe. The conservatives brooded over the past and planned opposition to further changes which they felt themselves unable to meet. The progressives felt that the white man's promises meant nothing.

On this point Commissioner Morgan says, in his statement of the causes of the outbreak:

Prior to the agreement of 1876 buffalo and deer were the main support of the Sioux. Food, tents, bedding were the direct outcome of hunting, and with furs and pelts as articles of barter or exchange it was easy for the Sioux to procure whatever constituted for them the necessities, the comforts, or even the luxuries of life. Within eight years from the agreement of 1876 the buffalo had gone and the Sioux had left to them alkali land and government rations. It is hard to overestimate the magnitude of the calamity, as they viewed it, which happened to these people by the sudden disappearance of the buffalo and the large diminution in the numbers of deer and other wild animals. Suddenly, almost without warning, they were expected at once and without previous training to settle down to the pursuits of agriculture in a land largely unfitted for such use. The freedom of the chase was to be exchanged for the idleness of the camp. The boundless range was to be abandoned for the circumscribed reservation, and abundance of plenty to be supplanted by limited and decreasing government subsistence and supplies. Under these circumstances it is not in human nature not to be discontented and restless, even turbulent and violent. (Comr., 28.)

It took our own Aryan ancestors untold centuries to develop from savagery into civilization. Was it reasonable to expect that the Sioux could do the same in fourteen years?

act 1

guarantee #1

guarantee #2

guarantee #3

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1884

guarantee #6

act 2