

vation "instead of an increase, or even a reasonable supply for their support, they have been compelled to live on half and two-thirds rations and received nothing for the surrender of their lands." The testimony from every agency is all to the same effect.

There were other causes of dissatisfaction, some local and others general and chronic, which need not be detailed here. Some of these are treated in the documents appended to this chapter. Prominent among them were the failure of Congress to make payment of the money due the Sioux for the lands recently ceded, or to have the new lines surveyed promptly so that the Indians might know what was still theirs and select their allotments accordingly; failure to reimburse the friendly Indians for horses confiscated fourteen years before; the tardy arrival of annuities, consisting largely of winter clothing, which according to the treaty were due by the 1st of August, but which seldom arrived until the middle of winter; the sweeping and frequent changes of agency employees from the agent down, preventing anything like a systematic working out of any consistent policy, and almost always operating against the good of the service, especially at Pine Ridge, where so brave and efficient a man as McGillicuddy was followed by such a one as Royer—and, finally, the Ghost dance.

The Ghost dance itself, in the form which it assumed among the Sioux, was only a symptom and expression of the real causes of dissatisfaction, and with such a man as McGillicuddy or McLaughlin in charge at Pine Ridge there would have been no outbreak, in spite of broken promises and starvation, and the Indians could have been controlled until Congress had afforded relief. That it was not the cause of the outbreak is sufficiently proved by the fact that there was no serious trouble, excepting on the occasion of the attempt to arrest Sitting Bull, on any other of the Sioux reservations, and none at all among any of the other Ghost-dancing tribes from the Missouri to the Sierras, although the doctrine and the dance were held by nearly every tribe within that area and are still held by the more important. Among the Paiute, where the doctrine originated and the messiah has his home, there was never the slightest trouble. It is significant that Commissioner Morgan in his official statement of the causes of the outbreak places the "messiah craze" eleventh in a list of twelve, the twelfth being the alarm created by the appearance of troops. The Sioux outbreak of 1890 was due entirely to local grievances, recent or long standing. The remedy and preventive for similar trouble in the future is sufficiently indicated in the appended statements of competent authorities.

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