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ATTORNEY-AT-LAW

FORT YATES, N. D.

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letter # 700

W.S. Campbell:

Just a few "musing-without-method" jottings that may aid:
In "Bureau of American Ethnology, Bulletin 30, Part 2", all of which is
"inspired" with the conventional outlook prevailing more among the makers
of written accounts than among living frontiersmen up to 1912 when these
books were published---a pronounced re-reckoning full trend since---
just read 1. "Siouan Family", only two pages; then read "Red Cloud", only
1 page, then read "Sitting Bull" 1 page--will not take much time to read
it all; and you will feel to your very bones, as Indians felt, that Red
Cloud, great man that he was, was not the one to personify the Sioux attitude
which is given fairly correct in the first named article. He vacillated
between submitting to the whiteman and heroically standing firm for the
old-Siou Western Sioux unalterable determination to keep out of the
affairs of whitemen, and to fight out of their own lands all whitemen,
at any cost or risk. Red Cloud did not clearly ring and throb with the
Spirit of the Sioux people. And there were only two men who might, con-
ceivably have come to be the embodiment of the Sioux Spirit, viz: Red
Cloud and Sitting Bull, who was 8 or 10 years younger than Red Cloud.
When in 1865 the Government projected the railroad from Ft. Laramie to
Montana, Red Cloud's firm position required the energizing of others to
hold it firm. And by this time the people of Red Cloud, the Oglala,
had ceased to be the whiteheat throbbing center of the old Sioux Spirit
of maintaining at all cost nationality with independence, and this Spirit
had clearly passed to the Hunkpapa, the people of Sitting Bull. All I have
ever heard from old Indians talking shows this clearly. And McLaughlin
in his "My Friend" surely shows that he realizes this fact, though he
suppresses it, as he does many other facts (Best not to criticize McL.
but properly redact and use him, in your work, perhaps). The times called
for some one man who should be the living embodiment of the old Sioux
Spirit. And there was, all things properly realized and felt, only one
such man, i.e. Sitting Bull. I have no doubt at all that the old Indian
talk I used to hear, before the old ones were gone, that Red Cloud himself
was more than friendly to the rising of Sitting Bull, in whom he felt the
embodiment of the "no surrender" Sioux Spirit which he also realized
was not with full and free mind and tone in himself. Red Cloud was great
enough to appreciate a Sitting Bull, without jealousy.
Now reflect how when Lincoln had become the "idol" of the people in his
own locality (with just enough opposers to make his faithful-ones fervid--
now and then a Rain-in-the-Face who was jealous), this spread like wild
fire, far and wide. Reflect on other men in similar situation. There is
nothing like zeal on fire in support of one in his own locality to
herald a man, for the reason that, usually, "A prophet is not without honor
save in his own country and among his own kin." For more than 50 years
I've seen the vast difference between a man coming to a political con-
vention seeking preferment (or his supporters demanding it for him)---
a man who, by fair majorities has his delegation solid, and the man who
comes with the free and bounding enthusiasm of practically his whole
locality lifting him. You have seen this over and over. There is a
psychology unseen (though avoid in your book dealing with academic
psychoanalysis) in human beings which expresses itself and spreads far
more free and far among the old Sioux than among whitemen, also.
Likely you yourself have experienced something of this. I certainly have.
Many ordinary men have. It is like the hosts singing at the birth of Jesus
It far-and-away surpasses calculated and planned strength. (O V E R)

+ helped him later

noted

plan

66-76
W.S. Campbell