

name ok?

The author claims no originality for these observations. Their source is to be found in the masterly arraignment of the Government by no less a personage than Chief Red Cloud, who, appealed to in 1890 by that Christian martyr, Father Jule, for an expression of opinion on the causes leading up to the last Indian outbreak, said:

"When first we made treaties with the Government, this was our position: Our old life and our customs were about to end; the game upon which we lived was disappearing; the whites were closing around us, and nothing remained for us but to adopt their ways and have the same rights with them if we wished to save ourselves. The Government promised us all the means necessary to make our living out of the land, and to instruct us how to do it, and abundant food to support us until we could take care of ourselves. We looked forward with hope to the time when we could be as independent as the whites and have a voice in the Government.

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"The officers of the army could have helped us better than any others, but we were not left to them. An Indian Department was made, with a large number of agents and other officials drawing large salaries, and * these men were supposed to teach us the way of the whites. Then came the beginning of trouble. These men took care of themselves, but not of us. It was made very hard for us to deal with the Government except through them. It seems to me that they thought they could make more by keeping us back than by helping us forward. We did not get the means to work our land. The few things given were given in such a way as to do us little or no good. Our rations began to be reduced, Some said that we were lazy, and wanted to live on rations, and not to work. That is false. How does any man of sense suppose that so great a number of people could get to work at once, unless they were supplied with means to work, and instructors enough to teach them how to use them? ✓

"Remember that even our little ponies were taken away under the promise that they would be replaced by oxen and large horses, and that it was long before we saw any, and then we got very few. We tried, even with the means we had, but by one pretext or another, we were shifted from place to place or told that such a transfer was coming. Great efforts were made to break up our customs, but nothing was done to introduce the customs of the whites.

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Everything was done to break the power of the real chiefs, who really wished their people to improve, and the little men, so-called chiefs, were made to act as disturbers and agitators. Spotted Tail wanted the ways of the whites, and a cowardly assassin was found to remove him. This was charged upon the Indians, because an Indian did it, but who set on the Indian? *

"I was abused and slandered, to weaken my influence for good and make me seem like one who did not want to advance. This was done by the men paid by the Government to teach us the ways of the whites. I have visited many other tribes, and find that the same things were done among them. All was done to discourage and nothing to encourage. I saw the men paid by the Government to help us, all very busy making money for themselves, but doing nothing for us.

"Now, don't you suppose we saw all this? Of course we did, but what could we do? We were prisoners, not in the hands of the army, but in the hands of robbers. Where was the army? Set by the Government to watch us, but having no voice in setting things right, so that they would not need to watch us. They could not speak for us, though we wished it very much.