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act (1-2)
 these two parties have been divided. The nonprogressive started the ghost dance to draw from us. We were made many promises, but have never heard from them since. The Great Father says if we do what he directs it will be to our benefit; but instead of this they are every year cutting down our rations, and we do not get enough to keep us from suffering. General Crock talked nice to us; and after we signed the bill they took our land and cut down our allowance of food. The commission made us believe that we would get full sacks if we signed the bill, but instead of that our sacks are empty. We lost considerable property by being here with the commissioners last year, and have never got anything for it. Our chickens were all stolen, our cattle some of them were killed, our crops were entirely lost by us being absent here with the Sioux commission, and we have never been benefited one bit by the bill; and, in fact, we are worse off than we were before we signed the bill. We are told if we do as white men we will be better off, but we are getting worse off every year.

"The commissioners promised the Indians living on Black Pipe and Pass creeks that if they signed the bill they could remain where they were and draw their rations at this agency, showing them on the map the line, and our people want them here, but they have been ordered to move back to Rosebud agency. This is one of the broken promises. The commission promised to survey the boundary line, and appropriate \$1,000 for the purpose, but it has not been done. When we were at Washington, the President, the Secretary of the Interior, and the Commissioner all promised us that we would get the million pounds of beef that were taken from us, and I heard the bill appropriating the money passed Congress, but we never got the beef. The Commissioner refused to give it to us. American Horse, Fast Thunder, and Spotted Horse were all promised a spring wagon each, but they have never heard anything of it. This is another broken promise."

In forwarding the report of the council, the agent says: "After American Horse was through talking, I asked the other men present if his statement voiced their sentiments and they all answered, Yes."

#### STATEMENT OF BISHOP HARE

*[Bishop W. H. Hare is the veteran Episcopal missionary bishop among the Sioux. The following extracts are from a communication by him to Secretary Noble, dated January 7, 1891. G. D. Doc. 2440—1891.]*

The evidence compels the conclusion that, among the Pine Ridge Indians at least, hunger has been an important element in the causes of discontent and insubordination. In the farming season of 1889 [July] the Indians were all called into the agency and kept there for a month by the Sioux commission. During their absence their cattle broke into their fields and trod down, or ate up, their crops. The Indians reaped practically nothing. In the year 1890, drought, the worst known for many years, afflicted the western part of South Dakota, and the Indian crops were a total failure. There is ample evidence that, during this period, the rations issued lasted, even when carefully used, for only two-thirds the time for which they were intended. To add to their distress, this period, 1889 and 1890, was marked by extraordinary misfortune. The measles prevailed with great virulence in 1889, the grippe in 1890. Whooping cough also attacked the children. The sick died from want. In this statement Inspector Gardiner, Dr McGillicuddy, late agent, Miss Erane Goodale, who has been in the camps a good deal, the missionary force, and many others whose testimony is of the highest value because of their character and their knowledge of the situation, all agree.

The time seemed now to have come to take a further step and divide the Great Sioux reservation up into separate reserves for each important tribe, and to open the surplus land to settlement. The needs of the white population, with their business and railroads, and the welfare of the Indians, seemed alike to demand this. Commissioners were therefore sent out to treat with the people for the accomplishment