

# 20,000

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1-20-30. While Indians, far beyond SB's immediate followers, had no lack of admiration for SB's bravery displayed in full measure on many occasions, yet the almost super-human regard for him was religious, not based in physical prowess heroic encounters. And this religious regard was of its own kind, not at all based in "tricks", conjury &c. in which one is sometimes excellent, but in the belief that SB communed with "Taku Wakan", "Something Holy", though to an Indian it meant rather, Somebody Holy, for all things, even stones, to an Indian have personality. My own belief is that in talking, as I have heard them, that SB never used any of the ordinary set and numerous methods of obtaining favor from the Powers, means that as he grew more mature he quit such things, lost faith in them, and came to actually realize the Real (some realization of which is basical in every religion). There seems to me to have been a gradual influence from Christianity changing the views of SB, though the source of this influence may not have been conscious to S.B. It has been said that one's views about God are only so much & of such kind as his mind is capable of receiving---this regarding persons with Christian ancestry for centuries. And alert missionaries were aware that from the Christian teaching the older Indians (& even younger ones) fit the teaching into their own previous habitual & ancestral, and individual measures---Assimilate and change it, quite like foods are assimilated. I've seen this over & over. So SB, a large & unique man, could receive an actual influence from the Church without realizing it. And many Indians did seem to have a sort of realizing of the Real, covered up under whatever ceremonies, in a remarkable way. I think SB, at his best, might be almost said to be in and with the Real. He did not analyze this in an introvert way, or in any way; but unfettered with any such attempt at self-analysis, he exercised the processes arising from the deep sources along the lines and in the channels of immediate statecraft, expediency, patriotism, clever insight, wisdom; and, as even McLaughlin (who tries to damn him with mild praise) allows, with forecasting the future to some extent. The hall marks of a statesman are said to be an attitude that is constructive, supple and reasonably compromising. S.B. had all this.

Sunday, Jan. 26. One who has heard old Indians talk among themselves, over & over, enough to make a large book, relates:

1. That these Western Sioux had no confidence in treaties made by the Government with any Indians. Crude as they were, they were keen. From the time of the 1812 British war on they had watched matters alertly & quite accurately. They had a system of espionage, intended to gain accurate information. The grandfather of one of my La the Lay Reader of the Episcopal Church at Cannon Ball, who died seven years ago at the age of 56, was one of these trusted unofficial observers. These carefully-chosen young men (not above middle age) went out among other Indians on one pretext or another, for the purpose of learning and reporting conditions & affairs. It must be borne in mind that up to 1836, when S.B. was a child, about a dozen treaties had been made with various Sioux. The treaty at Ft. Pierre, for trade & intercourse with the Sioux, was made in 1825 (& signed by Manita, also the treaty of Prairie du Chien the same year, which fixt the boundaties of the Sioux territory (a vast territory)--and these treaties were quite immediately disregarded. This marvelous youth Manita (Manastan as the old Sioux called him), after his startling bravery at Sandusky, for which he was given a British Captain's commission & was honored in England on his visit there came back to his people, at Beaver Creek, just over the Missouri from Ft. Yates, and ~~raised~~ got together the chiefs of many Indian peoples, and raised a considerable army and nearly got to the front with his army before the war closed (OVER)