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good and humane men who saw plainly the injustice and wickedness with which the Indians were treated,/p.8/ who deeply regretted it, and did what they could by their own personal exertions to change the course of things; but they were too weak and too few to produce an appreciable result. The stream of tendency was too swift and too strong to be breasted. The nation was too busy with material development and with questions of another nature to afford the luxury of conscience. Then, too, the belief that the Indian belonged to a doomed race, and that he was incapable of civilization, was prevalent and so firmly intrenched in the minds of our people as to make them palliate national injustice as the inevitable adjunct of a conclusion that was unavoidable. The general popular view of the Indian was one of aversion and horror. He was always associated with the scalping-knife and tomahawk, and the murder of women and children. He was believed to be no better than a wolf or panther, wholly cruel, blood-thirsty, and irreclaimable.

Two periods: colonial period, and national period.

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General Grant's appeal immediately led to new and important steps. Representative and humane men from many of the large cities went in a body to Washington, to thank President Grant for his words and to offer their services to him in carrying his plans into effect. This visit led to the formation of the Board of Indian Commissioners, composed of philanthropic gentlemen who served without pay and acted as an advisory board to the President and the Secretary of the Interior. This board was without executive power, and was only expected to assist the administration by information and advice. Its members accepted their duties with enthusiasm, but soon found that they had undertaken a Herculean task.

The Indian Bureau at that time was a nest of corruption. Jobbery, speculation, and inefficiency flourished. Contractors for provisions and