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trouble of the Indian wars might have been avoided, for as the old Indians will tell you General W. Harney and General De Smith were the only two white men who talked sense and told the truth. Both of them well understood the nature of Indian social organization and how it might be turned to the use of civilization.

The mistakes of the white men who persisted in negotiating with chiefs did much to bolster the strength and importance of those dignitaries and gave them a false notion of their importance in the tribe. When the Indians were placed on reservations the same mistake was made. Rations for Indians were issued to the different chiefs to be distributed to their followers. This gave the chiefs an absolute control of other Indians who were wholly at their mercy, having no other source of food supply. In the early years on the reservations, the chiefs had a strangle hold on their people by virtue of their control of the food supply. They even set up to be agents and paid little heed to the wishes of the representatives sent out from Washington.

The Indian Bureau soon discovered that if the Indians were to be influenced by the whites or made to give up their old customs, the power of the chiefs must be broken. In 1878 the organization of Indian Police was authorized. As usual, the means to carrying out this plan were inadequate. The Indian Policeman was expected to perform all the duties of his office and maintain a horse of his own for the munificent sum of five dollars a month. He was generally equipped with an ill-fitting uniform, gray or Union blue as the case might be, a Winchester, cartridge belt and six-shooter, a tall black felt hat, a nickle badge, and ill-fitting cowboy boots. Those who encountered him saw an untidy fellow. The waist-band of his pants was well below his navel and the legs wrinkled down voluminously to his run-over boot heels. The dominant impression was one of heavy armament and a poker