

the other. But at the same time the agent built up his own machine, he strengthened that of the chief by driving others into it. Thus the chiefs following became ever more reactionary as the more advanced Indians enlisted with the agent.

The pay was small and at first the honor was not great, but the privilege of bearing arms and exercising authority was very attractive and when the Indian policemen were made ration chiefs and so put into control of the food supply, they were enormously strengthened. As the influence of the police increased, they were more and more successful under able agents. They stopped the liquor trade, expelled intruders, checked the squaw men, recovered stolen horses, jailed murderers and often put an end to tribal ceremonies. Sometimes their zeal in this regard carried them too far. Thus on the Cheyenne River reservation, the police actually seized the sacred pipe, the palladium of the tribe. This sacrilege was so shocking that the agent had to intervene and restore the pipe to its lawful keeper.

In 1879 a young Indian shot his mother in law with an arrow. The agent comments, "I have found it impossible to determine whether this is an advance toward civilization or barbarity." Most of these troubles arose about women and sometimes resulted in murder. Sometimes the police prevented a killing which was likely to follow according to Indian custom whenever a horse thief was captured with the goods. The chief, of course, opposed all attempts to make the individual Indian self-supporting since this rendered the individual Indian independent of his control.