

EASTMAN CHARLES ALEXANDER

THE INDIAN TO-DAY

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Charles Alexander Eastman

The Indian To-day / The Past and Future of the First American

BIOGRAPHICAL NOTE

The author of this book was born in a teepee of buffalo hide near Redwood Falls, Minn., during the winter of 1858. His father was a full-blooded Sioux called "Many Lightnings," (Tawakanhdeota). His mother, the granddaughter of Chief "Cloud Man" of the Sioux and daughter of a well-known army officer, died shortly after his birth. He was named Ohiyesa (The Winner).

The baby was reared to boyhood by the care of his grandmother. When he was four years old, the so-called "Minnesota massacre" of 1862 separated him from his father and elder brothers and only sister, and drove him with a remnant of the eastern Sioux into exile in Manitoba. There for over ten years he lived the original nomadic life of his people in the family of an uncle, from whom he received the Spartan training of an Indian youth of that day. The knowledge thus gained of life's realities and the secrets of nature, as well as of the idealistic philosophy of the Indian, he has always regarded as a most valuable part of his education.

When Ohiyesa had reached the age of fifteen years, and had been presented with a flint-lock musket in token of his arrival at the estate of young manhood, he was astonished by the reappearance of the father whose supposed death at the hands of white men he had been taught that he must some day avenge. He learned that this father had adopted the religion and customs of the hated race, and was come to take home his youngest son.

Ohiyesa's new home was a pioneer log cabin on a farm at Flandreau, Dakota Territory, where a small group of progressive Indians had taken up homesteads like white men and were earning an independent livelihood. His long hair was cropped, he was put into a suit of citizen's clothing and sent off to a mission day school. At first reluctant, he soon became interested, and two years later voluntarily walked 150 miles to attend a larger and better school at Santee, Neb., where he made rapid progress under the veteran missionary educator, Dr. Alfred L. Riggs, and was soon advanced to the preparatory department of Beloit College, Wisconsin. His father had adopted his wife's English name of Eastman, and the boy named himself Charles Alexander.

After two years at Beloit, young Eastman went on to Knox College, Ill.; then east to Kimball Union Academy in New Hampshire, and to Dartmouth College, where Indians had found a special welcome since colonial days. He was graduated from Dartmouth in 1887, and went immediately to Boston University, where he took the medical course, and was graduated in 1890 as orator of his class. The entire time spent in primary, preparatory, college, and professional education, including the mastery of the English language, was seventeen years, or about two years less than is required by the average white youth.

Doctor Eastman went directly to the large Pine Ridge reservation in South Dakota as Government physician; and during the "Ghost dance" troubles of 1890-91 he was in charge of the wounded Indian prisoners in their emergency hospital. In 1891 he married Miss Elaine Goodale of Berkshire County, Mass.; and in 1893 went to St. Paul, Minn., with his wife and child. While engaged there in the practice of medicine he was approached by a representative of the International Committee of the Y. M. C. A., and served for three years as their field secretary in the United States and Canada.

In 1897 Dr. Eastman went to Washington as attorney for his tribe, to push their interests at the national capital, and from 1899 to 1902 he served again as a Government physician to the Sioux.

Beginning in 1903, he spent about seven years giving permanent family names to the Sioux, and thus helping to establish the legal descent of their property, under the direction of the Indian Bureau.

His first book, "Indian Boyhood," was published in 1902. It is the story of his own early life in the wilds of Canada, and was the outgrowth of several sketches which appeared in *St. Nicholas* a few years earlier. Since that time he has written "Red Hunters and the Animal People" (1904), "Old Indian Days" (1906), "Wigwam Evenings" (1909), "The Soul of the Indian" (1911), and "Indian Scout Talks" (1914). All have been successful, and some have been brought out in school editions, and translated into French, German, Danish, and Bohemian. He has also contributed numerous articles to magazines, reviews, and encyclopedias.

In connection with his writings he has been in steady demand as a lecturer and public speaker for the past twelve years, and has recently devoted his entire time to literary work and lecturing, with the purpose of interpreting his race to the present age.

When the first Universal Races Congress was held in the city of London in 1911, Dr. Eastman was chosen to represent the American Indian at that historic gathering. He is generally recognized as the foremost man of his race to-day, and as an authority on the history, customs, and traditions of the native Americans.

CHAPTER I

THE INDIAN AS HE WAS

It is the aim of this book to set forth the present status and outlook of the North American Indian. In one sense his is a "vanishing race." In another and an equally true sense it is a thoroughly progressive one, increasing in numbers and vitality, and awakening to the demands of a new life. It is time to ask: What is his national asset? What position does he fill in the body politic? What does he contribute, if anything, to the essential resources of the American nation?

In order to answer these questions, we ought, first, to consider fairly his native environment, temperament, training, and ability in his own lines, before he resigned himself to the inevitable and made up his mind to enter fully into membership in this great and composite nation. If we can see him as he was, we shall be the better able to see him as he is, and by the worth of his native excellence measure his contribution to the common stock.

In the first place, he is free born, hence a free thinker. His government is a pure democracy, based solidly upon intrinsic right and justice, which governs, in his conception, the play of life. I use the word "play" rather than a more pretentious term, as better expressing the trend of his philosophy. He stands naked and upright, both literally and symbolically, before his "Great Mystery." When he fails in obedience either to natural law (which is supreme law), or to the simple code of his brother man, he will not excuse himself upon a technicality or lie to save his miserable body. He comes to trial and punishment, even to death, if need be, unattended, and as cheerfully as to a council or feast.

As a free man himself, he allows others the same freedom. With him the spiritual life is paramount, and all material things are only means to the end of its ultimate perfection. Daily he meets the "Great Mystery" at morning and evening from the highest hilltop in the region of his home. His attitude toward Deity is simple and childlike.

Social life is kept as simple as possible, freedom of action only curbed by reverence for Those Above, and respect for the purity and perfection of his own body and those of his fellow-creatures. Only such laws are made as have been found necessary to guard personal and tribal purity and honor. The women do not associate freely with men outside of the family, and even within it strict decorum is observed between grown brothers and sisters. Birth and marriage are guarded with a peculiar sacredness as mysterious events. Strenuous out-of-door life and the discipline of war subdue the physical appetites of the men, and self-control is regarded as a religious duty. Among the Sioux it was originally held that children should not be born into a family oftener than once in three years, and no woman was expected to bear more than five children, for whom both masculine and feminine names were provided to indicate the order of their birth.

The Indian, in his simple philosophy, was careful to avoid a centralized population, wherein lies civilization's devil. He would not be forced to accept materialism as the basic principle of his life, but preferred to reduce existence to its simplest terms. His roving out-of-door life was more precarious, no doubt, than life reduced to a system, a mechanical routine; yet in his view it was and is infinitely happier. To be sure, this philosophy of his had its disadvantages and obvious defects, yet it was reasonably consistent with itself, which is more than can be said for our modern civilization. He knew that virtue is essential to the maintenance of physical excellence, and that strength, in the sense of endurance and vitality, underlies all genuine beauty. He was as a rule prepared to volunteer his services at any time in behalf of his fellows, at any cost of inconvenience and real hardship, and thus to grow in personality and soul-culture. Generous to the last mouthful of food, fearless of hunger, suffering, and death, he was surely something of a hero. Not "to have," but "to be," was his national motto.

As parents are responsible for the conduct of their children, so was the Indian clan responsible for the behavior of its members, both among themselves and in relation to other clans. This simple family government extended throughout the bands, tribes, and nations. There was no "politics" and no money in it for any one. The conscience was never at war with the mind, and no undue advantage was sought by any individual. Justice must be impartial; hence if the accused alone knew the facts, it was a common thing for him to surrender himself.

INTERTRIBAL WARFARE

As regards the original Indian warfare, it was founded upon the principle of manly rivalry in patriotism, bravery, and self-sacrifice. The willingness to risk life for the welfare or honor of the people was the highest test of character. In order that the reputations thus gained might be preserved as an example to the young, a system of decorations was evolved, including the symbolic wearing of certain feathers and skins, especially eagle feathers, and the conferring of "honor names" for special exploits. These distinctions could not be gained unjustly or by favoritism, as is often the case with rank and honors among civilized men, since the deeds claimed must be proved by witnesses before the grand council of war chiefs. If one strikes an enemy in battle, whether he kills him or not, he must announce the fact in a loud voice, so that it may be noted and remembered. The danger and difficulty is regarded above the amount of damage inflicted upon the enemy, and a man may wear the eagle plumes who has never taken a life.

It is easily seen that these intertribal contests were not based upon the same motives nor waged for the same objects as the wars of civilization – namely, for spoil and territorial aggrandizement. There was no mass play; army was not pitted against army; individual valor was held in highest regard. It was not usual to take captives, except occasionally of women and children, who were adopted into the tribe and treated with kindness. There was no traffic in the labor or flesh of prisoners. Such warfare, in fact, was scarcely more than a series of duels or irregular skirmishes, engaged in by individuals and small groups, and in many cases was but little rougher than a game of university football. Some were killed because they were caught, or proved weaker and less athletic than their opponents. It was one way of disciplining a man and working off the superfluous energy that might otherwise lead to domestic quarrels. If he met his equal or superior and was slain, fighting bravely to the end, his friends might weep honorable tears.

The only atrocity of this early warfare was the taking of a small scalp lock by the leader, as a semi-religious trophy of the event; and as long as it was preserved, the Sioux warriors wore mourning for their dead enemy. Not all the tribes took scalps. It was only after the bounties offered by the colonial governments, notably in Massachusetts and Pennsylvania, for scalps of women and children as well as men, that the practice became general, and led to further mutilations, often stigmatized as "Indian," though in reality they have been practised by so-called civilized nations down to a recent period. That one should do murder for pay is not an Indian idea but one imposed upon the race by white barbarians.

It was a custom of the Plains Indians to hold peaceful meetings in summer, at which times they would vie with one another in friendliness and generosity. Each family would single out a family of another tribe as special guests of honor. Valuable horses and richly adorned garments were freely given at the feasts and dances. During these intertribal reunions the contests between the tribes were recalled and their events rehearsed, the dead heroes on both sides receiving special tributes of honor. Parents would entertain the participants in an engagement in which their son had fallen, perhaps, the year before, giving lavish hospitality and handsome presents in token that all was done in fair fight, and there remained no ill feeling.

FIRST EFFECTS OF CIVILIZATION

Whatever may be said for this scheme of life, its weaknesses are very apparent, and resulted in its early fall when confronted with the complicated system of our so-called civilization. With us the individual was supreme; all combination was voluntary in its nature; there was no commerce worthy the name, no national wealth, no taxation for the support of government, and the chiefs were merely natural leaders with much influence but little authority. The system worked well with men who were all of the same mind, but in the face of a powerful government and an organized army it quickly disintegrated and collapsed. Could the many small tribes and bands have formed a stable combination or league, they might have successfully resisted the invader; but instead they stood separately, though too weak to maintain their dignity by force, and in many cases entered upon a devastating warfare with one another, using the new and more deadly weapons, thus destroying one another. Since there was no central government, but a series of loose confederations of linguistic or allied groups, each of which had its titular head, able to make treaties or to declare war, these bands were met and subdued one at a time.

The original North American knew no fermented or spirituous drink. To be sure, he used a mild narcotic – tobacco mixed with aromatic leaves or bark, and smoked in strict moderation, generally as a semi-religious ceremony. Though wild grapes were found here in abundance, none had ever made wine from them. The introduction of liquor completed the ruin of our race.

During a long period the fur trade was an important factor in the world's commerce, and accordingly the friendship and favor of the natives were eagerly sought by the leading nations of Europe. Great use was made of whiskey and gunpowder as articles of trade. Demoralization was rapid. Many tribes were decimated and others wiped out entirely by the ravages of strong drink and disease, especially smallpox and cholera. The former was terribly fatal. The Indians knew nothing of its nature or treatment, and during the nineteenth century the tribes along the Mississippi and Missouri rivers suffered severely. Even in my own day I have seen and talked with the few desolate survivors of a thriving village.

In the decade following 1840 cholera ravaged the tribes dwelling along the great waterways. Venereal disease followed upon the frequent immoralities of white soldiers and frontiersmen. As soon as the Indian came into the reservation and adopted an indoor mode of life, bronchitis and pneumonia worked havoc with him, and that scourge of the present-day red man, tuberculosis, took its rise then in overcrowded log cabins and insanitary living, together with insufficient and often unwholesome food. During this period there was a rapid decline in the Indian population, leading to the now discredited theory that the race was necessarily "dying out" from contact with civilization.

It must always be borne in mind that the *first* effect of association with the more advanced race was not improvement but degeneracy. I have no wish to discredit the statements of the early explorers, including the Jesuit priests; but it is evident that in the zeal of the latter to gain honor for their society for saving the souls of the natives it was almost necessary to represent them as godless and murderous savages – otherwise there would be no one to convert! Of course they were not angels, but I think I have made it clear that they were a God-fearing, clean, and honorable people before the coming of the white man.

THE TRANSITION PERIOD

The transition from their natural life to the artificial life of civilization has been very gradual in most cases, until the last fifty years, when the changes have been more rapid. Those who were first affected were the so-called "Five Civilized Nations" of the South, and the "Six Nations" of New York State, together with some of the now extinct bands in New England, who came in close touch with

the early colonists. Both politically and commercially, they played an important part in the settlement of America. Their services as scouts, guides, and allies were of great value in the early history of this country, and down to recent years. Many received no salary, and some even furnished their own horses. It is a remarkable fact that there is not one instance on record of a scout betraying the cause he served, even though used against his own tribe and his own relatives. Once his honor is pledged to a public trust, he must sustain it at any cost.

In many cases those tribes which declared allegiance to the French, the English, or the Americans, were in their turn the means of bringing a neighboring tribe into subjection. Thus began a new era in the history of the Indian, inaugurating a kind of warfare that was cruel, relentless, and demoralizing, since it was based upon the desire to conquer and to despoil the conquered of his possessions – a motive unknown to the primitive American.

To be sure the new weapons were more efficient, and therefore more deadly; the new clothing was gayer, but less perfectly adapted to the purposes of primitive life. Indeed, the buckskin clothing and moccasins of the Indian were very generally adopted by the white frontiersman. On the other hand, his spiritual and moral loss was great. He who listened to the preaching of the missionaries came to believe that the white man alone has a real God, and that the things he had hitherto held sacred are inventions of the devil. This undermined the foundations of his philosophy, and very often without substituting for it the Christian philosophy, which the inconsistency of its advocates, rather than any innate quality, made it difficult for him to accept or understand.

A few did, in good faith, accept the white man's God. The black-robed preacher was like the Indian himself in seeking no soft things, and as he followed the fortunes of the tribes in the wilderness, the tribesmen learned to trust and to love him. Then came other missionaries who had houses to sleep in, and gardens planted, and who hesitated to sleep in the Indian's wigwam or eat of his wild meat, but for the most part held themselves aloof and urged their own dress and ways upon their converts. These, too, had their following in due time. But in the main it is true that while the Indian eagerly sought guns and gunpowder, knives and whiskey, a few articles of dress, and, later, horses, he did not of himself desire the white man's food, his houses, his books, his government, or his religion.

The two great "civilizers," after all, were whiskey and gunpowder, and from the hour the red man accepted these he had in reality sold his birthright, and all unconsciously consented to his own ruin. Immediately his manhood began to crumble. A few chiefs undertook to copy some of the European ways, on the strength of treaty recognition. The medals and parchments received at such times were handed down from father to son, and the sons often disputed as to who should succeed the father, ignoring the rule of seniority and refusing to submit to the election of the council. There were instances during the nineteenth century in the vicinity of Chicago, Prairie du Chien, Saint Paul, and Kansas City, where several brothers quarrelled and were in turn murdered in drunken rows. There was also trouble when the United States undertook to appoint a head chief without the consent of the tribe. Chief Hole-in-the-Day of the Ojibways and Spotted Tail of the Brule Sioux were both killed by tribesmen for breaking the rule of their respective tribes and accepting favors from the Government.

Intermarriages were not common among the different tribes in the old days, and still less so between Indians and Caucasians. The earlier intermarriages were with the higher class of Europeans: officers, noblemen, etc., and many of the offspring of these unions were highly esteemed, some becoming chiefs. At this period the natives preferred their own marriage customs, which was convenient for the white officers who were thus enabled to desert their wives and children when they chose, and often did so, quite as if there were no binding obligation. Later, when unions between the lower class of both races became common, the Sioux refused to recognize their half-breeds as members of the tribe, and a certain territory was set apart for them. These half-breeds disposed of their land to the Government, and took instead certificates entitling them to locate upon the public domain. Some thirty years afterward they returned to their mother tribe and were allowed full rights as members of their respective bands.

Except among the French Canadians, in no section has there been such a general intermingling of the blood of the two races as in the Southern States. The Virginia legislature early recognized intermarriages between whites and Indians, and from the time of Pocahontas to this day some of the best families have married among Cherokees, Chickasaws, and Choctaws, and are proud of the infusion of aboriginal blood. Among the "Five Civilized Tribes" of Oklahoma the Indian blood is distinguishable only in a minority of those who call themselves "Indians."

This transition period has been a time of stress and suffering for my people. Once they had departed from the broad democracy and pure idealism of their prime, and undertaken to enter upon the world-game of competition, their rudder was unshipped, their compass lost, and the whirlwind and tempest of materialism and love of conquest tossed them to and fro like leaves in the wind.

"You are a child," said the white man in effect to the simple and credulous native. "You cannot make or invent anything. We have the only God, and he has given us authority to teach and to govern all the peoples of the earth. In proof of this we have His Book, a supernatural guide, every word of which is true and binding. We are a superior race – a chosen people. We have a heaven fenced in with golden gates from all pagans and unbelievers, and a hell where the souls of such are tortured eternally. We are honorable, truthful, refined, religious, peaceful; we hate cruelty and injustice; our business is to educate, Christianize, and protect the rights and property of the weak and the uncivilized."

This sort of talk had its effect. Let us see what followed.

CHAPTER II

THE HOW AND THE WHY OF INDIAN WARS

I have tried to set forth the character and motives of the primitive Indian as they were affected by contact with civilization. In a word, demoralization was gradual but certain, culminating in the final loss of his freedom and confinement to the reservation under most depressing conditions. It must be borne in mind that there has been scarcely any genuine wild life among us for the past thirty-five years. Sitting Bull's band of Sioux were the last real hostiles of their tribe to surrender, in 1880, and Geronimo's Apaches followed in 1886.

It is important to understand the underlying causes of Indian wars. There are people to-day who believe that the Indian likes nothing better than going on the warpath, killing and scalping from sheer native cruelty and lust for blood. His character as a man of peace has not been appreciated. Yet it is matter of history that the newcomers were welcomed in almost every case with unsuspecting kindness, and in his dealings with the white man the original owner of the soil has been uniformly patient and reasonable, offering resistance only under irresistible provocation.

There have been but few noteworthy Indian wars in the history of America. In 1629 Powhatan's brother revolted against the colonists in Virginia, and King Philip took up arms in Massachusetts in 1675. The Cherokee war of 1758 in North and South Carolina came next; then the conspiracy of Pontiac in 1763, the Creek war from 1812 to 1830, and the Seminole war from 1820 to 1833. These wars in the South were incited by the insolence and aggressiveness of the Americans. The struggles of the Algonquins and the Iroquois, however, were not conducted wholly on their own initiative. These tribes were used as allies in the long-drawn-out conflicts between the French and the English, and thus initiated into the motives and the methods of the white man's warfare.

I doubt very much if Pontiac would have carried his policies so far had it not been for the encouragement he received from French traders and settlers, who assured him that King Louis would come to his assistance in due time, with men and ammunition. Strong in this belief, as well as in his innate sense of right and justice, he planned to unite the scattered tribes against the invader and overthrow all the border forts in a day. His boldness and aggressiveness were unique in the history of Indian warfare.

At this juncture a remarkable man was chosen to guide the Indian policy in America. Sir William Johnson had long been engaged in trade among the Six Nations, and more especially the Mohawks. His influence among them was very great; and it was partly through his conciliatory methods, and partly by reason of the betrayal of his plans and the failure of the French to keep their promises of assistance, that Pontiac, perhaps our greatest military genius, was forced to surrender.

A sad feature of the early wars was the sufferings of those Indians who had listened to the preaching of Jesus Christ. In Massachusetts, during King Philip's war, the Christian Indians were treated no better than the "heathen savages." Some were hanged, some imprisoned, and some sold as slaves to the West Indies. At best, they lost their homes and improvements, and nearly perished of cold and hunger. In Pennsylvania, at Conestoga and Wyoming Valley, they were horribly murdered, and the peaceful Moravian Indians were butchered at prayer in their church, while no one dared say a word of protest except the Quakers.

To return to the wars in the South, many of these were mere feuds between one or two families. The Cherokees secured concessions and promises of better treatment from the white men, after which they continued friendly, and helped in overcoming the Creeks and Seminoles.

Practically all Indian wars have been caused by a few self-seeking men. For instance, a man may secure through political influence a license to trade among the Indians. By his unprincipled practices, often in defiance of treaty agreements, such as gross overcharging and the use of liquor

to debauch the natives, he accumulates much tainted wealth. This he invests in lands on the border or even within the Indian territory if ill-defined. Having established himself, he buys much stock, or perhaps sets up a mill on Indian water-power. He gathers his family and hirelings about him, and presently becomes a man of influence in his home state. From the vantage point of a rough border town, peopled largely with gamblers, saloonkeepers, and horse-thieves, this man and his kind plot the removal of the Indian from his fertile acres. They harass him in every way, and having at last forced resistance upon him, they loudly cry: "Indian outbreak! Send us troops! Annihilate the savages!"

OSCEOLA AND THE SEMINOLES

The principal causes of Indian troubles in the South were, first, the encroachments of this class of settlers; second, the hospitable willingness of the Indians to shelter fugitive slaves. Many of these people had found an Elysium among the Creeks and Seminoles, and had even intermarried among them, their offspring becoming members of the tribe. Osceola's wife was of this class – a beautiful Indian woman with some negro and some white blood. She was dragged away from him by unholy traffickers in human flesh, and he was arrested for remonstrating. Who could tolerate such an outrage? The great chief was then a young man and comparatively unknown; but within one year he became the recognized leader of his tribe and the champion of their cause. The country was perfectly suited to the guerilla warfare which is characteristic of Indians – a country in which even an Indian of another tribe would be lost! White frontiersmen were imported to guide the army, but according to the testimony of Beckworth, the Rocky Mountain hunter and trapper, all gave up in disgust. The Government was forced to resort to pacific measures in order to get the Seminoles in its power, and eventually most of them were removed to the Indian Territory. There was one small band which persistently refused the offered terms, and still remains in the fastnesses of the Florida Everglades, perhaps the only unconquered band in the United States to-day.

While the Southern tribes were deported almost in a body to what was then the far West, the wars of the Algonquins, along the Great Lakes and the Ohio River, scattered them far and wide in fragments. Such of the Iroquois as had strong treaties with the Dutch colony secured permanent reservations in the State of New York which they still occupy, having been continuously under state control instead of that of the general government.

CHIEF JOSEPH'S REASONING

The Black Hawk war in 1836 was the end of the Algonquin resistance. Surely if there was ever just cause for resistance, Black Hawk had such a cause. His case was exactly similar to that of the famous Nez Perce, Chief Joseph, who illustrates his grievance very lucidly in the *North American Review* for April, 1879, in an interview with Bishop Hare of South Dakota.

"If I ever sold any land to the Government," says he, "it was done in this way: Suppose a man comes to me and says: 'Joseph, I want to buy your horse.' I say to him: 'I am satisfied with my horse. I do not wish to sell him at any price.' Then the man goes to my neighbor and says to him: 'I want to buy Joseph's horse, but he would not sell it to me.' My neighbor says: 'If you will buy my horse, I will throw in his horse!' The man buys my neighbor's horse, and then he comes and claims my horse and takes it away. I am under no obligation to my neighbor. He had nothing to do with my horse."

It was just such dealing as this which forced Black Hawk to fight with a handful of warriors for his inheritance. The Government simply made a treaty with the Sacs under Keokuk, and took the land of the Foxes at the same time. There were some chiefs who, after they had feasted well and drunk deep and signed away their country for nothing, talked of war, and urged Black Hawk to lead them. Then they sneaked away to play "good Indian," and left him to bear the brunt alone.

There were no more Indian wars for thirty years. The Southwest frontiers were now occupied by eastern tribes or their remnants, which had been transported beyond the Mississippi during the early thirties. Only fragments were left here and there, in New York, Pennsylvania, Ohio, Indiana, and the South. The great Siouan race occupied nearly all the upper valley of the Mississippi and Missouri rivers and their tributaries. North of them dwelt the Ojibways, an Algonquin tribe with an entirely different language. The Sioux nation proper originally occupied a vast territory, and in the middle of the nineteenth century they still held the southern half of Minnesota, a portion of Wisconsin and Iowa, all of the Dakotas, part of Montana, nearly half of Nebraska, and small portions of Colorado and Wyoming. Some of the bands were forest Indians, hunters and trappers and fishermen, while others roamed over the Great Plains and hunted the buffalo, elk, and antelope. Some divided the year between the forest and prairie life. These people had been at peace with the whites ever since the early French explorers and the Jesuit priests had entered their country. They had traded for many years with the Hudson Bay and American Fur companies, and no serious difficulty had arisen, nor was any obstruction offered to the progress of civilization.

In 1824 the United States required of the tribes in this region to define their territory, a demand which intensified and gave a new turn to their intertribal warfare. The use of gun, horse, and whiskey completed the demoralization, and thus the truly "savage" warfare had its origin, ever increasing in bitterness until it culminated in resistance to the Government, in 1862, one hundred years after the struggle and defeat of the great Pontiac.

THE SIOUX AND THEIR GRIEVANCES

A treaty was made in 1851 with the Minnesota Sioux to which one band was not a party. This was the one commonly known as Inkpaduta's band, whose usual winter resort was in northwestern Iowa. White settlers went upon the ceded lands, and when this band returned to Spirit Lake after their summer's roving they found it occupied. Owing to a very severe winter and the presence of the settlements, the surrounding country became depleted of game, and the Sioux, who were starving, sought aid among the settlers. No doubt they became a nuisance, and were so treated, which treatment they very naturally resented, and thus arose the "Spirit Lake massacre." The rest of the tribe condemned the act, and Sioux from the Redwood reservation pursued the guilty band until they overtook and killed two of Inkpaduta's sons. The others were driven back among the wild Sioux. This was their first offence, after more than a century of contact with the whites.

Little Crow's band formed the east wing of the Sioux nation, and were the first to enter reservation life. The causes of their outbreak, a few years later, were practically the same as in many other instances, for in its broad features the history of one Indian tribe is the history of all. Their hunting-grounds were taken from them, and the promised support was not forthcoming. Some of the chiefs began to "play politics" like white men, and through their signatures, secretly given, a payment of \$98,000 due the tribe was made to the Indian traders. Little Crow himself was involved in this steal, and was made head chief by the whites, who wished to have some one in this position whom they could deal with. But soon the non-payment of annuities brought the Indians to the verge of starvation, and in despair they forced Little Crow to lead them in revolt. In August, 1862, they massacred the agency employees and extended their attack to the white settlers, killing many and destroying a large amount of property, before a part of the tribe fled into Canada and the rest surrendered to General Sibley.

Next came the struggle of the Western Sioux and Northern Cheyennes in defence of their homes. The building of the Northern Pacific and the Union Pacific transcontinental railroads had necessitated the making of new treaties with these people. Scarcely was the agreement completed by which they ceded a right of way in return for assurances of permanent and absolute possession of other territory, including the Black Hills and Bighorn Mountains, when gold was discovered in these regions. This fact created great excitement and a general determination to dispossess the Sioux of

the country just guaranteed to them, which no white man was to enter without the consent of three fourths of the adult men of the tribe.

Public excitement was intense, and the Government found itself unable to clear the country of intruders and to protect the rights of the Sioux. It was reported that there were no less than fifteen thousand men in the Black Hills district placer-mining and prospecting for the yellow metal. The authority of the United States was defied almost openly by the frontier press and people. Then the Indians took matters into their own hands, carried on a guerilla warfare against immigrants, and harassed the forts until the army was forced to enter upon a campaign against them. In 1868 another treaty was made, but the great chief, Red Cloud, would not sign it until he saw forts C. F. Smith and Phil Kearney abandoned. Here is probably the only instance in American history in which a single Indian chief was able to enforce his demands and make a great government back down. At that time it would have cost immense sums of money and many lives to conquer him, and would have retarded the development of the West by many years.

It is a fact that Sitting Bull was thoroughly opposed to yielding any more territory. No doubt he foresaw the inevitable result. He had taken up the cause of the Eastern Sioux in Minnesota and fought Sibley and Sully in 1862. He had supported Red Cloud in his protests against the establishment of the Bozeman trail, and against the new forts, although thus far these aggressions had not affected him directly. But when surveyors began work on the Northern Pacific, they entered his particular domain, and it was time for him to fight in its defence. Unfortunately for him, the other bands of Sioux whom he had helped in their time of need were now all settled upon reservations, so that he had not much support except from Crazy Horse's band, and the so-called hostiles or renegades of the Western bands. Hostilities began in 1872, culminating in 1876 with the famous "Custer fight," which practically ended the struggle, for after annihilating Custer's command the Indians fled into British America. Four years later Sitting Bull was induced to come in and settle down upon the Sioux reservation.

The Modoc war in Oregon and Idaho, in which the Shoshones and Bannocks were involved, was really a part of this same movement – namely, the last defence of their hunting-grounds by the Plains Indians, as was also the resistance of the Cheyennes and Comanches farther south, and of the Utes in 1877, simultaneously with the last stand of the Sioux. It had been found impossible to conquer the Plains Indians without destroying the buffalo, their main subsistence. Therefore vast herds were ruthlessly destroyed by the United States army, and by 1880 they were practically extinct. Since it was found cheaper to feed than to fight them, the one-time warriors were corralled upon their reservations and kept alive upon Government rations.

THE "GHOST-DANCE WAR"

All Indian warfare worthy the name had now come to an end. There were left Geronimo's small bands of Apaches, who were hunted down in an all but inaccessible country and finally captured and confined in Southern forts. More recent "Indian outbreaks," so-called, are usually a mere ruse of the politicians, or are riots caused by the disaffection of a few Indians unjustly treated by their Government agents. The only really serious disturbance within a generation was the "Ghost-dance war" of 1890-91. And yet this cannot fairly be called an Indian war. It arose in a religious craze which need not have been a serious matter if wisely handled. The people were hungry and disheartened, their future looked hopeless, and all their appeals were disregarded. At this juncture the suggestion of a Messiah, offering hope of miraculous intervention in behalf of the red man, appealed to many, and the "new religion" spread far and fast. In some tribes it soon died a natural death, but in the Sioux country it was unwisely forbidden by the authorities, and led to grave results.

At Pine Ridge, in December of 1890, the ghost-dancers had come in to the agency and the situation was apparently under control when the attempted arrest of Sitting Bull in his cabin by Indian

police led to his death and the stampeding of his people. Several of the stampeded bands came down to Pine Ridge, where they were met by United States troops, disarmed, and shot down after one man had resisted disarmament by firing off his weapon. This was the massacre of Wounded Knee, where about 300 Indians, two thirds of them women and children, were mown down with machine-guns within a few minutes. For some days there was danger of a reprisal, but the crisis passed, and those Indians who had fled to the "Bad Lands" were induced to come in and surrender. From that time on the Indian tribes of the United States have been on a peace footing.

CHAPTER III

THE AGENCY SYSTEM: ITS USES AND ABUSES

The early colonists, accustomed to European usages, undertook to deal with a native chief as if he were a king, with the power to enforce his rule over his people. As a matter of fact, he was merely their spokesman, without authority except as it was given him by the council of his clan, which was called together in any important event. Each clan or band was responsible only for its own members, and had nothing to do with the conduct of any other band. This difference of viewpoint has led to serious trouble.

TREATIES AND TRUST FUNDS

Most of the early agreements were merely declarations of peace and friendship, allowing freedom of trade, but having nothing to do with any cession of land. In New England small tracts of land were purchased by the settlers of individual Indians who happened to sojourn there for the time being, and purchased for a nominal price, according to their own history and records. The natives had no conception of ownership in the soil, and would barter away a princely estate for a few strings of beads or a gallon of rum, not realizing that they conveyed the absolute and exclusive title that they themselves, as individuals, had not pretended to possess.

The status of the Indians within the United States has been repeatedly changed since colonial times. When this Government was founded, while claiming the right of eminent domain over the whole country, it never denied the "right of occupancy" of the aborigines. In the articles of confederation Congress was given sole power to deal with them, but by the constitution this power was transferred in part to the executive branch. Formal treaties were made which had to be ratified by the Senate, until in 1871 Congress declared that the Indian tribes might no longer be recognized as independent nations, and reduced the treaties to simple "agreements," which, however, must in ethics be considered fully as binding. Their natural resources had now in many cases been taken from them, rendering them helpless and dependent, and for this reason some of the later treaties provided that they should be supported until they became self-supporting.

In less than a century 370 distinct treaties were made with the various tribes, some of them merely friendship agreements, but in the main providing for right of way and the cession of lands, as fast as such lands were demanded by the westward growth of the country and the pressure of population. In the first instance, the consideration was generally not over five or ten cents an acre. While the Indians were still nomadic in their habits, goods in payment were usually taken by steamboat to the nearest point and there turned over to the head chiefs, who distributed them among the people. Later the price increased and payments were made either in goods or cash; fifty cents to a dollar and a quarter, and more recently as much as \$2.50 per acre for cessions of surplus lands on reservations after the owners have all been allotted. Gradually large trust funds have been created for some of the tribes, the capital being held in the United States Treasury and the interest paid to the Indians in annual per capita instalments, or expended "for their benefit." Farmers, blacksmiths, carpenters, and other industrial teachers; cattle, farming tools, houses, and schools are variously promised in the later treaties for the "support and civilization" of a people whose own method of making a living has been rendered forever impossible. The theory was humane and just, but the working of the system has proved in a large degree a failure.

WHAT ARE RESERVATIONS?

A natural result of frequent land cessions was the reserving or setting aside of tracts of land for Indian occupancy, known as "reservations." Such lands have been set aside not only by treaty but in many cases by act of Congress, and in others by executive order. The Indians living upon them may not sell standing timber, or mining rights, or right of way to railroads, without the consent of the Government.

The policy of removal and concentration of Indians originated early in the nineteenth century, and was carried partially into effect. Indian Territory was set apart as a permanent home for the tribes, and the Creeks, Cherokees, Choctaws, Chickasaws, and Seminoles were removed thither from the Southeastern States. After a terrible journey, in which many died of disease and exhaustion, and one boatload sank in the Mississippi River, those who were left established themselves in the "Promised Land," a country rich in natural resources. They soon saw the necessity of a stable government and of domestic and agricultural pursuits. They copied the form of their government after that of the States, and the trust funds arising from the sale of their eastern lands formed the basis of their finances. They founded churches, schools, and orphan asylums, and upon the whole succeeded remarkably well in their undertaking, although their policy of admitting intermarried whites and negroes to citizenship in the tribe led to much political corruption. Gradually some forty tribes, or tribal remnants, were colonized in the Territory; but this scheme failed in many instances, as some tribes (such as the Sioux) refused absolutely to go there, and others who went suffered severely from the change of climate. In 1890 the western part was made into a separate territory under the name of Oklahoma and colonized by whites; and in 1907 the entire territory was admitted to statehood under that name, the "Five Civilized Nations," so-called, having been induced to give up their tribal governments.

The Indians of the Southwest came in, in 1848, under the treaty of Guadalupe Hidalgo, although with some of them other treaties have been made and their lands added to by executive order. The Navajoes, about twenty-two thousand in number, now own more than twelve million acres in Arizona and New Mexico. They are sheep-herders and blanket-weavers, and are entirely self-supporting. Owing to the character of the land they occupy, and the absence of sufficient water for irrigation, there is not enough grass on the reservation to support all the Indian stock. Therefore 5,000 or more Navajoes are living outside the reservation, on the public domain; and of these, according to Indian Office statements, about 1,000 are unallotted, and under the present law can only be allotted as are white homesteaders, by paying the costs of survey and fees to the land office.

The Pueblos hold their lands (about 1,000,000 acres) under Spanish grants, and are in absolute control of them, so that the Government cannot build schoolhouses among them unless sites are deeded for that purpose, which they are sometimes unwilling to do. These people are still self-governing, but their titles are now in danger, owing to a recent ruling of the local courts that declares them citizens, and as such liable to taxation. Being for the most part very poor and fearing to have their land sold for taxes, they have petitioned the United States to act as trustee to manage their estates.

The natives of California were a peaceable people and made scarcely any resistance to the invaders, a fact which has resulted in their rapid decline and extreme poverty. Under the Spanish friars they were gathered into missions and given a general industrial training, but after the secularization of the missions the Americans took possession of their cultivated lands, and many of the Indians were landless and homeless. The remnants are now living as squatters upon the property of white settlers, or on small pieces of land allotted them by the Government.

In striking contrast to the poverty-stricken condition of these Pacific Coast Indians is the wealth of the Osages, a small Siouan tribe occupying a fertile country in Oklahoma, who are said to be the richest people, per capita, in the world. Besides an abundance of land, rich in oil and timber, they

have a trust fund of eight million dollars in the United States Treasury, bringing in a large annual income. They own comfortable houses, dwell in substantial towns, and are moderately progressive.

THE TRUTH ABOUT INDIAN AGENCIES

The Indian of the Northwest came into reservation life reluctantly, very much like a man who has dissipated his large inheritance and is driven out by foreclosure. One morning he awoke to the fact that he must give up his freedom and resign his vast possessions to live in a squalid cabin in the backyard of civilization. For the first time his roving were checked by well-defined boundaries, and he could not hunt or visit neighboring tribes without a passport. He was practically a prisoner, to be fed and treated as such; and what resources were left him must be controlled by the Indian Bureau through its resident agent.

Who is this Indian agent, or superintendent, as he is now called? He is the supreme ruler on the reservation, responsible directly to the Commissioner of Indian Affairs; and all requests or complaints must pass through his office. The agency doctor, clerks, farmers, superintendents of agency schools, and all other local employees report to him and are subject to his orders. Too often he has been nothing more than a ward politician of the commonest stamp, whose main purpose is to get all that is coming to him. His salary is small, but there are endless opportunities for graft.

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