INDIAN HORRORS

OR,

MASSACRES BY THE RED MEN.

BEING

A THRILLING NARRATIVE OF BLOODY WARS WITH MERCILESS AND REVENGEFUL SAVAGES,

INCLUDING

A FULL ACCOUNT OF THE DARING DEEDS AND TRAGIC DEATH OF THE WORLD-RENOWNED CHIEF,

SITTING BULL,

WITH

STARTLING DESCRIPTIONS OF FANTASTIC GHOST DANCES; MYSTERIOUS MEDICINE MEN; DESPERATE INDIAN BRAVES; SCALPING OF HELPLESS SETTLERS; BURNING THEIR HOMES, ETC., ETC.

THE WHOLE

COMPRISING A FASCINATING HISTORY OF THE INDIANS FROM THE DISCOVERY OF AMERICA TO THE PRESENT TIME; THEIR MANNERS, CUSTOMS, MODES OF WARFARE, LEGENDS, ETC.

BY HENRY DAVENPORT NORTHROP, D.D.

Author of "Earth, Sea, and Sky," etc., etc.

FULLY ILLUSTRATED WITH THRILLING SCENES AMONG THE INDIANS

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now occupying, sixty houses, and have received very little help from the government."

Opinion of General Sherman.

That grizzled old warrior, William Tecumseh Sherman, has very pronounced views upon Indians generally, and particularly upon the Messiah excitement among the tribes. To an interviewer General Sherman talked in crisp, even gruff, sentences about Indians—talked with a terseness that would do credit to the most taciturn chief among them. General Sherman called them "Injins" with an accent of mingled detestation and contempt. He settled the problem thus:

"Injins must either work or starve. They never have worked; they won't work now, and they never will work."

"But," ventured the interviewer, "should not the government supply them with enough to keep them from starvation?"

"Why should the government support two hundred and sixty thousand paupers?" returned the war-horse, with a snort. "No government that the world has ever seen has done such a thing."

"Who started this story about a Messiah?" asked the general, laying down his book, which he had taken up as if in impatience at all redskins. "Injins don't look for the coming of one Messiah; they look for the coming of a million Messiahs. Each buffalo is a Messiah to them. They look for the return of the buffaloes. Then they can eat without working. But

the buffaloes don't return. They have been all killed off."

"General, it is stated that thirteen thousand troops have been massed around the Pine Ridge Agency."

"That's mere nonsense. I don't believe there are two thousand troops there. Another thing: Why do intelligent men and intelligent newspapers speak, in this connection, of localities that are, in fact, hundreds, even thousands, of miles away from each other as if they were within a stone's throw of each other? Is it to add to the scare? If a man raises a whoop, say in Georgia, is there any reason for you to hide in cellar in New York?"

"Do you expect, sir, an Indian uprising in the spring?"

"Uprising! There'll be a 'down'-rising. If the Injins rise up they'll be thrashed. They're in good hands."

Then the leader of the march to the sea went back to his book, sublimely indifferent to all the "Injins" this side of the happy-hunting-grounds.

Statement by President Harrison.

It will interest the reader to be informed what the Chief Executive thought of the Indian situation, and the conflicting reports and charges concerning the management of the "wards of the nation." The following is an accurate account of an interview at the White House on January 31st, 1891: The President showed, both by words and manner, that he was keenly interested in the subject and had

CHAPTER XXXIV.

Review of the Indian Conflict.

THE only comfort that can be derived from a fight with Indians like that now detailed is that each such occurrence brings us a little nearer the inevitable end. Some day our little army will not have to fight the Indians any more, because there will be no Indians left to fight. Till that time comes the same old, sad story will be repeated that has been told over and over from the first coming of the white man to America.

That the Indians are doomed to extinction as inevitably as the races that their progenitors drove before them, that they must disappear as the buffaloes have disappeared before advancing civilization, till all that shall be left of them will be a few little communities scattered here and there, as feeble as the groups of buffaloes preserved in the public parks, cannot be doubted by any one who knows the history of the world. The Indian himself understands this. He has been fighting for his existence from the very first, and the path of advancing civilization from the Atlantic to the Pacific is marked by the blood of the pioneers and soldiers whom he has slain in his futile effort to reverse the decrees of history.

The only place where the truth has not been recognized is in the official dealings of the civil government

with the Indians. We have acknowledged a sort of humane responsibility for these unfortunates; we have adopted them as "wards of the nation," and have undertaken to feed and clothe and arm them; and at the same time we have persisted in the ridiculous inconsistency of dealing with them as independent nations, hostile sovereignties, with whom we make treaties or go to war. And when the civilians whose business it is to take care of these "wards" blunder and fail, and the savage spirit of the Indians reasserts itself, then we send our soldiers to brave their rifles and tomahawks, and finally to shoot them down.

Secretary Noble's View.

Reviewing the bloody scenes at Pine Ridge and Wounded Knee Creek, Secretary Noble said that, first of all, he believed the Indians had no legitimate use for firearms, and therefore should be required to dispose of them.

The Secretary thought that the intellect that could master the mechanical intricacies of the rifle was fully capable of comprehending and appreciating the usefulness and the noble simplicity of the plough. He proposed to give the hostile Sioux an opportunity as well as an incentive to earn their own living. Of the two hundred and forty-four thousand Indians in the United States, over two-thirds were earning their own living and making material progress in civilization. The other third were depending largely, if not entirely, upon the government for support. Of this latter class, a large majority were Sioux, and they had

become boastful, arrogant and dictatorial. They had been allowed to come to Washington every year or two, and had become deeply impressed with their own importance. Some of those who are most vehement in their demands that they continue to be fed and wholly maintained at the expense of the government are the owners of quite large herds of cattle, from which they realize considerable sums of money.

The Redskins should Work.

They insist, with much gusto, that the government shall feed them, and when their rations are slightly reduced they daub on the paint and start out on the war-path. I am in favor, said the Secretary, of making these people work for their living, just as we white people are doing.

They are strong, able-bodied men, of average intelligence, and there is no reason why they should not earn their bread. The government has treated them with great generosity and consideration; especially is this true during the last half century. In the early days the settlers treated them as murderers of innocent men, women and children and the insatiable enemies of the white race. Latterly, they have been treated with more than kindness, and so they have come to believe that the white people are under never-ending obligations to them.

The time had fully come, in the opinion of the Secretary, when the hostile Sioux should be compelled to do something for their own support. They should be treated with perfect fairness and justice,

but work should enter largely into any policy or scheme for their civilization.

Indian Education.

In harmony with Secretary Noble's views it may truthfully be said that the hope of Indian civilization and citizenship is in the rising generation. The habits and prejudices of a savage life are so deeply ingrained in adults, except those of the five tribes dwelling in the eastern part of the Indian Territory and a few others, that the full adoption of the white man's ways is exceptional among them. But the children can be taught and trained; and this is the task which the government and the religious schools have for several years been earnestly undertaking.

It is a work surrounded with difficulties, because the instruction, to begin with, must be in a language different from that in which the children are brought up. In some of the higher schools, such as those for industrial training, where children of different tribes are brought together, they cannot even understand each other in their native tongues. Many inherited traits must be rooted out, and industry and frugality planted and nurtured. In the day-schools of the reservations teaching and example are blurred or altogether rubbed out night after night by the return to the tribal camp. Still, line upon line, precept upon precept, do their work, and progress is made.

Weighty Statistics.

If we take the statistics of 1882 and compare them with those of 1890, the gain will be apparent. In the

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former year there were 71 boarding-schools, with an average attendance of 2755, and 54 day-schools, with an average attendance of 1311, making an aggregate of 125 schools with an average attendance of 4066. But in 1890 there were 140 boarding-schools, with an average attendance of 9865, and 106 day-schools, with 2367, making in all 246 schools, with an average attendance of 12,232. Thus the number of schools doubled and the attendance trebled in nine years, the greatest growth being in the boarding-schools, which were the most costly and most effective in results. A good degree of success has attended the efforts that have been made.

Funds Apportioned.

Again, the government appropriation for Indian schools, which was $20,000 in the year 1877, had increased to $135,000 in 1882, while the appropriation for the year ending June 30, 1891, was $1,842,770. And the religious bodies were also zealous and liberal in the same cause, their appropriations for Indian education having increased from $228,259 in 1886 to $554,558 in 1891. Their increase was relatively greater in that period than the government's which was from $1,100,065 to $1,842,770.

In these liberal provisions the lead, as from the first, was taken by the Roman Catholics, who gave for the years 1890 and 1891 $347,689 out of the $554,558; the Presbyterians following with $44,850, the Episcopalians with $29,910, the Congregationalists with $27,271, the Friends with $24,743, and so on. Notable

also in the year's results were the $33,400 for Lincoln Institution and the $20,040 for Hampton.

The contract schools also made larger gains in attendance of pupils than the government schools. While the enrolment of the former was only increased from 9962 to 10,199, and the average attendance from 7172 to 7424 during the preceding four years, the enrolment in the contract schools increased from 4371 to 6124, and the average attendance from 3958 to 4808. Commissioner Morgan said of the 63 government boarding-schools on reservations that in many cases the buildings were too small, ill-ventilated, deficient in facilities for heating and in water-supply, and often inadequately equipped and furnished. The old limit placed by law upon the cost of a building, $10,000, was found to be too small, because dormitories, kitchens, hospital-rooms and so on had to be fitted up, as well as school-rooms, the quarters for teachers, and so on.

Poor Equipments.

The buildings were also often erected where it was difficult and costly to get the needed material. Congress had raised the limit of cost to $12,000, but the Commissioner thought that even this was too low. Still worse equipped very often are the day-schools. Under these circumstances, and especially with the fact that less than half of the teachable children are enrolled, the aid furnished by the contract schools must continue to be most welcome. They, with their endowments by the various religious denominations,

could afford to take children for education from the government at a lower rate than it costs the latter for education in its own schools.

Seven training-schools furnish a higher and more constant education to the Indian children. They are those at Carlisle in Pennsylvania, Salem in Oregon, Genoa in Nebraska, Haskell in Kansas, Chilocco in Oklahoma, Grand Junction in Colorado, and Albuquerque in New Mexico. In round numbers they cost the government $300,000 during the fiscal year of 1890, and on an enrolment of about 2100 pupils had an average attendance of about 1800, with 288 employés. Four other such schools—those of Carson, Santa Fé, Pierre, and Fort Totten—will increase the capacity by over 600 pupils. The Lincoln, Hämpton, and St. Ignatius, conducted by private enterprise, although with government appropriations, fall into this list.

What is Taught.

In such schools Indian lads may learn something of blacksmithing, broom-making, carpentering, farming, fruit-culture, harness-making, printing, tailoring, shoemaking, and wheelwrighting, while the girls are instructed in the various duties of housekeeping. The outing system at some of these schools allows Indian boys and girls to find homes, at wages, during a part of each year with farmers and others. They have the great advantage also of being removed from the drawbacks of reservation life. The government training-schools receive an increased appropriation

for the year 1890 to 1891 that would enable them to educate 3300 pupils.

On the whole, the schools form one of the most promising portions of our system of Indian management. The chief trouble is that they can only accommodate about half the children of school age, so that their number should be increased. In many ways the pupils learn the new life in store for their race. The very holidays are instructive, as well the school-time. These holidays, beginning with New Year's Day, then taking in Franchise Day on February 8, Washington's Birthday, Decoration Day, Arbor Day, Fourth of July, Thanksgiving, and Christmas, are celebrated in a way that makes them a part of the general education.

The Policy Urged by Captain Pratt.

Commenting upon the various methods suggested for settling the Indian problem, Captain Pratt, superintendent of the Indian School at Carlisle, Pa., said:

"On New Year's Day I called to pay my respects to the Secretary of War, and met the Inspector-General of the Army, who, in the Secretary's presence, spoke of Carlisle students being among the ghost-dancers—that some of them at Pine Ridge were in a position to be shooting soldiers. I replied that across the Potomac, in sight of Washington, was Arlington, once the home of a celebrated and highly trusted servant of the republic, whose ancestry was most distinguished and loyal in the darkest days of our history. He was educated at the public expense and for many years served the country loyally. In

his maturity, when his family and section declared against the government, he was urged to remain true, but he declined, and boldly went with his family and led the forces of secession for four years.

"Let us not find fault, then, with a few young Indian children, to whom we give the merest smattering of an education and send back to their parents and reservation, if they go with their families and parents into practices they esteem right. These young men are not savage simply because they are born of savage parents. Savagery and civilization are habits. Formation or change of habit is brought about by environment.

How to Civilize Savages.

"I urge that we environ the Indians with our civilization, and they will become civilized. Leave them in the environment of the tribes and their savagery, and they will remain tribal and savages. We are not born with language or savagery or civilization. These come as a result of environment, not as a result of birth. They are not forced upon us, only during the period of growth. A person's habits change after maturity. If we continue to carefully guard the Indians in their reservations, and not allow them the freedom of association and effort among us that other people have, we shall not lack material for Wild-West shows for centuries to come.

Over five million immigrants came into the United States between 1880 and 1890. They and their children are with us and part of us to-day, entering the

public-school systems, scattering among our people, coming into the environment of our institutions. They abandoned their language and became Americans. Two hundred and fifty thousand already in America were Indians ten years ago, and are still Indians, because we will not allow them the environment of our civilization that we allow the others and the same opportunities for self-improvement.

Evils to be Shunned.

"Suppose that five million foreigners, instead of being scattered over the country, had been sent to reservations, would they have made any progress in becoming Americans? It is only when we allow them to congregate in bodies that they give us any trouble. Scattered and in contact with our own people, they become of us. The policy of the churches to create Indian communities, instead of inviting the Indian into our community, is at the bottom of most of our difficulties. Massachusetts in 1633 provided that Indians should own lands in the communities of the colony and share in all social and political privileges. But the Church people favored Indian communities, and they do to-day. What we must do is to broaden the policy of inviting the Indians to come into our communities. It has been a great success at Carlisle. The system shows there is little more difficulty in making English-speaking, industrious, civilized men and women of Indians than there is in reaching the same conditions with our foreign immigrants, who become a part of the nation."