

1873 that impended so ominously over this people, threatening their extinction, has been measurably removed, and a brighter prospect is opening before them. Voices were raised to plead for them, almost simultaneously, in many parts of our country, signifying as it might seem the rising of a Power for their deliverance. Among those who were engaged in pleading the cause of the Indian, no one was more able, earnest and devoted, than Henry S. Whipple, Bishop of Minnesota, or did more to draw public attention to the wrongs and atrocities being perpetrated upon these people. His "Plea for the Red Man," published in the Spring of 1863, ^{and} was very extensively circulated among public men, and others of influence, throughout the country, was a most graphic picture of their wrongs, and the cruelties practiced upon them, and an appeal to the National Authorities that these wrongs and cruelties should be redressed. The publication of this "Plea" was very timely, being just after the terrible massacre in Minnesota in 1862, which was characterized by every species of savage atrocity and barbarity known to Indian warfare. Neither age nor sex was spared. This had been foretold by Bishop Whipple, so that what had been prophecy was now become history; and demonstrated, his "Plea" that the fault of all this terrible calamity, lay in the wrongs and treachery, and unfaithfulness to treaty stipulations on the part of the General Government, and to those whom the Government had entrusted its action relations with these Indians. The public feeling was deeply stirred. A joint special committee was appointed by Congress in the early Spring of 1865, directing an inquiry into the condition of Indian Tribes, and their treatment by the Civil and Military authorities of the United States. The report which was published in the winter of 1866-67, disclosed an amount of accumulated wrong and injustice that had been systematically practiced by officials, appointees in Government employ, such as, it is believed, has never before been practiced and made known by a civilized government.

These things so recently passed, might be kept in mind, in order that we may see from what we have emerged, and be better able to judge of, and appreciate the advances that have been made in the treatment of this people, as a ground of encouragement and hope for their future. At this early time even, a most remarkable change exists. All religious organizations, the most enlightened and influential members of every community, and the public press very generally, advocated their extension of kindness, justice and good faith to the Indians.

President Grant's humane and just policy is seen by this reminiscence to be in marked contrast with that of previous administrations, and its influences exhibit results highly favorable and encouraging. In the Territory over which the President's policy has been extended, no Indian war has occurred since this policy commenced. The accounts now frequently published of Indian wars and depredations, and regarded

as evidence of the failure of President Grant's peace policy, are not those tribes - the wild Indians - who have now submitted to come under the humane policy of the President, or yielded themselves to the protection and care of the United States Government.

For some time previous to the commencement of the present administration, the question was strongly agitated whether, owing to the difficulty in the Department of the Interior and the Indian Bureau, to enforce some provisions of treaties and other enactments, oft-times producing deleterious delays; it would not be better to restore the Indian Service to the War Department, where it formerly was. Among the first acts of the present administration, was to define the jurisdiction of the departments in regard to the Indians; placing those who are willing to go upon Reservations, and accept the care and protection of the government, under the civil authority, exercised through the Secretary of the Interior and the Commissioner of Indian Affairs.

But those tribes and Indians that refuse to go upon Reservations or to submit to the requirements of the Government, were to be under the Military authority, exercised through the War Department. This arrangement has removed much of the difficulty that previously existed.

For a right understanding of the current Indian intelligence, it is of the utmost importance that this arrangement be remembered. Otherwise, great injustice will be done to the humane policy of the President on the one hand, as denoting a want of it success; or on the other, of bringing censures on military officers for affording needed protection to frontier settlers.

One object of the Indian Peace Commission, of which Felix R. Grunt is President, is to induce these "wild Indians" to go upon Reservations, and come under the care and protection of the United States Government, and receive assistance and instruction in Agriculture and other business pursuits, so as to be able to support themselves when the buffalo and other game, which are so rapidly passing away, shall entirely disappear, as a means of subsistence. The progress made by the Commission is very creditable and encouraging, and gives promise, together with the care taken by the Government authorities, to bring the most influential Chiefs and head men to the seat of the General Government, to see the numbers and the power of the white people, that the time is not distant when the Indians will all be peaceably collected upon reservations, and the long-existing conflict between the Indians and the whites be forever at rest. The aim of the Administration, and this appears to be favored by the Indian Commission just alluded to, is, to get all these different scattered