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The Sioux Indian Wars
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"Our Indian question"

At the beginning of this century the country of the Sioux Indians, was that portion of the United States lying between the Mississippi River and the Rocky Mountains north of the 40th parallel of latitude. Their domain extended beyond these limits to and abut the possessions of Great Britain on the North. It was drained by the Great Missouri River and its many tributaries. Their ~~boundaries~~ reserved lands have been made smaller and smaller until after omitting several detached portions ~~lands~~ about thirty thousand Sioux

Indians inhabited ~~all~~ one tract of country called "the Sioux Reservation", which contained a little more than thirty ~~five~~ thousand square miles or twenty million acres of land.

This is a grass covered rolling prairie country, with timber only along the ~~streams~~ creeks & rivers. The soil is usually alluvial and all streams cut deep ravines. Therefore the country is much broken. Apparently ~~for the~~ plains underlying deposits of coal have ~~burned~~ burnt in ages past ~~in some portions~~ and such

portion are called "Bad Lands" being very rough and almost without vegetation.

Some twenty five years ago to distinguish between Indians raiding or hostile and Indians merely hunting, Reservations were established. That now occupied by the Sioux is what remains of that there by a treaty with some of their lands. ~~allotted to them~~ Had to them. The Reservation itself ~~It~~ has been several times ~~often~~ reduced, the United States being the purchaser of the portion surrendered.

When the Buffalo became extinct and other game scarce it ~~became~~ was necessary to provide the Indians with clothing and food, or put them into condition of self support.

~~to keep those who had not gone to war poor~~ The emergency was so sudden for ~~any~~ the latter.

~~dependent they upon~~

~~[illegible]~~ so that the feeding & clothing ~~This~~ was accomplished by collecting them ~~out~~ in groups at central points in their vast domain under the ~~charge of~~ care of civil

Agents, charged with this work and also ~~appointed to assist them~~ with their instruction in the peaceful arts.

There are now five Sioux Agencies, between one and two hundred miles ~~the one from the other~~ apart from each other, viz. Standing Rock, Cheyenne River, Brulé, Rosebud, & Pine Ridge.

At each of these Agencies there are two distinctive classes of Indians, the

progressive, and those who resist progress, i.e the reactionary the progressive are willing to till the land, live honestly, & are more or less Christianized. The reactionary are as one would suppose at all times and subject to excitement and delighting from youth to age in war and pillage they have habitually made raids & forays against other Indians with now and then a hostile expedition against the white men in the neighborhood ~~Upon these latter class~~ Over these latter spirits Sitting Bull exercised his power, instanced in the war with Gen Terry which resulted in the bloody massacre of Custer & his Cavalry during the summer of 1876

what has been called the "Messiah" craze was taken advantage of by Sitting Bull & other medicine men like him to divide the Indians still more, excite them to violence enthusiasm & so have them ready to carry out his peculiar machinations. Sometimes Sitting Bull's death resulting as it did in a fierce combat on the spot had no immediate effect to scare off the wilder Sioux it increased the terror of the timid & infuriated those who were already intoxicated by the weird dancing.

Sitting Bull was combative & possessed great power of endurance & an unusual amount of diplomatic tact he was a dangerous character & probably his death will in the end be a benefit to all the Indians in the Country

& certainly to the settlers of So. Dak. & Nebraska.

There are a few further facts that may give a clear idea of the situation at one of the agencies namely the Pine Ridge. A report to Washn ~~says~~ of date April 7, 1890, says: "In former years this agency was allowed 8,000,000 pounds of beef. This year it has been reduced to 4,000,000 lbs. These Indians were not prepared for this change no instructions had been given the agent that one million lbs of beef would be cut off from the Indians this year. Consequently issues were made

from the beginning of the fiscal year July 1st 1889, until the date of the final delivery of beef (Oct 15/89) on the basis of 3 millions lbs for the year. This necessitated a large reduction in the beef issue afterwards to catch up with the amount & came at just the worst season of the year. This report was official, the object of the reduction on the part of Congress has uniformily been to oblige the Indians to increased industry & more active provision for their own wants. Certainly this Explanation was due to the Agent & to the Indians at a very early date. The same report further alleges

another important fact re=
lating to the Gov. Commissioners
who went to them to negotiate
a further reduction of their
reservation the report says:
"Their enforced absence
attending the Sioux Commission
caused them to lose all
they had planted by the
stock breaking in on their
farms & destroying everything
they had. They have been
compelled to kill their
private stock during the
winter to keep from
starving, & in some cases
have been depredating
upon the stock of white
people living near the
line of the Reservation"
The report near its close
had a significant paragraph
"men will take desperate
remedies sooner than suffer
from hunger &

not much work can be expected with the present feeling, the Indians who advocated signing (away their lands) are now laughed at & blamed for being fooled. They dont get over their former notions, & ask where all the promises are that were made. "The Gov. must keep faith as well as the Indians".

This survey report now emphasized by the events of the last two months would doubtless have been an ample warning. Could the consequences of delay have been foresee=seen. The field was so vast that a mistake like this at a single agency then appeared a small matter

perhaps only a spur to more persistent efforts for self support

[illegible]

[illegible] as [illegible]

of a large proportion of the Tribe when the day-dream [illegible]

of savages, Indians, whose thoughts are not our thoughts, whose manners & customs, modes of living & government are as our manners & customs & modes of living

One of the greatest friends of the Indians & our Nation's race of our time, Rev. Dr. Whipple of Minnesota — & our Head the Director of our working & educating forces

[illegible]

Yes. I am willing to write you concerning the Wild Indians. It is some pleasure I have had much to do with the Indian tribes that have centered at the Cheyenne River, Pine Ridge or Rosebud agencies: but providentially I have had much to do with many of the best & some of the worst of the Indian tribes.

1st As to causes of such an outbreak as the one now in progress. If we consult either the reports that have been made to the War & Interior Departments or our own experience of Indian wars, we find the causes of

the knowledge uniformly the same.-
They proceeds primarily from the
minds & hearts, as yet unchanged,
of a large proportion in each
Tribe when the out-break comes,
of Savages,- Indians, whose thoughts
are not our thoughts, whose
manners & customs, modes of
living & government are not
our manners & customs & modes of living.
One of the greatest friends of the
Indians & one of the best
men of our time, Bishop
Whipple of Minnesota - said
that in the work of evangelizing
educating & civilizing the
Indian people, the efforts were
more remunerative than

among any other people. He is certainly right.

But that work itself has thus far been but a chop, a fragment; not faithful, except in spots, not continuous: and according to the errors of teachers, ~~and~~ too often proceeding upon unknown & untenable theories.

Still when the very peace was broken out, the Christian Indians both Catholic & protestant, separated themselves from the hostiles, & remained so to the end of that terrible conflict. Some, of course, took the ~~wild~~ wild men's side? True enough. But it was not the rule. Christian indians in council worked hard to prevent the war. They protected teachers

and escorted them with a large force for seventy miles to places of safety. They did not want, like many of our loyal southern officers in 1861, to go out & fight against the non-treaty savages who went to war, for they were all neg-faces: but they did often furnish us with guides & scouts.

And we notice the same conduct here among the Sioux of the Northwest. The Santee Sioux, for example, are a quiet, orderly well behaved people. Many of them are Christians — many are respectable farmers. They have good schools &

and Christus: and if the reports are to be believed they have, none of them, gone to War. The reason is that the majority of them are already Christian in their minds & hearts, in their manners & modes of living.

#7 another Episcopal minister
Bishop Hare of Dak to the
N.W of the Sanders Wells:
"1700 Sioux Indian communicants
Sioux Indians contributing
30.000 annually for
Religious purposes"

x x x x x

He remarks further:
"The very leaders of this
disturbance which has
alarmed the whole N.W.
coerced the better
Indians with shame
brought scorn upon their
escape into civilization,
robbed many of them of
their hard earned possessions
& exposed them to personal
peril, should not be
left at liberty hereafter
to repeat the baneful operations"

Again he says: "The friendly Indians fear that in the event of any trouble their ponies will be taken from them, whether innocent or guilty." Here is a significant fact. "I have visited several agencies & have ear news from all the Sioux Indian Country but I have yet to learn of a single case of insult much less of violence offered to any teacher or missionary in any of the 50 odd stations scattered all over the disturbed districts in South Dakota."

This was before the death of Sitting Bull, the battle at Wounded Knee and the attack at the Catholic Mission not far from Pine Ridge.

Still the fact is patent, that the Christian Indian Clergy and Laity have struggled hard against the terrible wildness that has recently stirred up the reactionary classes.

There are ~~several~~ a thousand ~~other~~ Christian Sioux: who, despite of the influence of race, prejudice, and misinterpretations of white men, have stood firmly to their choice of Christian & civilized ways. I think all good people would agree ~~our Christian people~~ have no reason to be discouraged.

White men & women are led ~~to~~ into a furor or enthusiasm often, & behold a Messiah coming in propria persona, and ~~them~~ they have at times done extravagant things at which

the worldly world has jeered & laughed.

Some satanic agencies delight in raising up false Messiahs & false Christs = good, well-disposed men are deceived.

The Piute indian who started his wild theory - and who is thought to have walked a thousand miles to carry it from tribe to tribe - was another false Messiah. He pretended to miraculous powers. He submitted, ostensibly, to be shot, and then was found alive. He encouraged the wild dance that grew wilder & wilder under his inspiration; he demanded peace & submission, but he might as well ask the

untamed lion not to roar, or the tigress robbed of her young not to spring upon the robber, as to ask the wild sivux to keep the peace when their old dances had roused all the fierceness of their unchanged hearts.

⑦ Our distinguished personal witness speaking of the Messiah craze calls it "the delusion which has taken possession of the minds of the weak portion among the Indians. The leaders in the movement have invigorated old heathen ideas with snatches of Christian truth & have managed to evoke an amount of enthusiasm which is amazing. They teach that Son of God will presently appear as the avenger of the wild Indian; the earth will shiver; a great wave of new earth will overspread the present face of the world, and bury

All the whites and all the Indians who imitate their ways; while the red Indians will find themselves on the surface of the new earth, basking in the light. The old ways will all be restored in primitive vigor & glory, & the buffalo, antelope & deer will return".

Behold the dancing pesiine, a special garb; a calico shirt, short like the Army jacket, they call it the "mysterious shirt". The leader preaches, the people sing & cry out, "the buffalo are coming, the buffalo are coming". They seize each other's hands & go round & round in circles half confused wilder & wilder till one after another the dancers fall unconscious. The medicine men call these dead & declare that they are

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making a visit to the great Spirit world where they would meet the Son of God & all true friends who have gone before. Coming back to life they tell of their strange visions. The good Bishop of Minnesota remarks "Black upon the movements & efforts of heathenism grown desperate to recover its vigor & reinstate itself. Many of the missionaries have long expected such a struggle."

Once, when I was in council with a body of Indians, the writer who believed in Spiritism, who drummed continuously about every sick man, woman, or child, and who listened to the wizzards amongst them, called medicine men, they questioned him as follows: Will you give us schools & churches & farms & homes & implements for all kinds of work.

Now, by no means, [illegible]
the distinguished [illegible] of the age of
[illegible] Phrenology. [illegible]
[illegible] Lord. [illegible]

Is we will do so upon search.
Yes, the government will do
all that, [illegible] leave you to
time so the return was do.
Now, [illegible] we let
you that [illegible] on the very
thing we do just want.
We want the [illegible] to be
so if so. [illegible]
[illegible] of the [illegible]
[illegible].
We will not have [illegible].
[illegible] [illegible]. [illegible]
[illegible]

if we will do as you want?
Yes, the Government will do
all that, and teach you to
live as the white men do.
"Now, General Howard we tell
you that those are the very
things we do not want.
We want the Earth to be
as it is - nobody should
break up the surface of the
Earth.
We will not have schools.
nor churches, nor forms, nor
white men's houses, nor their
~~ways~~ ways of living. We
will always be Indians.
This is still the actual
bottom spirit that actuates
every wild Indian who has the
fire of Manhood in his Soul.

As to secondary causes of Indian wars; some have already been hinted at.

1. Promises of money not speedily fulfilled. For years the Sioux have had several of these promises given by General officers, U.S. Commissioners, and Government Agents. It takes a long, long time to get the necessary appropriation thro. both houses of Congress. No officer or Commissioner can vouch for his sympathy with our legislators. They have a way of their own. Years & years pledges to Sundry tribes have remained unfulfilled.

As to the Sioux. Their consent to the great breach of their Reserva

was by no means unanimous. The dissenters ~~lived~~ high enjoyed a chance to revenge themselves. Minorities among white men often are dissatisfied and occasionally turbulent. The savage-minority exceeds the power of white legislators.

* When white men have claims against the gov: they prosecute them with patience, & wait sometimes for months and sometimes for years for the essential appropriation. The reasoning cannot be made to understand the reasons for such long periods of waiting, & they interpret them as resulting from forked tongues & bad hearts for example after the war of 1876 when certain Indians were disarmed & deprived of their ponies all who were not engaged among the hostiles were promised payment for their inventoried losses. This payment has not yet been completed.

2. In some parts of our (26)
new States the land boom
has ended badly and men
are land-poor. They become
panicky. They fear a drunken
Indian at a brothel or saloon
corner. They magnify the
situation. Indians are near!
Indians are insolent! Indians
are dancing! Indians are
coming! They can wipe us
out. Governors, Congressmen
newspapers are besieged & urged

"Troops, troops, troops!" Governor sends the Militia or volunteers. The U.S. sends to the panicky place a few companies of regulars. Money comes & trade is quickened. Men who have nothing to lose & everything to gain by such rows, get ~~sweet~~ & evangelical indignant and the means for a renewal of ~~their~~ their dissipated lives.

~~Well, well.~~ "But this does not make war." Yes, it does. Poor ranch men fear & never get frightened & rush with their families to the nearest settlement.

The Indians get the rumors ten times exaggerated, and the wild becomes wilder, and women & children are often blinded by terror. Young

ambitious fellows among them, catch a special inspiration, rush off perhaps in small parties, kill cattle, take horses, murder mining prospectors, and individual travellers. They then return with their booty & their scalps, to be the lions of the tribe. Every peace overtaxed is now overcome & war is upon us with all its supreme outrage & horror. So in all Indian wars! & so it has been in this.

Indian agents have a hard & trying position. They must be gigantic in ability & character to control at such times. We

men - not blame them too much. Some are not suited at all to such work. Some are not wise governors: but I have found ~~the majority~~ among them very competent men. But no one man can quench the fire of a blazing house after it has passed the first stage of ignition.

A Journal speaking of this outbreak well remarks that the Indian "tests practically the agent put in charge of him x If he find him a man of good qualities, firm, true to his word, fearless yet generous & kind, he makes of him a friend x x x an agent who has established such relations with the Indians can exercise over him almost unlimited control x But an agent who has incurred suspicion or dislike may discharge his duties with fidelity, & still be only a cause of constant vexation x x x x An agent whom he trusts "Can do more with the

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Indian in peace or war than an Army with banners. This by the influence of such men that battles have been concluded when the whole power of the Gov could not have secured the assent of a score of Indians" x x x "It is by their influence that conflict has been avoided in numberless cases x And this individual way of dealing with the Indians is the only way that has ever met with the slightest success"x

Doubtless the agents at the 5 centres before named in the great Sioux Nation have done what they could but under the excitement of the Messiah craze they would have been more than human

to have maintained the peace without army help. Again the army should not be blamed, in this as in every Indian war, troops have been made a last resort they go and labor at the engine to quench a great prairie fire after it has been long ablaze. The Killing of Sitting Bull with the attending combat, the rushing of the wilder ones to the famous Badlands, the calls from neighboring villages & hamlets for arms & for soldiers, the killing here & there of individual white men & then of one or two Indians, these stories came over the wires like successive waves

from the ocean, but yet the troops had been quickly called; abundantly furnished and promptly transported to different points around the great reservation. They soon occupied the agencies they were gradually drawing nearer to the hostile camps; the wise policy of segregating the friendly bands & individuals appeared to succeed, when the 7th Cavalry ~~escorting Big Foot~~ attempting to disarm Big Foot's tribe near Wounded Knee, was suddenly perhaps by the treachery of a single Indian; the hostility of some, and the fear of others, brought into a sudden & terrible conflict 25 of our men were killed

& 38 wounded, some 150 Indians were slain and many other wounded. Capt Wallace then fell in death & several other officers received severe wounds. ~~The~~ ~~Since this~~ The worthy Priest who hastened from Neb. to use his extensive influence with the Indians in the hope of restoring peace fell desperately wounded among the soldiers. Since then Lt Casey a most worthy & promising officer who was with ~~me~~ me a few years ago at the Military Academy as an instructor of Cadets & who distinguished himself in command of Indian scouts, bringing them into ~~of~~ instruction & discipline, was shot

and killed by a treacherous
Pawnee Indian while
reconnoitering in front
of the hostile camp. ~~It was a terrible~~

Such is a brief of the
sad condition of affairs
as we gather this day
by hearsay. But the army
is accomplished its work,
~~has been~~ was formed
into a cordon of some
60 miles in extent
around the hostiles, the
circuit has been diminished
little by little, while every
inducement has been
offered for the friendly
Indians to escape to
the protection of the troops
& for the hostiles to make
a timely surrender

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The horrors of an Indian ~~[illegible]~~ war are always terrible, often revolting. As this time the conflict has been an unusual one, has taken place against the ordinary experience & contrary to all prediction & warning, we dare not hope that our ~~[illegible]~~ people may be more than usually impressed by it & that it shall be the last. Surely now such large, strong, effective measures will be taken as will for our present a repetition of these scenes. ~~[illegible]~~

~~[illegible]~~

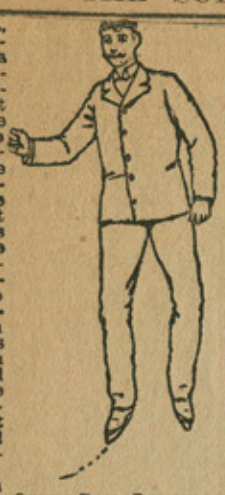
unless a panic, brought on by some accident or mischievous spirits, should serve the incoming hostiles, now within two miles of the Pine Ridge. The end of this sad winter campaign is near. It is unusual for the commander of a geographical division to take the field in person, as General Miles has: but this act ~~[illegible]~~ should ~~for two geographical departments were combined~~ redound to his credit. He is an able man, with great experience in war. He has the qualities that go to make up a successful leader. Courage, energy, persistency & unchanging self-reliance. He has to help him in the field such ~~[illegible]~~ men as Genl. Brooke

Colonel ~~Shafter~~, Wheaton, Shafter, Carr, Forsythe, Henry and a host of others = with a body of regular soldiers, who will obey orders even if they abstain from fighting however much provoked, ~~but~~ and who will endure the rigors of the severest cold, the thermometer often ranging many degrees below zero; but these men ~~will~~ are good marksmen of indomitable courage and will, as at Wounded Knee, give a dreadful reckoning to the hostiles if they again ~~commence~~ ~~begin~~ renew the bloody contest.

God grant ~~the~~ the gallant little army a speedy cessation of their great trials ~~from~~ from the storms of the Prairies & the sacrifices of battle!

on the next.

The "grapevine" which is said to originated in Canada, but was really invented by Pynchon, a celebrated Philadelphia skater, in the fifties. It is a two-foot figure—that is, done with both feet on the ice at the same time—and, though attractive and showy, is not graceful. The cut shows the position of the feet at the start with the toes slightly turned in. The right foot is slid in advance of the left crossing slightly over it. The body is turned from forward to backward, from left to right, which is the opposite direction from which it would naturally turn. The right foot is then advanced across the left and the body turned from backward to forward from left to right, leaving the skater in the same position from which he started. All the motions in this figure are contrary to those which would naturally be made, and constitute its chief difficulty. It is easy enough, however, when the knack is once acquired. Another variation of this figure is the "Philadelphia twist."



OUTSIDE EDGE, FORWARD. Incorrect.

"On to Richmond," is another American figure originated during the war, and is rather a satire on McClellan's early campaign, for a

There are twenty-three events in the programme, and the competitor whose score foots up the greatest number wins. In the Canadian rules the scoring is by percentage, five being the maximum. If a skater does not come up to the standard of the judges in the first eleven numbers he may be ruled off. The chief points on which competitors are judged in either contest are grace and ease of position, size of figure, ability to use both feet equally well, and skating to place, the latter meaning ability to go over the same lines.

A GOOD SKATER SHOULD DRESS NEATLY.

Opinions of Experts as to What One Should Wear in Skating.

"What shall I wear?" This question is generally regarded as a young lady's prelude to a ball, but just now it is often propounded by both sexes in reference to skating. Skating weather has been so rare of late years in this climate that only a few have learned by experience the best apparel for ease and warmth on the ice. This winter, however, has been an exceptional one, and the ignorance of many on that subject is evinced by the number who start off on the ice arrayed in heavy overcoats or sacques, but shortly return in a perspiration wishing they had not. In England knickerbockers are commonly worn—not by the ladies of course—and their advantages are being much discussed here, the slender-legged fraternity standing firmly on their pins against their sturdy-limbed opponents who favor them. A SUN reporter recently gathered some information from prominent skaters on the subject of knickerbockers and clothing in general.

J. B. Storey, who won the figure skating championship in 1885, when it was given by the Manhattan A. C., and who is regarded by many as the equal of Louis Rubenstein, said: "I never make any particular change in my clothing when I skate. I take care to have on warm, dry woollen underwear. I wear comfortable, snug-fitting lace shoes, with moderate heels. Next to the skates, shoes are the most important feature of a skater's outfit, and if they are at all loose it is impossible to execute accurate figures. It is better to wear a close-fitting shoe to hold the ankle firm than to wear straps. It is important to wear warm stockings, for in skating the muscles of the feet are less used than in walking, and consequently the feet are more apt to get cold. In fact, for comfort one should be careful about the extremities, for, if they are warm, the exercise will keep the rest of the body at a comfortable temperature in any reasonable clothing. Keep the hands and feet warm, and you are all right. I wear an ordinary sack or double-breasted coat when skating, as it interferes less with free movements than a coat with tails.

"Some skaters wear knee breeches, and I think they add grace to the movements where a man is well built. Louis Rubenstein always wears them, and says that they facilitate his movements, but I never found any difficulty skating in ordinary trousers. Still, you know (and this was said in a whisper) I am rather slender, and, besides that, people are not accustomed to them here, and one is apt to attract attention going to and from the ice and give the ever-present small boy a chance to exercise his wit.

"About ladies' costume? Well, that is a question I am not very well prepared to answer. But of one point I am certain, and that is the absurdity of wearing high-heeled shoes for skating, as many of them do. As long as such things are worn they can never expect to skate well. Their ankles—seldom very strong—are rendered doubly weak by wearing them, and it is actually painful to see the way they sometimes turn. Another mistake women often make is in wearing tight sleeves; the sleeves should be loose to allow free use of the arms. The skirts should be as short as conventionality will allow. Women are much hindered in skating by their skirts, and can never hope to perform some figures which men execute nor go through others so accurately, but at the same time their motions are much more graceful and their skirts hide inaccuracies in their curves and give a graceful sweep which is absent in a man's skating."

George D. Phillips of the N. Y. A. C., who won the 220 yards, 5 miles, 10 miles, and 25 mile championships in 1885, and in figure skating is now the closest competitor to Rubenstein in America, said: "For figure skating I simply wear a blue woollen jersey, long trousers, and a polo cap. The Canadian and Boston skaters wear knee breeches, but the New York boys long ago came to the conclusion that they did not add to a skater's appearance. They look very well in spins and pirouettes, but in the long curves I think that they are not graceful. Many skaters wear a pointed cap with a tassel. I object to these because they give the appearance of looking down at the feet, which is contrary to all theories of good skating form. For racing, one should wear the lightest clothes. The chest should be well protected, and warm gloves should be worn, as the hands are liable to get cold from skating fast through the cold air. I confine myself entirely to figure skating nowadays, and have done no racing since 1885. I think I am in better form for the figure skating championship than ever before. The interest shown in figure skating this year is encouraging."

C. A. J. Queckberner, the great weight thrower, numbers skating among his accomplishments. He has had considerable experience in skating races, and though, not at the top of the heap, has made a fine showing for a 230-pound man. He belongs to the short breeches faction. Queckberner said: "Skating is the most graceful exercise practised, and one should dress in graceful apparel. In my opinion the proper dress is knee breeches and a short double-breasted coat. I wear shoes laced within two inches of the toe so that the shoe can be drawn tightly over the instep and ankle. In racing, the clothing should be as light as possible, something like that worn for running, but the arms and legs should be covered. The chest should be carefully protected, for in fast skating the cold wind strikes powerfully against that part of the body. My advice in racing is to wear a chest protector, or fold newspapers and pin them inside the jersey over the chest. A woollen cap is the best headgear, and it should be one that can be drawn over the ears in very cold weather. A fur cap is too warm, and violent exercise makes it uncomfortable. The hands and feet should undoubtedly be kept warm. An overcoat should never be worn while skating.

"As to skates for a heavy man, I believe in those adjusted to a plate in the heel, and a key to tighten the toe clamps, for I have often known the heel clamps to break. In racing, straps should always be worn as a safeguard, but I do not favor them in ordinary skating."

THE PICK OF THE HOMING LOFTS.

What the New York and Newark Fanciers Accomplished in 1890.

Although it looked at the beginning of last year as if the fanciers of Philadelphia and vicinity would win the majority of the races held under the rules of the Federation of American Homing Pigeon Fanciers, the breeders in the New York district, comprising this city, Brooklyn, Hoboken, Jersey City, Newark, and vicinity, came to the fore in the 400 and 500 mile concourse races. The Newark fanciers can be especially proud of two of their birds, that established a new long-distance record.

The leading fanciers' clubs in this neighborhood that are either members of the Federation or fly under that association's rules are the Newark Five Club, organized in 1886; the Hudson Homing Club of Brooklyn, the Jersey Homing Club of Newark, the Kings County Homing Club of Brooklyn, and the Brooklyn Homing Club.

The 200-mile concourse race of the Federation took place on May 30, the liberating station for Philadelphia being Orange, Va., and for New York, Washington. The Keyport, Elizabeth, and Plainfield fanciers shipped their birds to Manassas, Va.; the Providence contingent to Bordentown, N. J., and the Peekskill breeders to Odenton, Md. Philadelphia and Germantown secured the first five places and diplomas. The Philadelphia breeders had 194 returns reported; New York, Newark, and vicinity reported 43; Peekskill, 7; Plainfield district, 16; Providence, 14. The best speed for this district was made by a blue checkered cock, belonging to J. R. Husson of Jersey City. The bird covered 199.60 miles, at an average speed of 1,001 yards per minute.

In the 300-mile concourse race the Metropolitan section swept the deck and captured all five diplomas. The liberating station was at Charlottesville, Va., and the approximate distance 300 miles. The birds of W. B. Garrabrant of Newark took first honors, a blue checkered hen covering 296¾ miles at the rate of 1,339 yards per minute. Second place went to T. F. Pittinger of Newark, the speed being 1,338 yards per minute. J. R. Husson of Jersey City won third prize with a blue checkered cock that covered 299 miles 704 yards at the rate of 1,312.5 yards per minute. J. Ballard of Brooklyn had a red and a black cock to enter the loft at the same time, their speed being 1,308 yards. The fifth prize was taken by Henry Walker of Newark with a blue cock that covered 1,299 yards a minute.

In the 400-mile race this year Keyport took first place, with Brooklyn second, Irvington, N. J., third, West Philadelphia fourth, and Newark fifth. The Brooklyn bird, a blue cock, belongs to L. W. Spangehl. The pigeon covered 409 miles, 906 yards, from Rocky Mount, Va., at a speed of 906 yards per minute. The cock answers to the name of Duffer the Second, is of the celebrated Duffer stock, and won its first prize in 1888, the 100-mile young bird race of the Kings County Homing Club from Wilmington, Del. He has covered 400 miles and 500 miles twice, winning altogether 8 prizes and 3 Federation diplomas. B. Elwell's silver cock that returned to Irvington and won third place, is four years old, and has never been flown before.

The winner of the fifth prize was a blue-checkered hen, named Snowflake, belonging to C. A. Mahr, Jr., of Newark. The bird's average speed was 865 yards. She was hatched in the Husson loft, and afterward transferred to her present owner.

The 500-mile race is naturally the most interesting of the series. The distance has been accomplished before in one day by such birds as Ned Damon, Queen, McGreer, Jocko, Black Jim, Alexander the Great, Little Wonder, Hanover, and Baby McKee. Last year's performance again proves that only under the most favorable conditions will pigeons return on the same day from a distance of 500 miles or more. Every precaution was taken to make the fly a success. D. S. Rogers of Philadelphia was sent as a special agent to the different stations for the purpose of conferring with the liberators regarding the best way to make a start. The birds received the best of care, were liberated on time, and the weather was very favorable, being clear, with southwest wind. Nevertheless, the fanciers were disappointed, as not one out of the 168 birds returned the same evening. Philadelphia and vicinity shipped ninety-two birds to Spartanburg, S. C., distance about 510 miles. They were liberated on July 7. Twenty-eight returns were reported on July 8, and eleven on July 9. Only eight birds went from Providence to Lynchburg, 510¾ miles distant. Six were reported home on July 8, among them being a blue checkered hen, owned by H. J. Williams, that took first place, and a blue cock was second, reported five minutes later from the W. H. Goodley coop. Only three of the twenty-three birds sent away by Elizabeth, Keyport, and Plainfield fanciers returned home on the following day. New York, Newark and vicinity entered fifty-three birds. Eighteen returns were reported on July 8 and seven on July 9. The third diploma fell to W. Bennert of Newark. L. W. Spangehl of Brooklyn took fourth place with Young Dan, hatched in 1888, and a prize winner at 300 and 400 miles. Fifth place went to C. A. Mahr of Newark, for Bright Eyes, bred from Newark's Boss, whose father and mother were imported Offermans.

The most notable event for the Newark fancy was the breaking of the long-distance record by two birds—Petroleum, owned by G. H. Bowerman, and Waxem, owned by W. B. Garrabrant. On Aug. 9 twelve pigeons, all owned by Newark breeders, were liberated at Mississippi City, an air-line distance from Newark of 1,093 miles. Some of the birds were shot on the journey. Nothing was heard from the other ten birds until Sept. 3, when Race Secretary J. C. Conley of Philadelphia received two letters from Seneca Mills and Germantown, in Montgomery county, Md., to the effect that two pigeons, branded B 771 and B 564, had been caught and were at the disposal of the owners. B 771, Waxem, had been at Seneca Mills since Aug. 16. The birds were liberated again on Sept. 5, and Petroleum returned home on the same afternoon. Petroleum is a silver cock, bred by G. H. Bowerman. He was hatched in 1889. He acquired his name by returning in 1889 from Wilmington, Del., covered with oil. His best performance was in the same year over a 400-mile course, with an average speed of 1,186.8 yards per minute. Waxem came home on Sept. 7. He is a blue checkered cock of good breeding. Waxem has won prizes for the last four seasons, and his owner estimates that he has flown nearly 6,000 miles. He has competed in eighteen Federation races.

In the 2,000-mile young bird concourse race the first four diplomas went to Philadelphia, the fifth to Newark. The H. Walker loft won it with a blue pigeon in a race from Washington—distance, 198.94 miles, the average speed being 1,048 yards per minute.

OUR INDIAN QUESTION.

THE SIOUX AND THE ARMY CONSIDERED BY AN EXPERT.

Gen. Howard's Views on the Recent Disturbances—The Cause of the Trouble—The Agency System—Pine Ridge and Its People—The Army as a Peacemaker.

At the beginning of this century the country of the Sioux Indians was that portion of the United States lying between the Mississippi River and the Rocky Mountains, north of the fortieth parallel of latitude. Their domain extended beyond our limits and into the possessions of Great Britain on the north. It was drained by the great Missouri River and its many tributaries. Their reserved lands have been made smaller and smaller, until after omitting several detached portions, about 30,000 Sioux Indians inhabited one tract of country called the "Sioux Reservation," which contained a little more than 35,000 square miles, or 20,000,000 acres.

This is a grass-covered, rolling prairie country, with timber only along the creeks and rivers. The soil is unusually alluvial, and all streams cut deep ravines. Therefore the country is much broken. In places apparently underlying deposits of coal have been formed in ages past, and such portions are called "Bad Lands," being very rough and almost without vegetation.

Some twenty-five years ago, to distinguish between Indians raiding or hostile and Indians merely hunting, reservations were established. That now occupied by the Sioux is what remains of that then allotted to them by a treaty with some of their bands. The reservation itself has been several times reduced, the United States being the purchaser of the portion surrendered.

When the buffalo became extinct and other game scarce it was necessary to furnish the Indians with clothing and food or put them into condition of self-support. The emergency was too sudden for the latter, so that the feeding and clothing was accomplished by collecting them in groups at several points in their vast domain under the care of civil agents charged with this work and also with their instruction in the peaceful arts.

THE AGENCIES AND GENERAL CLASSIFICATION—SITTING BULL.

There are now five Sioux agencies from one to two hundred miles from each other, viz., Standing Rock, Cheyenne River, Brulé, Rosebud, and Pine Ridge.

At each of these agencies there are two distinct classes of Indians, the progressive and those who resist progress, *i. e.*, the reactionary. The progressives are willing to till the land, live honestly, and are more or less Christianized. The reactionary are, as one would suppose, at all times subject to excitement, and delighting from youth to age in war and pillage. They have habitually made raids and forays against other Indians, with now and then a hostile expedition against the white men in their neighborhood. Over these latter spirits Sitting Bull exercised his power, instanced in the war with Gen. Terry, which resulted in the bloody massacre of Custer and his cavalry during the summer of 1876. What has been called the "Messiah" craze was taken advantage of by Sitting Bull and other medicine men like him to divide the Indians still more, excite them to intense enthusiasm, and so have them ready to carry out his peculiar machinations. Doubtless Sitting Bull's death, resulting, as it did, in a fierce combat on the spot, had no immediate effect to pacify the wilder Sioux; it rather increased the terror of the timid and infuriated those who were already intoxicated by the weird dancing.

Sitting Bull was combative and possessed great power of endurance and an unusual amount of diplomatic tact. He was a dangerous character, and probably his death will, in the end, be a benefit to all the Indians in the country, and certainly to the settlers of South Dakota and Nebraska.

PINE RIDGE—CAUSE OF DISCONTENT.

There are a few further facts which may give a clear idea of the situation at one of the agencies, namely, the Pine Ridge. A report to Washington of date April 7, 1890, says: "In former years this agency was allowed 5,000,000 pounds of beef. This year it has been reduced to 4,000,000 pounds. These Indians were not prepared for this change, no instructions had been given the agent that 1,000,000 pounds of beef would be cut off from the Indians this year, consequently issues were made from the beginning of the fiscal year, July 1, 1889, until the date of the final delivery of beef, Oct. 15, 1889, on the basis of 5,000,000 pounds for the year. This necessitated a large reduction in the beef issued afterward to catch up with the amount, and came at just the worst season of the year." This report was official. The object of the reduction of rations on the part of Congress has uniformly been to compel the Indians to increased industry and more active provision for their own wants. Certainly this explanation was due to the agent and to the Indians at a very early date. The same report further alleges another important fact relating to the Government Commissioners who last year went to them to negotiate a further reduction of their reservation. The report says: "Their enforced absence attending the Sioux Commission caused them to lose all they had planted by the stock breaking in on their farms and destroying everthing that they had. They have been compelled to kill their private stock during the winter to keep from starving, and in some cases have been depredating upon the stock of white people living near the line of the reservation."

The report near its close had a significant paragraph: "Men will take desperate measures sooner than suffer from hunger. Not much work can be expected with the present feeling. The Indians who advocate signing (away their lands) are now laughed at and blamed for being fooled. They don't get even their former rations, and ask where all the promises are that were made. The Government must keep faith as well as the Indians."

This early report, now emphasized by the events of the last few months, would doubtless have been an ample warning could the consequences of delay have been foreseen. The field was so vast that a mistake like this at a single agency then (in April) appeared a small matter, to be regarded perhaps as only a spur to more persistent efforts for self-support.

SOME OTHERS COMPARED WITH SIOUX—CAUSES OF OUTBREAK.

It is some time since I have had much to do with the Indian tribes that have centred at the Cheyenne River, Pine Ridge, or Rosebud agency, but, providentially, I have had much to do with many of the best and some of the worst of the Indian tribes.

First. As to the causes of such an outbreak as the one now in progress. If we consult either the reports that have been made to the War and Interior Departments or our own experience of Indian wars, we find the causes of the trouble uniformly the same. They proceed primarily from the minds and hearts, as yet unchanged, of a large proportion in each tribe, where the outbreak comes, of savages—Indians—whose thoughts, whose manners and customs, and modes of living and government, are not our manners and customs and modes of living.

CIVILIZING EFFORT.

One of the greatest friends of the Indians and one of the best men of our time, Bishop Whipple of Minnesota, said that in the work of converting, educating, and civilizing the Indian the efforts were more remunerative than among any other people. He is certainly right. But that work itself has thus far been but a drop, a fragment; not faithful except in spots, not continuous, and, according to the errors of teachers, too often proceeding upon untrue and untenable theories.

Still, when the Nez Percé war broke out both Catholic and Protestant separated themselves from the hostiles, and remained so to the end of that terrible conflict. Some, of course, took the red man's side. True enough, but it was not the rule. Christian Indians worked hard in council to prevent the war. They protected teachers and escorted them with a large force for seventy miles to places of safety. They did not want, like many of our loyal Southern officers in 1861, to go out and fight against the non-treaty savages who went to war, for they were all Nez Percés, but they did often furnish us with guides and scouts.

And we notice the same conduct here among the Sioux of the Northwest. The Santee Sioux, for example, are a quiet, orderly, well-behaved band. Many of them are sincere Christians, many are respectable farmers. They have good schools and churches, and, if the reports are to be believed, they have none of them gone to war. The reason is that the majority of them are already Christian in their minds, in their manners and modes of living.

Another Episcopal minister, Bishop Hare of Dakota, to the northwest of the Santees, writes: "One thousand seven hundred Sioux Indian communicants, Sioux Indians contributing $3,000 annually for religious purposes." * * * He remarks further: "The very leaders of this disturbance, which has alarmed the whole Northwest, covered the better Indians with shame, brought scorn upon their essays into civilization, robbed many of them of their hard-earned possessions, and exposed them to personal peril, should not be left at liberty hereafter to repeat the baneful operation."

Again he says: "The friendly Indians fear that in the event of any trouble their ponies will be taken from them, whether innocent or guilty." Here is a significant fact: "I have visited several agencies, and have late news from all the Sioux Indian country, but I have yet to learn of a single case of insult, much less of violence, offered to any teacher or missionary in any of the fifty odd stations scattered all over the disturbed districts in South Dakota." This was before the death of Sitting Bull, the battle at Wounded Knee, and the attack on the Catholic mission not far from Pine Ridge Agency. The fact is patent that the Christian Indians, clergy and laity, have struggled hard against the terrible wildness that has recently stirred up the reactionary classes. There are more than 5,000 Christian Sioux, who, in spite of the influence of race prejudice and misinterpretations of white men, have stood firmly to their choice of Christian and civilized ways, and I think all good people the world over have no reason to be discouraged during this storm of heathenism. White men and women are led into a furor of enthusiasm often, and behold a Messiah coming, *in propria persona*, and they have at times done extravagant things at which the worldly world has jeered and laughed. Some satanic agencies delight in raising up false Messiahs and false Christs, and good, well-disposed men are deceived. The Piute Indian who started his wild theory, who is reported to have walked a thousand miles to carry it from tribe to tribe, was another false Messiah. He pretended to miraculous power. He submitted, ostensibly, to be shot, and then was found alive. He encouraged the wild dance, that grew wilder and wilder under his inspiration. He demanded peace and submission, it is true, but he might as well ask the untamed lion not to roar, or the tigress robbed of her young not to spring upon the robber, as to ask the wild Sioux to keep the peace when their old dances had roused all the fierceness of their unchanged hearts.

THE MESSIAH CRAZE.

One distinguished personal witness, speaking of the Messiah craze, calls it "the delusion which has taken possession of the minds of the wilder portion among the Indians. The leaders in the movement have invigorated old heathen ideas with snatches of Christian truth, and have managed to excite an amount of enthusiasm which is amazing. They teach that the Son of God will presently appear as the avenger of the wild Indian; the earth will shiver, a great wave of new earth will overspread the present face of the world, and bury all the whites and all the Indians who imitate their ways, while the real Indians will find themselves on the surface of the new earth, basking in the light. The old ways will all be restored in primitive vigor and glory, and the buffalo, antelope, and deer will return."

Behold the dancing picture—a special garb; a calico shirt, short, like the army jacket; they call it the "mysterious shirt." The leaders preach; the people sing and cry out, "The buffalo are coming! the buffalo are coming!" Now they seize each other's hands and go round and round in circles, half confused, wilder and wilder, till one after another the dancers fall unconscious. The medicine men call these dead, and declare that they are making a visit to the great spirit world, where they will meet the Son of God and all true friends who have gone before. Coming back to life, they tell of their strange visions.

The good Bishop of Dakota remarks: "I look upon the movement as the efforts of heathenism, grown desperate, to recover its vigor and reinstate itself. Many of the missionaries have long expected such a struggle."

NO CIVILIZATION WANTED.

Once when the writer was in council with a body of wild Indians who believed in spiritism, who drummed continuously about every sick man, woman, or child, and listened to the wizards among them, called medicine men, they questioned him as follows:

"Will you give us schools and churches and farms and houses and implements for all kinds of work if we will do as you want?"

"Yes, the Government will do all that, and teach you to live as the white men do."

"Now, Gen. Howard, we tell you that those are the very things we do not want. We want the earth to be as it is—nothing should break up the surface of the earth. We will not have schools nor churches nor farms nor white men's houses nor their ways of living. We will always be Indians."

This is still the real bottom spirit that actuates every wild Indian who has the fire of Indian manhood in his soul. As to secondary causes of Indian wars, some have already been hinted at.

SECONDARY CAUSES OF TROUBLE—NON-PAYMENT.

1. Promises of money not speedily fulfilled. For years the Sioux have had several of these promises given by general officers, United States Commissioners, and Government agents. It takes a long, long time to get the necessary appropriation through both Houses of Congress. No officer or Commissioner can transfer his sympathy to our legislators. They, like all legislative bodies, have a way unto themselves. Years and years pledges to sundry tribes, we own it with sorrow, have remained unfulfilled.

As to the Sioux, their consent to the great breach of their reservation was by no means unanimous. The dissenters quickly embrace a chance to revenge themselves. Minorities among white men often are dissatisfied and occasionally turbulent. The Sioux minority exceeds the fervor of white legislators.

When white men have claims against the Government they prosecute them with patience and wait, sometimes for months and sometimes for years, for the essential appropriations. The reactionary Sioux cannot be made to understand the reasons for such long periods of waiting. They interpret them as resulting from forked tongues and bad hearts. For example, after the war of 1876, when certain Sioux Indians were disarmed and deprived of their ponies, all who were not engaged among the hostiles were promised payment for their losses. This payment has not yet been completed.

FALSE RUMORS.

2. In some parts of our new States the land boom has ended badly, and white men are land poor. They become panicky. They fear a drunken Indian at a brothel or saloon corner. They magnify the situation: "Indians are near! Indians are insolent! Indians are dancing! Indians are coming! They can wipe us out!" Governors, Congressmen, and newspapers are besieged and urged to help. "Troops, troops, more troops!" they cry. The Governor sends militia or volunteers. The United States finally sends to the panicky place a few companies of regulars. Money comes and trade is quickened. Men who have nothing to lose and everything to gain by such rows get congenial employment and the means often for a renewal of dissipated lives.

"But this does not make war!" Yes, it does. Poor ranchmen, far and near, get frightened at the rumors and rush with their families to the nearest settlement. The Indians get the rumors ten times exaggerated, and the wild become wilder, and women and children are often blinded by terror. Young, ambitious fellows among them catch a special inspiration, rush off perhaps in small parties, kill cattle, take horses, and murder mining prospectors and individual travellers. They then return with their booty and the scalps to be the lions of the tribe. Every peace council is now overborne, and war is upon us with all its supreme outrage and horror. So in all Indian wars, and so it has been in this.

INDIAN AGENTS.

Indian agents have a hard and trying position. They must be gigantic in ability and character to control at such times. We must not blame them too much. Some are not suited at all to such work; some are not wise governors; but I have found among them very competent men. But no one man can quench the fire of a blazing house after it has passed the first stage of ignition.

A journal, speaking of this outbreak, well remarks that the Indian "tests practically the agent put in charge of him. If he finds him a man of good qualities, firm, true to his word, fearless, yet generous and kind, he makes of him a friend. * * * An agent who has established such relations with the Indian can exercise over him almost unlimited control. But an agent who has incurred suspicion or dislike may discharge his duties with fidelity and still be only a cause of constant irritation. * * * An agent whom he trusts can do more with the Indian in peace or war than an army with banners. It is by the influence of such men that treaties have been concluded when the whole power of the Government could not have secured the assent of a score of Indians. * * * It is by their influence that conflict has been avoided in numberless cases. And this individual way of dealing with the Indians is the only way that has ever met with the slightest success."

Doubtless the agents at the five centres before named in the great Sioux nation have done what they could, but under the excitement of the Messiah craze they would have been more than human to have maintained the peace without army help.

THE FIERCE BATTLE.

Again, the army should not be blamed. In this, as in every Indian war, troops have been made a last resort. They go and labor at the engines to quench a great prairie fire after it has been long ablaze. The killing of Sitting Bull, with the attending combat, the rushing of the wild ones to the famous Bad Lands, the calls from neighboring villages and hamlets for arms and for soldiers, the killing here and there of individual white men, and then of one or two Indians—these stories came over the wires like successive waves from the ocean. But yet the troops had been quickly called, abundantly furnished, and promptly transported to different points around and upon the great reservation. They soon occupied the agencies. They were gradually drawing nearer to the hostile camps; the wise policy segregating the friendly bands and individuals appeared to succeed. When the Seventh Cavalry, attempting to disarm Big Foot's tribe, near Wounded Knee, was suddenly, perhaps by the treachery of a single Indian, the hostility of some, and the fears of others, brought into a terrible conflict, twenty-five of our men were killed and thirty-eight wounded; some 150 Indians were slain and many others wounded. Capt. Wallace then fell in death and several other officers received severe hurts. The worthy priest (Father Crafts) who hastened from New York to use his extensive influence with the Indians in the hope of restoring peace, fell desperately wounded among the soldiers. Since then Lieut. Casey, a most worthy and promising officer, who was with me a few years ago at the military academy, as an instructor of cadets, and distinguished himself in command of Indian scouts, bringing them to instruction and discipline, was shot and killed by a Brule Indian while reconnoitring in front of the hostile camp.

Such is the brief of the sad condition of affairs as we gather them day by day. But the army will accomplish its work. It was formed into a cordon of some sixty miles in extent around the hostiles. The circuit has been diminished little by little, while every inducement has been offered for the friendly Indians to escape to the protection of the troops, and for the hostiles to make a timely surrender.

The horrors of an Indian war are always terrible, often revolting. As this time the conflict has been an unusual one, has taken place against the ordinary experience and contrary to all predictions, and in view of the whole world, may we not hope that our people may be more than usually impressed by it, and that it shall be the last. Surely, now such large, strong, effective measures will be taken as will prevent a repetition of these scenes.

Unless a panic, brought on by some accident or mischievous spirit, should seize the incoming hostiles, now within two miles of the Pine Ridge, the end of the sad campaign is near.

THE ARMY'S MEN AND WORK.

It is unusual for the commander of a geographical division to take the field in person as Gen. Miles has, but this act should redound to his credit, for two geographical departments were involved. He is an able man, with great experience in war. He has the qualities that go to make up a successful leader, courage, energy, persistency, and unchanging self-reliance. He has to help him in the field such tried men as Gen. Brooke, Cols. Forsyth, Sumner, Shafter, Carr, Henry, Merriam, Poland, and a host of others, with a body of regular soldiers who will obey orders even to abstain from fighting, however much provoked, and will endure the rigors of the keenest cold, the thermometer often ranging many degrees below zero; but these men are good marksmen of indomitable courage, and will, as at Wounded Knee, give a dreadful reckoning to the hostiles if they again renew the bloody contest.

God grant the gallant little army a speedy cessation of their great trials from the storms of the prairie and the sacrifices of battle!

OLIVER O. HOWARD,
Major-General U. S. Army.

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