

THE RED ROVERS.

Red Cloud Heads the Embassy From the Bad Faces.

White Thunder the Sole Representative of the Brule Band.

Standing Bear Brings Up the Rear with a Gang of Lousy Poncas.

Spotted Tail—His Death and Particulars Thereof.

An Intelligent Omaha Man on the Indian Question

Sioux City Journal, August 14.

The Sioux chiefs arrived yesterday on the train from Yankton. There was Red Cloud the veteran chief of the Ogallalas, clad in a wool hat, a black alpaca coat, moccasins and a cane. Young-Man-Fraid-of-His-Horse, second chief of the same band, and Sword, captain of the Ogallalas.

The Yanktonais of Crow creek were represented by Wizi, their old war chief, White Ghost and Buffalo Ghost. These three form a dusky trinity equal in power and glory, for there is no head chief among the Yanktonais. The management of tribal affairs is mutually committed to them, something on the Roman consular equal partnership plan.

Standing Bear, the old chief of the Boston Poncas, headed the embassy from that tribe. Mr. Bear and his band have had no annuities since leaving bleeding Kansas, and so their raiment is not up to the Indian standard. The leader of the band that made Schurz so much trouble by returning to the hunting grounds of their fathers was dressed after the manner of a homesteader who had lost two seasons' crops by grasshoppers. His second chief, Old Smoke, and two head men, Bird's Head and Buffalo Chips, were not better clad. The garb of chips was a very seedy cotton coat, a pair worn, brown ducking overalls, and a much battered chip hat, with beaded moccasins. All the Poncas carried tomahawks, which murderous weapon contrasted oddly with their garb.

But the center of attraction was the sole representative of the Brule band of 7,000 souls, and the successor of the recently slain Spotted Tail. White Thunder is a large, well-built man, about 50 years old, with a kindly face shaded by glossy black hair that hung to his shoulders. This hair was not like that of the Indian usually. It was wavy, almost curly. The reporter had a good opportunity to see him as he sat by Rev. John P. Williamson of Yankton agency at the writing table in the Hubbard house, dictating a letter to his wife at Rosebud agency. The chief was clad in a long alpaca coat, broad-brimmed white hat, blue trousers and moccasins. His not unpleasant face was wreathed with an ample smile at times as he dictated the message home.

SPOTTED TAIL'S DEATH.
The interpreter, Rev. Mr. Williamson, after he had finished writing the letter, granted the reporter a few minutes talk about the death of Spotted Tail. He knew nothing about the matter personally, he said, as he was stationed at Yankton agency, a long way from Rosebud, where the tragedy occurred. All that he knew he had heard from the Indians who came in with him. Spotted Tail had stolen the wife of a lame member of his tribe, whose name he did not remember, and consequently had been keeping out of the sight of his people for several days previous to the time set for leaving for Washington. But on the day of the killing he came from his own house to the agency building. After finishing his business there he started on foot to go to the council tent some little distance off to have a final talk with his head man before leaving for Washington. On his way he was met by Crow Dog, who was driving in his wagon. Crow Dog jumped to the ground and leveling his gun shot Spotted Tail through the body, the ball entering on the right side and passing through the heart came out on the left side. Spotted Tail made a motion as if to draw his revolver from his pocket, advanced a step or two toward Crow Dog, and fell dead. Crow Dog jumped into his wagon and drove off and had not been seen since about the agency. There were no words between them, Spotted Tail when a young man, before he was made made chief, having killed a brother of Crow Dog.

Henry Fontenelle, one of the Omaha delegates, had talked with the Sioux since their arrival. He said that from what he could hear Spotted Tail's having

STOLEN THE WIFE
of the lame Indian had nothing to do with his killing. The abduction had been settled by Spotted Tail sending the injured husband four ponies. Crow Dog had nothing to do with the matter one way or another. He had a quarrel of his own, and one of long standing. This quarrel had been revived by the dismissal of Crow Dog from the position of captain in the police force, which dismissal he attributed to Spotted Tail's influence. No disturbance is likely to follow Spotted Tail's death. Rev. Mr. Williamson said White Thunder, the second chief, had been quietly elevated to the vacant throne, and matters were likely to go on as before.

ly, but so far had drawn no expression from him on that point.

FROM AN OMAHA STANDPOINT.

Henry Fontenelle, and intelligent well-educated Omaha, whose polite manners and light complexion shows traces of the early French occupation of the Missouri valley, looked over his eye-glasses to say to the reporter in very good English that the Omahas were not favorably disposed to selling a part of their reservation to the government for the use of the Poncas. If the Poncas came to them naked and hungry, as the Winnebagos did, they would take them in as they had the Winnebagos. But the Poncas have a good reservation of their own, and are not willing to leave it. He knew this from what some of his tribe had learned while on a visit to Spotted Tail's camp some time ago. If they sold any part of their old reservation to the Winnebagos, and the Winnebagos had stolen 140 of their ponies. The present members of that tribe laid the thriving to the renegade members who have gone back to Wisconsin, but the Omahas had lost the ponies all the same. Under the treaty with the government, which treaty the Omahas had always kept, the government was to protect the tribe. If this meant anything it meant that the government would prevent other tribes from stealing their ponies, and the claim for these stolen ponies would be urged during the visit to Washington.

LANDS IN SEVERALTY.
In regard to taking lands in severalty the Omahas appear to be ripe for this course. This tribe has the advantage of other tribes in this part of the west, having never been moved from the home where they were found by the earliest white explorers. When Lewis and Clark's expedition came up the river in 1804 the tribe was found near the present town of Homar, just north of the line of what was afterwards their reservation. They have always been at peace with the whites, and so their progress toward civilization, though slow, has been steady. Their neighbors, the Winnebagos, have been discouraged somewhat by their frequent removals by the government from one reservation to another, and so are scarcely rife for taking land in severalty, though when the matter is presented to them, backed by a gentle influence, they can probably be brought to see the need of retaining only as much of their reservation as they can use, and having the balance sold for their benefit. The up-river Sioux are scarcely civilized enough as yet to abandon the village system and go on separate farms of their own. The matter will be discussed, however, at Washington, and if possible an entering wedge inserted.

BOUND FOR WASHINGTON.
As there was no Illinois Central train out yesterday afternoon, the chiefs remained at the Hubbard house awaiting the train that leaves this afternoon. Besides the Sioux and Ponca chiefs who arrived yesterday, they will be accompanied by Alex. Payer, Mitchell St. Cyr and White Breast, of the Winnebagos, and Henry Fontenelle, Eba Houbay, and Two Crows, of the Omahas, and two Brule braves, Cook and Milk, who go to visit their children now in the Carle, Pa., school. Col. Arthur Edwards, chief agent of the Omahas and Poncas, has charge of the party. His daughter accompanies him. Rev. John P. Williamson goes as interpreter for the Sioux. The tribes represented number as follows: Omahas 1,020, Winnebagos 1,300, Yanktonais 1,200, Northern Poncas 180, Brule 7,000, Ogallalas 6,500.

The Indian Question.
The Louisville Courier-Journal says, editorially: Maj. Gen. John Gibbon, colonel of the Seventh infantry, in his prize essay on the Indian question, to the study of which he has devoted a good deal of time, after sketching the history of our gradual encroachment of the whites upon the once vast Indian domain, and the bad results, morally and otherwise, to the red brother, arrives at the conclusion that it is inevitable that he must go. Gen. Gibbon takes the ground that, while this is true, it is the bounden duty of the Indians honestly. If this is done, he, as an officer with experience among the Indians, asserts that there will be no more Indian wars. That this is true is evident; for there has not been an Indian war during the last twenty years (in which such wars have been both numerous and expensive) which was not caused by the starvation tactics of the Indian bureau and the mean greed of Indian agents and traders. Gen. Gibbon makes the following suggestion:
"The location and surroundings of our Indian tribes are so nearly identical with those of our frontier garrisons that the most natural suggestion is, they should be supplied under essentially the same system. Our troops, no matter how remote or how isolated their station, are always supplied in a satisfactory manner with their wholesome food, and it is only when unexpected moves take place or new posts are established that any difficulty arises, and it is then only temporary." The army system of supply and distribution is so well understood by the members of this institution that it is needless to dwell upon it any further than to remark on the perfect system of responsibility enforced. Under this some commissioned officer is always held to account for every ounce of supplies received for the use of the troops, and the troops never need be badly supplied if the commanding officer attends to his duty; and not even then unless the other officers at the post neglect theirs. I risk nothing in the assertion that no such system of responsibility exists in the Indian department. Without reference to individual commissionaires, I am satisfied from personal observation that not only have they no such system in the Indian department, but so far as I have been able to discover they do not in the department understand the practical working or value of such a system. In the total absence of any such system, how is it possible for the Indians to receive, either in kind or in quantity, the articles for which congress appropriates the funds? Any business man can answer this question without the least hesitation, and yet in the Indian department they do not seem to ap-

preciate, or if they do, they utterly fail to act upon it. I will illustrate what I mean by relating a story I have heard in the west. It makes but little difference whether the story be true or not. It might very readily be true under the lack of system in the Indian department, and it will serve to illustrate many similar transactions coming under my personal observation. A herd of cows and calves to be used for domestic and breeding purposes started for a distant a, eney. When it reached there it was composed of all the broken down oxen and yearlings that could be picked up along the road. All the good cows and calves had been traded off on the way; but, remarkable to relate, the number of head was exactly right, and, as long as the number was right, the receiving agent made no objections, or, if he did, he was in western phrasology, "made all right, too." Now, under the army system, any such transaction would be impossible, and any second lieutenant can tell you why it would be impossible. Let us, then, have the Indian department a system of responsibility as near as possible to that followed in the army. Attempts have been made at various times to make use of army officers to check such loose transactions as I have referred to, but the result has been either that the check was ineffectual, or where frauds were detected and the guilty parties discharged, others were appointed to the vacant positions, and the same old loose system commenced again. In some instances the inspection of supplies by the army officer was carelessly performed, in others he was called upon or not to inspect, at the pleasure of the agent, and the lack of inspection never seemed to make any difference in the settlement of the agent's accounts. Then, of course, the inspection as a whole can be no check. In one notorious instance a most shameful attempt was made to bribe the inspecting officer to pass a worthless lot of stores. There is no means of knowing how often such attempts have succeeded, but the result has been that the Indian department and the army have become antagonistic, and former seems to consider itself placed on the defensive on all subjects; and it is but too apt to regard with suspicion and distrust any suggestions coming from army officers. The interior department have charge of Indian affairs, its head must necessarily have the chief decision of questions arising in regard to Indian matters, and it not infrequently happens that important military questions affecting the protection of our frontier settlements are sometimes decided by the secretary of the interior in Washington.

The general believes that Indians under military charge make more rapid progress in civilization than under any other influence, and he believes that the vast majority of our 250,000 Indians can be justly and advantageously disposed of by making them a pastoral people, or herdsmen, an occupation to which they naturally incline, and in which they have greatly prospered wherever they engage in it. We believe Gen. Gibbon is perfectly right about the advantages of military control of the Indians. Had the Indian bureau been transferred to the war department six years ago, there would to-day be very noticeable quiet and improvement among the Indians. Under the present system they are continually cheated and exasperated, and driven to hostilities. Under military control they would get their supplies as stipulated, and be rid of the speculating trader and treacherous agent. It is, of course, useless to feed and clothe the Indians and let them live in idleness. The proper way is to set them up in business as herdsmen and farmers, for instance, and let them know that they are expected to exert themselves to the utmost to supply their own wants. Father Stephen, of Fort Yates agency, where Sitting Bull has been taken, said a few days ago to a St. Paul Pioneer-Press correspondent: "There is but little encouragement in trying to induce an Indian to work under the present policy of the interior department. When they have enough to eat their ambition is satisfied and they will do nothing. As an illustration, I will refer you to my experience. When I took charge of this agency the Indians had scarcely enough to eat, and, as a result, they cut and sold that year to contractors 2,400 cords of wood. Now they have a plenty of everything and will not work. Last year I received \$700 and this year \$300 to be expended in hiring Indians to chop wood. The government authorized me to pay them \$3 per cord or an inducement of 5 cents a cord more than contractors pay. The result has been that they had to refund the money to the government in both instances. The Indians seem to think white men are their slaves, and they often come to my office window and ask me to get up from my desk and hand them a match. My opinion as to a proper policy would be to give an agency Indian 100 acres of land and issue rations to him for five years, with the very distinct understanding from the very beginning that if he does not take the land he will be held responsible for all appropriations against each other, or against the white men, and vice versa, would have a beneficial effect."

Father Stephen's suggestions are good. At present an Indian is not a person, and has no legal responsibility in theory. The Canadian system holds him legally responsible for criminal acts. The plan of issuing rations for five years with the understanding that the Indian is, after that, to take care of himself, will no doubt work well in a majority of cases. Some Indians, like Sitting Bull, cannot be induced to do any work whatever, but the very great success of the Five nations in Indian territory as farmers and stock raisers is evidence enough that the Indian, under proper incentives, can become a producer. The most valuable feature of the present Indian policy is the education of Indian boys and girls at the government schools in Oregon, Pennsylvania and Virginia. There is a world of hope for the Indians in the education of those children.

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