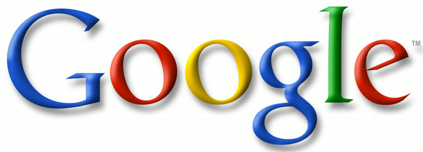

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BRIEF HISTORY OF SOUTH DAKOTA

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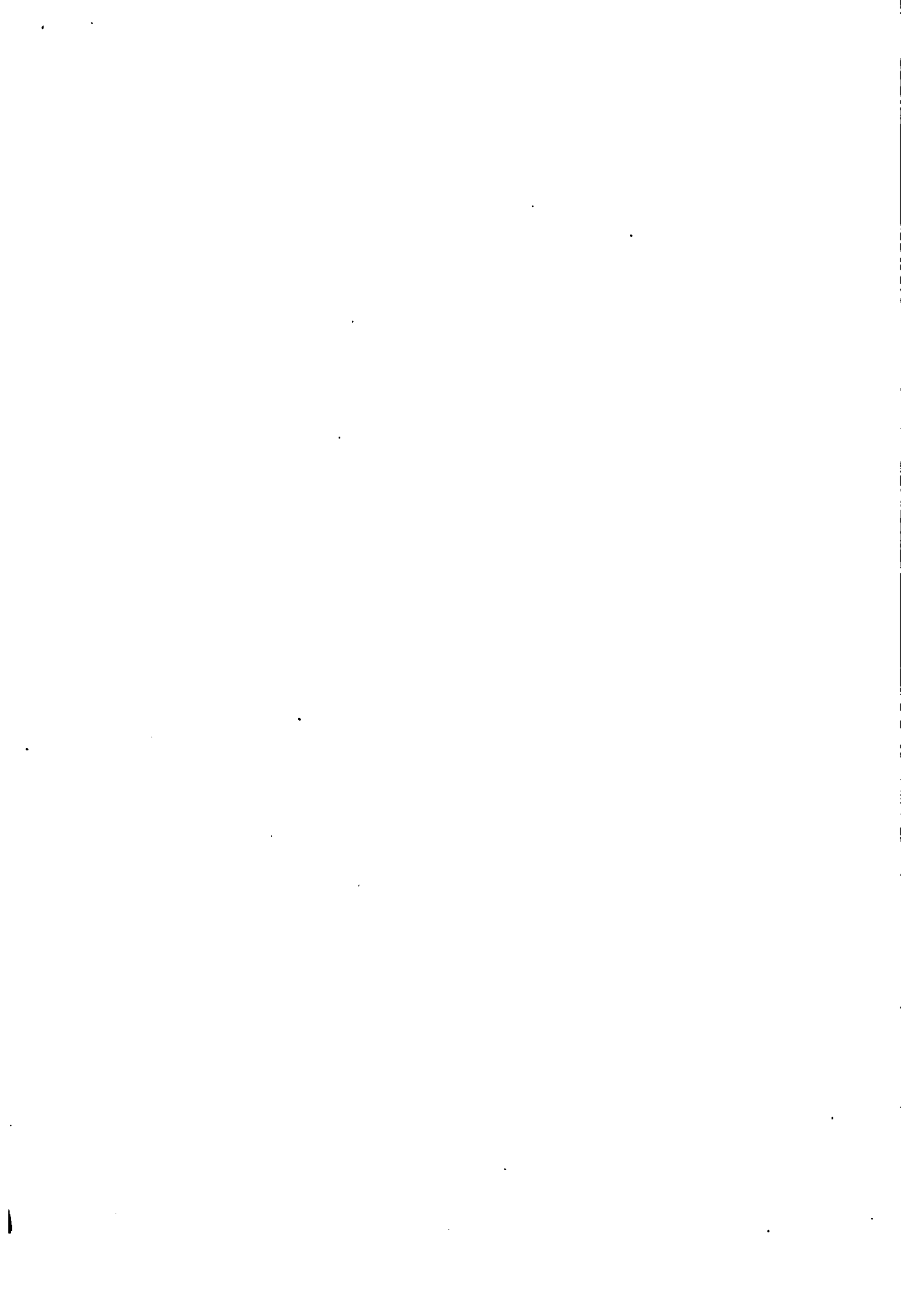

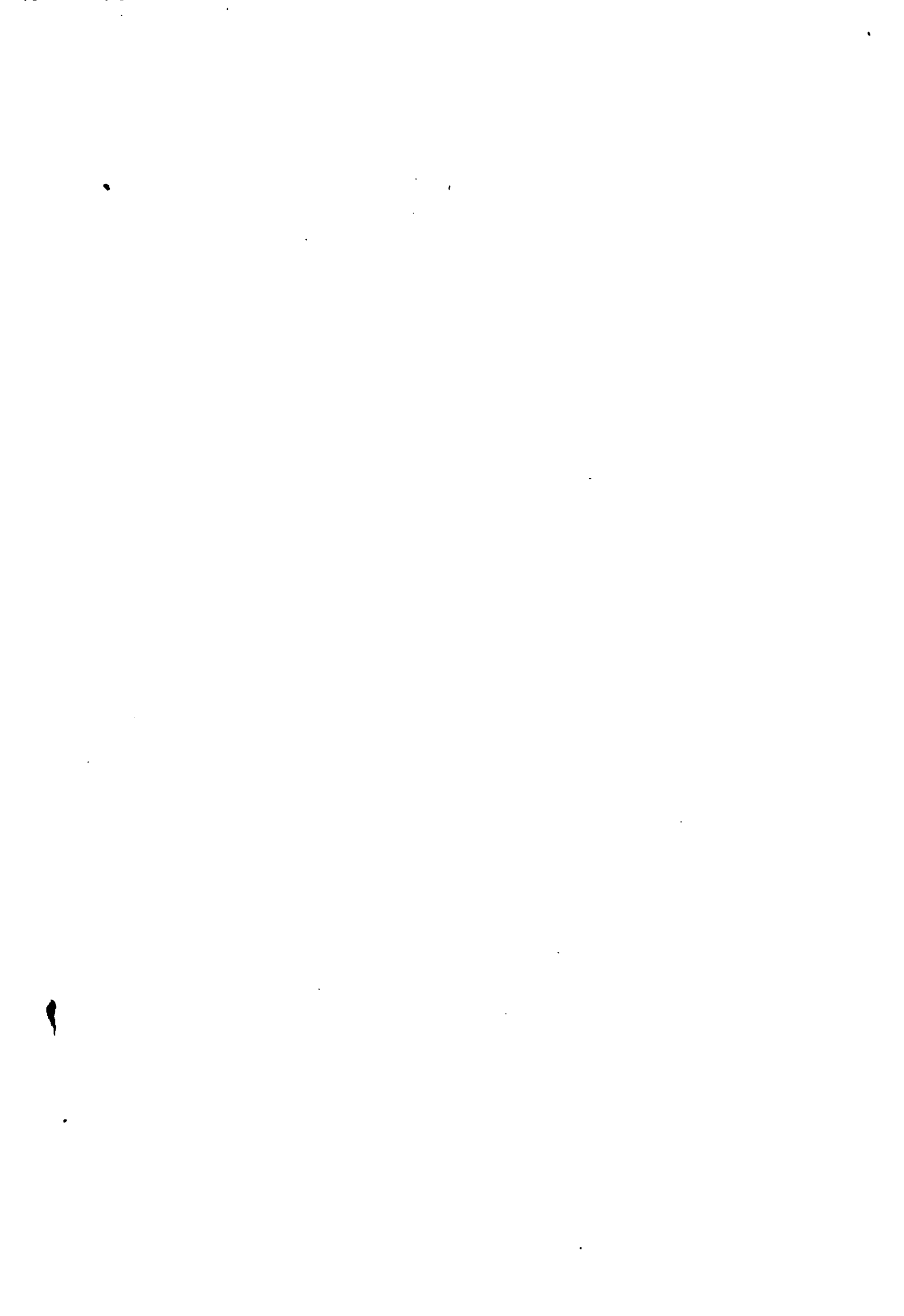

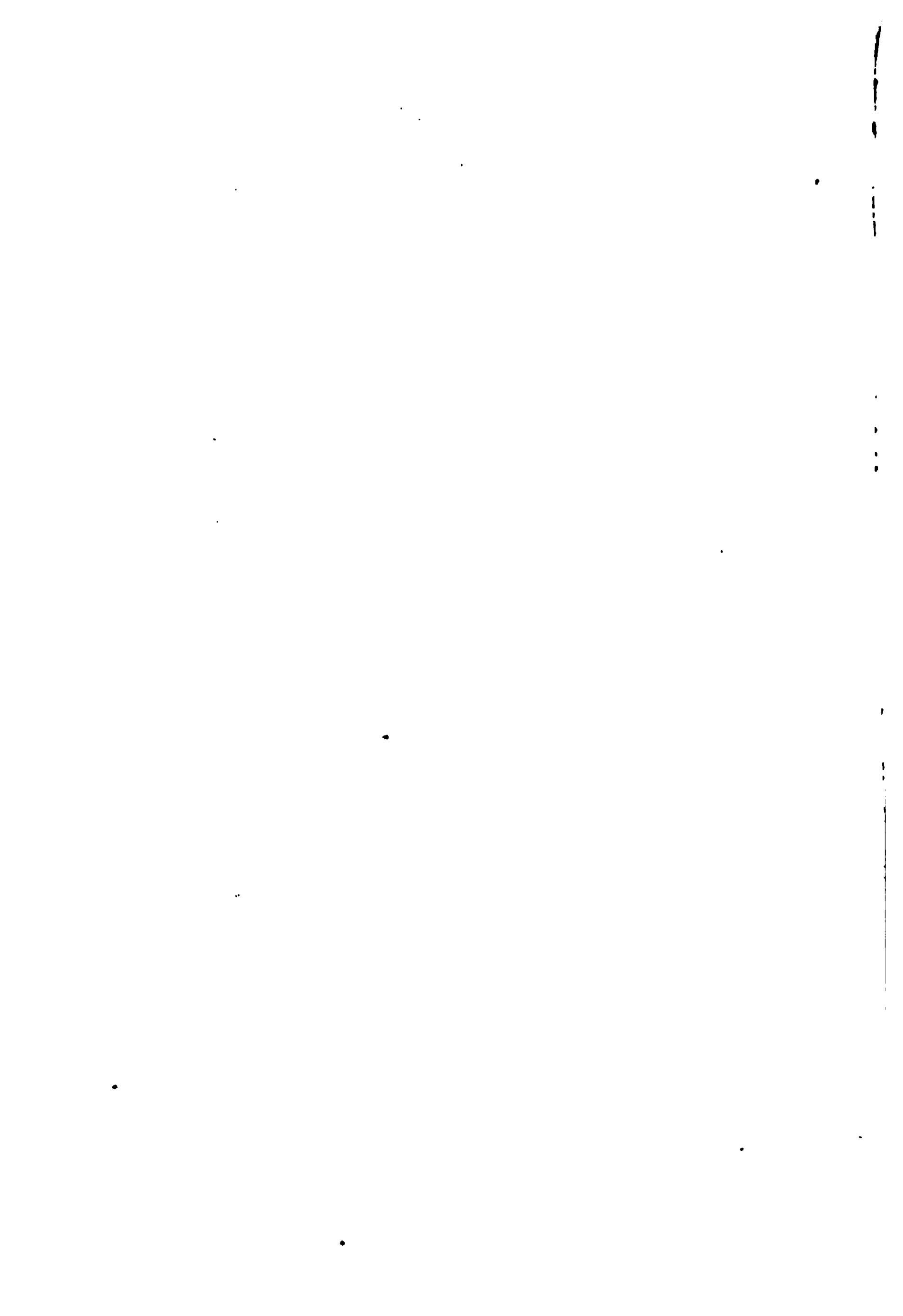

SOUTH DAKOTA'S PRAYER

Make me, O God, a loving mother-state,
Whose sturdy sons and comely daughters leal
With selfless pride shall count maternal weal
The chiefest end — the certain way and straight,
Through which to win the chaplets of the great.
Make me, O God, essentially to feel
My children's loyal love, the perfect, real,
Supremest gift bestowed by Gracious Fate.
Make mine, O God, in truth a commonwealth,
Wherein each heir shall share and share partake,
And none shall fail and none shall take by stealth;
My all for them; and they for Mother's sake
Shall deem it good both gear and life to give.
In love and trust, may Heaven let us live.

THE NEW STATE CAPITOL OF SOUTH DAKOTA

A BRIEF HISTORY

OF

SOUTH DAKOTA

BY

DOANE ROBINSON

SECRETARY OF THE STATE HISTORICAL SOCIETY
OF SOUTH DAKOTA

NEW YORK ·:· CINCINNATI ·:· CHICAGO

AMERICAN BOOK COMPANY

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SOUTH DAKOTA.

PREFACE

The student who learns the story of his community, the sacrifices and successes of the pioneers, the worthy accomplishments of his relatives of an earlier generation, the history of the soil upon which he lives, will hardly fail to develop pride in his locality, and that pride is an almost certain guaranty of good citizenship. The following stories of South Dakota are written in the belief that they will contribute something to the development of an intelligent and patriotic citizenship in our state.

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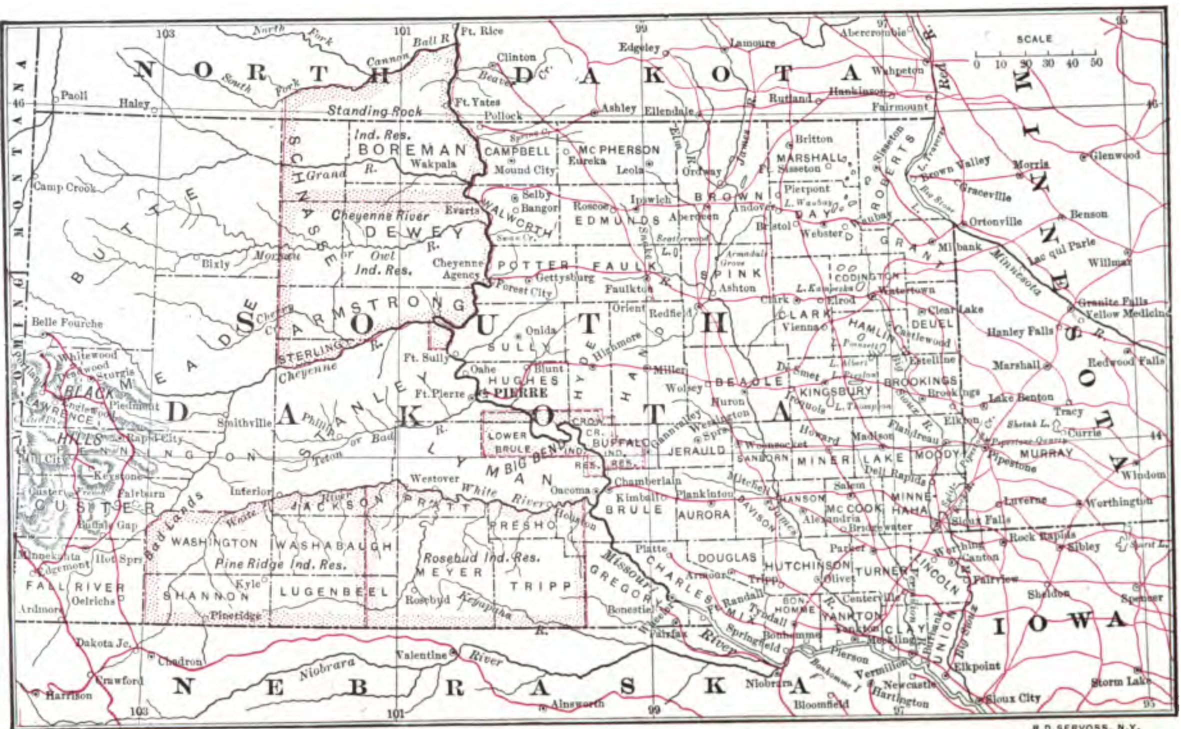


NORTH DAKOTA
SOUTH DAKOTA
MINNESOTA
IOWA
NEBRASKA
MONTANA
WYOMING
SCALE
0 10 20 30 40 50
R.D. SERVOSS, N.Y.
Missouri River
PIERRE
Aberdeen
Huron
Watertown
Brookings
Mitchell
Yankton
Vermillion
Sioux City
Sioux Falls
Belle Fourche
Standing Rock
Cheyenne River
Pine Ridge Ind. Res.
Rosebud Ind. Res.

A BRIEF HISTORY OF SOUTH DAKOTA

CHAPTER I

THE STORY TOLD BY THE ROCKS

It is very easy to read the story of the rocks in South Dakota, for here more than anywhere else the several formations are exposed to view: and we can readily see what must have happened in that time very long ago, before men, or even animals, inhabited the Dakota land. The rock formations can be seen more or less all over the state, but their story is clearly shown especially in that section near the head waters of the White River at the foot of the Black Hills, known as the Bad Lands.

We learn there that in an ancient time a great ocean rolled over South Dakota; that some great convulsion must have occurred deep in the earth which threw up the Black Hills and other western mountains; that the ocean swept over these hills, grinding them up and washing them down across its floor toward the eastern part of the state, thus laying down a formation or stratum now compressed into hard rock which is the lowest of the many formations studied by the geologist. We learn that again and again the rocks and hills were raised up, each time to be

washed down by the ocean, each washing making a new stratum, until finally there came a time when the ocean could not overcome the hills and the latter became high and solid earth somewhat as we now know them. In this time the earliest evidences of life appeared, in the form of snails and other low orders of creatures.

Then the ocean seems to have come back and swept down another stratum of soil from the mountain bases, and after it had again subsided came a race of monstrous reptiles, the remains of which are found quite generally over the state wherever the formation of that period is exposed. It is quite certain that at this time South Dakota was in the main a vast steaming swamp, for the climate was tropical, and out of the swamp grew tropical verdure.

For how long the reptiles reigned no one can ever know, but their period was followed by another, in which great animals, much larger than anything now in existence, roamed throughout the land. They have been given hard names by scientific men who study their remains; as titanotheres, brontotheres, and eleotheres. The titanotheres and brontotheres were evidently of the elephant or rhinoceros family, and the eleotheres were giant pigs. While remains of these animals are most common in the Bad Lands, they are found in many other localities, showing that they roamed generally throughout the state. At this time we can be very sure, from the signs which are left, that South Dakota was a great swampy, tropical plain which sloped gently down from the Black Hills on the west to the great central river flowing through the

present James River valley, and from this river sloped up to the top of the coteau at the east line of the state.

By this time several agencies were at work which resulted in a great change in the climate of the region. The uplifting of the Black Hills and the Rocky Mountains had cut off the warm breezes from the Pacific Ocean, and in the far north vast heaps of ice were being piled up by the almost continual freezing of the frigid climate. These heaps of ice had become so deep that they could not support their own weight, and so began to run or spread out as you may have seen a large lump of dough spread when turned from the kneading pan to the table. When we examine a piece of ice, it seems to be so hard and brittle that it does not seem possible for ice to spread in this way; nevertheless, scientific men have shown beyond doubt that ice does spread when placed under a great weight.

The spreading of this ice sent it down from the northeast until it had run far down into the South Dakota country. It was so thick and heavy that it completely dammed up the valley of the great river, so that its waters became a great lake, lying north of the ice and extending far back into the Rocky Mountains. The ice pushed along until its western edge had traveled as far as the line now occupied by the Missouri River, when it began to melt away. The waters which were dammed up in the upper part of the great valley began to seep about the western edge of the ice, until they ran entirely around it and reached the old bed of the stream below Yankton.

Thus the ice quite changed the surface of South Dakota. Before it came the Grand River extended east from its

A Pass in the Bad Lands (Washington County)

present course until it reached the great river near where Aberdeen now is. The Cheyenne ran down to Redfield, the Teton or Bad River to Huron, and the White to Mitchell. The great animals, the titanotheres, mastodons, and eleotheres, were destroyed by the ice, and when it had melted away, it left new conditions in climate, soil, and river courses, not greatly different from what exist to-day.

Of the Bad Lands from which much of this story is learned Professor Charles E. Holmes, a poet whom all South Dakotans delight to honor, has written the following verses: —

THE BAD LANDS

A stillness sleeps on the broken plain,
And the sun beats down, with a fiery rain,
On the crust that covers the sand that is rife
With the bleaching bones of the old world life.

'Tis a sea of sand, and over the waves
Are the wind-blown tops of the Cyclops' caves;
And the mountain-sheep and the antelopes
Graze cautiously over the sun-burnt slopes.

And here in the sport of the wild wind's play
A thousand years are as yesterday,
And a million more in these barren lands
Have run themselves in the shifting sands.

Oh, the struggle and strife and the passion and pain
Since the bones lay bleached on the sandy plain,
And a stillness fell on the shifting sea,
And a silence that tells of eternity!

CHAPTER II

THE STORY OF THE MOUNDS

WHEN human beings first came to live in the South Dakota country, is now unknown. Whether or not other men lived here before the Indian tribes is not certain. Those who have studied the subject most carefully believe there was no one here before the Indians came. In various localities there are a number of mounds evidently the work of man, but it is believed that they were all built by Indians.

All along the Missouri River, at the best points for defense, and for the control of the passage of the stream, are mounds that are the remains of fortresses. Their builders must have labored industriously to construct them. It is believed they were built by the ancestors of the Ree Indians, who still occupied the section when white men first came to it. The most important of these mounds are in the vicinity of Pierre, where it is known the Rees had a very large settlement which they abandoned a little more than a century ago. Here are the remains of four very important forts, two on each shore of the river, completely protecting the approach, from above and below, to the extensive region between, which was occupied by the Rees for their homes and gardens.

Along the Big Sioux River, especially in the vicinity of Sioux Falls, and about the lakes on the coteau in Roberts and Marshall counties, are many mounds which chiefly were burial places. From them have been taken many curious stone implements which were used by the Indians in hunting and for domestic purposes before white men brought them implements of iron and steel. Some of these implements are very similar to those used by the Chickasaws and other tribes of the southern United States, and are not at all like the implements of the Ree and Sioux Indians; and this fact leads scientific men to suppose that those southern tribes may at one time have occupied the Dakota country.

The Sioux Indians, too, made many small earthworks, and light stone works, usually on prominent hills and along the streams, but these are chiefly memorials of some striking tribal event. Some of the more important ones are at the hill known as Big Tom, near Big Stone Lake; at Snake Butte, near Pierre; at Medicine Knoll, near Blunt; at Turtle Peak, near Wessington Springs; at Punished Woman's Lake in Codington County; and near Armadale Grove, Ashton, and Huron, on the James River. Almost invariably as a feature of these memorials the image of some bird, animal, or reptile has been made out of small bowlders to indicate the lodge or cult of the person whose deeds are commemorated.

Lewis and Clark, the explorers, found at Bon Homme Island, near Yankton, a very extensive embankment of earth which they measured carefully and described very fully, and which for eighty years afterward was supposed

to be proof that the region had been occupied by a prehistoric people. It is now known, however, that this embankment was produced by the action of wind and water.

The South Dakota mounds that were erected by Indians are of less importance than similar mounds found in some other parts of the great Mississippi valley; but they are of great interest as the oldest works of man in our state.

CHAPTER III

THE ABORIGINAL INDIANS

THE Ree, or Aricara, Indians were possibly the first human inhabitants of South Dakota. These Indians

REE INDIAN LODGE

built permanent villages, of earth lodges, and lived by agriculture and the chase. Their homes were always near

the Missouri River or some other large stream. Their lodges were built by digging a round hole, like a cellar, in the earth, over which a roof was made by setting up forked timbers, which were covered with poles and brush and then buried in earth. A hole was left in the top of the lodge for ventilation, light, and the escape of smoke. These lodges were very comfortable and do not seem to have been unhealthful. Farming by the Rees was limited to the raising of corn, beans, pumpkins, squashes, and tobacco. Each family had its own tract of ground, fenced off with bushes and rushes, and the only implement used in the cultivation of the crop was a sort of shovel made from the shoulder blade of the buffalo. For very many years, how long is not known, but probably nearly a century, their chief settlement was in the immediate vicinity of Pierre, but in 1792, being driven away by the Sioux, they settled in the northern part of the state near the mouth of Grand River, where part of the tribe was already established.

When white men first had knowledge of the Dakota country, the Omaha Indians occupied the Big Sioux valley and the Missouri valley as far as the mouth of the James River, while at that time, or very soon thereafter, a settlement of Sisseton Sioux was made at Big Stone Lake, and the Kiowas occupied the Black Hills. All of these tribes, unlike the Rees, were nomadic; that is, they lived in tents and moved about from place to place as suited their convenience.

Sometime in the latter part of the seventeenth century the Sioux Indians who were natives of the timbered coun-

try about the lakes in northern Minnesota, were forced away from their homes by the Chippewas, and some of their bands came out to the prairie. For many years they remained upon the upper Minnesota River and Big Stone and Traverse lakes, and, having secured horses, began to hunt the buffalo far out on the plains of South Dakota. In the course of time they learned that west of the Missouri River the snowfall was very light, and that the buffalo gathered there in the winter season to feed upon the rich grasses of what are now the famous South Dakota ranges. This fact made the Sioux wish to live there, where they could secure plenty of buffalo meat with little effort both summer and winter. But the country which they wished to occupy was the home and hunting ground of the Rees, who stubbornly fought off the invading Sioux. It was before 1750 that these prairie or Teton Sioux undertook to conquer the buffalo ranges west of the Missouri. A war of more than forty years followed, in which the Sioux were finally successful. They could not dislodge the Rees from their strong forts on the Missouri, but having succeeded in crossing the river, they were able to keep the buffalo so far

BUFFALO

away that the Ree hunters could not get them, and thus they really starved out their enemies, who, as we have seen, moved to a new home on the Grand River. As military men would say, the Rees were flanked out of their position by the Sioux.

SIOUX WARRIOR

In 1775 the enterprising Oglala branch of the Teton Sioux had penetrated as far as the Black Hills, where they paid their compliments to the Kiowas and before the end of the eighteenth century had driven them away, and settled in their territory.

While the Teton Sioux were thus making a settlement west of the Missouri, their relatives the Yanktons, who like themselves had been crowded out of the Minnesota timber, were trying to find a home in the lower country between the Mississippi and Missouri rivers. They settled among the Osages, but were driven away. Then they conquered a small territory in the Otto country in western Iowa, but finally were driven away from there with the loss of all their horses and other property. Before the Teton Sioux went to the Missouri they had driven the Omahas from the Big Sioux and James rivers to a new home south of the Missouri, and the Teton Sioux claimed

the Big Sioux and James valleys as conquered territory. Now, however, while the Tetons' hands were full with their forty years' war with the Rees, the Omahas were threatening to come back into their old South Dakota homes. Therefore when the Yanktons, whipped and robbed by the Ottos, came up the Missouri looking for a place to rest, they were warmly welcomed by the Tetons, who gladly gave them a large territory to occupy on the James River, and fitted them out with arms and horses to enable them to defend their new home from the threatened invasion of the Omahas.

So it came about that before the end of the eighteenth century all of South Dakota, except a very small territory, not more than four or five townships in extent, near the mouth of Grand River, which was occupied by the Rees, had passed into the possession and control of the powerful Sioux tribes.

CHAPTER IV

WHITE EXPLORERS

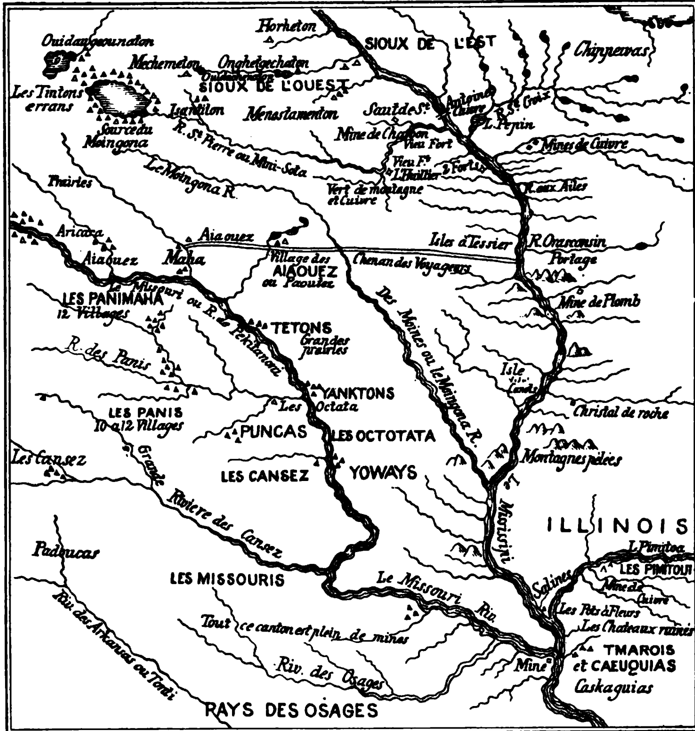
CHARLES PIERRE LE SUEUR was one of the most enterprising and energetic of the merchant explorers who came out from Canada and roamed all over the western country in search of trade in furs, during the seventeenth and eighteenth centuries. Le Sueur was a fur trader and a politician as well. He was a native of Montreal, and was a cousin of the famous D'Iberville and Bienville who were conspicuous in founding the French settlements in Louisiana and Alabama. He visited the upper Mississippi country as early as the year 1683, and from that time until 1700 spent most of his time upon that stream and westward.

It is claimed that when Le Sueur learned that La Salle had explored the Mississippi River to its mouth, he promptly saw the opportunity to enrich himself by collecting furs in the West and sending them to France and England by way of the Mississippi, thus escaping the payment of the heavy tax placed on the fur traffic by the Canadian government. Sending his cousin, D'Iberville, to the mouth of the Mississippi with a ship, Le Sueur came west of the Mississippi, collected a large amount of furs among the Omaha Indians on the Big Sioux River, and sent them on a flatboat down the Big Sioux

and Missouri to the Mississippi, where D'Iberville took them aboard his ship and carried them to Europe, selling them at great profit. Le Sueur himself returned to the Mississippi, where he gathered a small quantity of furs, and taking them back to Canada, dutifully paid the tax upon them, as a good citizen should do. While there are reasons for believing that this story is true, it can not be verified from the records. If true, Le Sueur was the first white man to visit South Dakota.

In any event, Le Sueur in 1699 came back from France, to the West, by way of the Mississippi and Minnesota rivers, and built a fort on the Blue Earth River, a few miles from the site of Mankato, Minnesota, where for a year or two he mined for copper and at the same time carried on a trade with the neighboring Indians. He traded with the Omahas, who still resided on the Big Sioux River, and very probably visited them. He returned to France in 1701 and soon afterward furnished the information from which the geographer De l'Isle made a map of the central portion of North America, including the eastern portion of South Dakota. It is possible that Le Sueur obtained his knowledge of South Dakota from the Indians, but it is most likely that he gained it from personal observation of the ground. The map shows Big Stone Lake and Lake Traverse, the Big Sioux, James, and Missouri rivers in their proper relation and very well drawn. It locates the Omahas (*Maha* on the map, p. 24) on the Big Sioux, a village of Iowa Indians (*Aiaouez*) on the James, and the Yanktons on the Missouri in western Iowa, where they were then residing in the Otto

country. There is a road shown on the map, extending westward from the mouth of the Wisconsin River, by way of Spirit Lake, Iowa, to Sioux Falls, and marked "track of the voyagers." From all of these things it is believed



DE L'ISLE'S MAP, MADE FROM INFORMATION SUPPLIED BY LE SUEUR

that Le Sueur was the first white man to enter the South Dakota country, but if he did not come here himself, it is quite certain that other white men in his employ did do so, at or before the beginning of the eighteenth century.

The first white man that we know certainly to have visited South Dakota was a young man named Verendrye, in the year 1743. Verendrye was employed, as had been his father before him, by the Canadian government, to explore the American continent westward to the Pacific Ocean. In 1738 the father and son had come as far west as the Missouri, at the Mandan villages in what is now North Dakota, but becoming discouraged had returned to Canada. The father died, and in 1742 the son set out on a new enterprise, reaching the Missouri and following it westward until stopped by the barrier of the Rocky Mountains, at or very near the site of Helena, Montana. There he turned back and, traveling in a southeasterly direction, reached the Missouri River somewhere in central South Dakota, where he spent some weeks with a band of Indians which he calls the band of the Little Cherry. He came to these Indians on the 15th of March, 1743, and remained with them until the 2d of April. Before leaving them he claimed the land for the king of France and upon a hill near the camp planted a lead plate engraved with the arms of France, and marked the spot with a heap of stones. He then set out for the Mandan villages, which he reached on the 18th. To unearth that plate would be a rich find for some enterprising young South Dakotan. Taking into account the directions traveled and the time spent in making the trip, it is most likely that this plate rests within fifty miles of the state capital.

In 1745 De Lusigan, a courier in the employ of the Canadian government, visited Big Stone Lake and other points in western Minnesota to call in the Canadian

coureurs de bois, or unlicensed traders who were living with the Indians. This fact is evidence that several white men were probably at this time in the Dakota country, but they left no record of their doings or of the localities they visited.

It is rather strange that no record has been kept of the time when the French traders at St. Louis began to trade up the Missouri among the Dakota tribes. We only know that as early as 1796 a post known as Loisel's house, a substantial fortified trading post, was built on Cedar Island in the Missouri River a few miles below the site of Pierre, and that the next year Trudeau's post, generally known as the Pawnee House, was built on the east side of the Missouri River, opposite the site of Fort Randall. Pierre Dorion, afterward guide to Lewis and Clark, traded with the Yanktons and married a Yankton woman before 1785, and Pierre Garreau lived continuously with the Rees after 1790. From these facts it may be fairly assumed that French trade along the Missouri was quite general from about 1785.

CHAPTER V

SOME LAND CLAIMS

On the strength of the discoveries of Columbus, and especially of Coronado, who came from Mexico up through New Mexico and into Kansas in 1540–1541, Spain claimed all of the interior of the American continent, including the South Dakota country. She did nothing, however, in the way of exploration or occupancy, to make the claim good, though for more than a hundred years her right was undisputed, until the French from Canada began to trade with the Sioux Indians and claimed for France all of the territory which they entered.

On September 18, 1712, the king of France granted the monopoly of trade in all of the territory lying in the Mississippi valley to Anthony Crozat, a banker of Paris, for the term of sixteen years. The action of the French led the Spaniards to take measures to assert their claims, and they sent men from Santa Fé to drive the French from the lower Missouri and Mississippi rivers. The Spanish plan was to excite the Osage Indians to make war on the Missouri Indians, who were friendly to the French, but by a mistake the Spaniards went directly to the Missouri camp, where the entire party, with one exception, were killed. This led the French to build a fort near the mouth of the Missouri.

In 1732 the king of France reasserted his sovereignty over the Mississippi and Missouri valleys, and governed the section through a governor general who lived at New Orleans. There is no record or probability that either France or Spain took any actual possession of the South Dakota country until young Verendrye claimed it for France in March, 1743.

For nearly twenty years after Verendrye claimed the land France's title seems to have been undisputed, but in 1762 she ceded all of Louisiana, which included South Dakota, to Spain, in return for certain political favors. Spain took possession and governed the land west of the Mississippi for nearly forty years thereafter; then in 1800 she secretly deeded it back to France.

When the American people learned of this secret cession of the Louisiana country to France, the western pioneers in Ohio, Indiana, Kentucky, and Tennessee were greatly concerned and aroused. The great Napoleon had just made himself the head of the French government; his fame as a soldier and conqueror had spread over the world, and the American frontiersman did not like to have him for a near neighbor.

Thomas Jefferson was then President of the United States. The importance of the control of the Mississippi River was clear to his far-seeing eye. He determined that we must, at least, have a joint right to its free passage and must have a site for a commercial city at its mouth, and he undertook, by sending special representatives to France, to secure these rights. At the same time he prevailed upon Congress to permit him to undertake the

exploration of the far West with a view to finding a means of crossing the continent to the Pacific Ocean, and while his ambassadors were at Paris, bargaining for free rights on the Mississippi, Jefferson was pushing his plan to send an exploring party across the American continent. He had his party organized and his plans well matured when, to his surprise, and the surprise of all America, the news came from Paris that the American ministers had bought not only the desired free rights on the Mississippi, but all of the great Louisiana territory as well. Thus it came about that, as a part of Louisiana, South Dakota came into the possession of the United States, having been first claimed by Spain, then by France, again by Spain, again passing to France, and finally falling to the American commonwealth.

CHAPTER VI

LEWIS AND CLARK

JEFFERSON selected to head his party of explorers his private secretary, Captain Meriwether Lewis, a cousin of George Washington. Scientific knowledge was not very far advanced in America at this time, but early in the spring of 1803, a few days before the bargain with Napoleon had been made and months before it had been thought of in America, Lewis hurried from Washington to Philadelphia to take a brief course in the natural sciences and mathematics, hoping to gain enough to enable him to make scientific observations of the country through which he was to pass, and to determine the latitude and longitude of various places.

While Lewis was in Philadelphia, it occurred to him that it would be wise to organize the expedition in two parts, and keep two records, so that in case one record was lost there would be hope of preserving the other. He told Jefferson about it, and the President thought the plan a wise one; so Captain William Clark — a brother of General George Rogers Clark, the man who in the Revolutionary War had saved Illinois, Indiana, and Ohio to the United States — was selected to accompany Captain Lewis, and to enjoy with him equal rank in the command of the enterprise.

All of the remainder of that year was spent in preparation. In the summer the two captains set out for St. Louis, and not until they reached the Ohio River did they learn of the purchase of Louisiana by the American government. They secured the services of forty-one persons, all told — soldiers, guides, boatmen, and hunters — and encamped for the winter on the east bank of the Mississippi, opposite the mouth of the Missouri.

CAPTAIN MERIWETHER LEWIS
Statue at the Lewis and Clark Exposition, 1903

The 9th of May, 1804, was set for the formal transfer of Louisiana from Spain to France and from France to the United States, and Jefferson desired Lewis and Clark to remain at St. Louis for that ceremony, which they did. Therefore, it was not until three o'clock in the

afternoon of Monday, May 14, that the little band set off up the Missouri. They had several boats, which they propelled with oars or sails, or towed with ropes, according to the condition of the river and the direction of the wind. They proceeded very slowly, examining the river and the country, and visiting the Indians, but without any event affecting the history of South Dakota until they arrived at the mouth of the Big Sioux River at eight o'clock in the morning of August 21, 1804. That night they camped on the Nebraska shore.

Sergeant Charles Floyd having died the evening of August 20, when at the site of Sioux City, the men were allowed to select a successor to him, and the choice, which was made by ballot, fell to Patrick Gass. This occurred on the 22d when the party was encamped at Elkpoint, and it may reasonably be assumed to be the first popular election in South Dakota. The next morning Captain Lewis killed a very large buffalo upon the bottom near Burbank, from which they salted two barrels of meat.

On the 24th they arrived at the mouth of the Vermilion River, and the captains took two men and went up nine miles to examine Spirit Mound, about which they had heard strange stories from the Indians, who believed that it was inhabited by a race of dwarfs, little people not larger than gophers, who instantly put to death any one who came near their home. It is needless to say that the explorers found nothing mysterious or alarming about the very ordinary mound upon the prairie. They did, however, find much that was pleasing to them. They say in their journal, "We saw none of

these wicked little spirits, nor any place for them, except some small holes scattered over the top. We were happy enough to escape their vengeance, though we remained some time on the mound to enjoy the delightful prospect of the plain, which spreads itself out until the eye rests upon the northwest hills at a great distance, and those of the northeast still farther off, enlivened by large herds of buffalo feeding at a distance. The soil of these plains is exceedingly fine."

CAPTAIN WILLIAM CLARK
Statue at the Lewis and Clark Exposition, 1903

It is noteworthy that Spirit Mound and other points along the Missouri in South Dakota then bore the names by which we still know them. This is one proof that the region was familiar to the French traders before Lewis and Clark came.

On August 27 Lewis and Clark came to the mouth of the James River and met some Yankton Sioux there, who informed them there was a large camp of the Sioux a few miles up the James. The captains, therefore, sent messengers to the Indians inviting them to a convenient point a few miles up the Missouri. They proceeded up the stream and made their camp on Green Island, on the Nebraska shore, near the site of Yankton. There they remained from Tuesday the 28th until Saturday, September 1, enjoying a grand council, powwow, and carousal with the Yanktons. They set up a tall flag pole over their camp and raised a beautiful American flag upon it. The days were occupied with feasting and speech-making, and the nights with feasting and dancing. The principal chiefs of the Yankton were Shake Hand, — known to the French as the Liberator, — White Crane, and Struck by the Pawnee.

One day a male child was born in one of the Indian lodges. Learning of this fact, Captain Lewis sent for the child and it was brought to him. He wrapped it in the American flag and made a speech in which he prophesied that the boy would live to become eminent among his people and a great friend of the white men. His prophecy came true, for the boy grew up to be the famous Struck by the Ree, chief of the Yankton tribe, who was probably the means of saving the entire settlement at Yankton from massacre in the War of the Outbreak in 1863. All his life Struck by the Ree took great pride in his Americanism, and in the fact that he was first dressed in an American flag.

On the 1st of September the party again embarked and proceeded up the stream. The next day they stopped to explore the embankment at Bon Homme Island, which they believed to be a prehistoric fort, but which has since been shown to have been but a bank of sand thrown up by the winds and floods. On the 8th they passed the Pawnee or Trudeau House which was established in 1797, and there was no other event of note for several days.

While Lewis and Clark were at the Vermilion River, their two horses had strayed away, and George Shannon, the youngest man in the party, had been sent out to hunt them up. Sixteen days had since elapsed, during part of which the captains had enjoyed their council and carousal with the Yanktons, and no word of the boy had come to them. They admit, in their journal, that they were becoming uneasy about him. Shannon had found the horses and set off up the river. During the first four days he used all his bullets and then he nearly starved, being obliged to subsist for twelve days on a few grapes and a rabbit, which he killed by making use of a hard piece of stick for a bullet. One of the horses gave out and was left behind; the other he kept as a last resource for food. Despairing of overtaking the party, he was returning down the river in hopes of meeting some other boat, and was on the point of killing his horse when he was so fortunate as to meet his friends, on the 11th of September.

The party now made their way up the stream, meeting no Indians, until the night of the 21st, when they were camped on the north side of the Big Bend, having almost

completed its circuit. Between one and two o'clock in the morning they were alarmed by the sergeant on guard, who cried out that the sand bar upon which the party were camped was sinking. They sprang to the boats and pushed over to the opposite shore, but before they had reached it, the ground upon which their former camp had been had entirely disappeared under the waters. The next day they passed the Loisel post on Cedar Island, which they describe as being sixty or seventy feet square, built of red cedar, and picketed in with the same material; and on the 24th they arrived at the Teton River, where, as we shall see in the next chapter, they were to remain several days.

CHAPTER VII

LEWIS AND CLARK WITH THE TETONS

All along the way Lewis and Clark took celestial observations to ascertain the latitude and longitude. They also kept a record of the temperature, with a mercury thermometer made for them in St. Louis by a French physician and scientist named Dr. Sauguin. They fell in with the doctor when they arrived at St. Louis; and he gave them much valuable information and assistance and told them how important it was that they should have a thermometer. The good captains had not the slightest idea what a thermometer was, but the little doctor hurried about to find the materials out of which to make the instrument. Not in the Mississippi valley could he find the glass or the quicksilver, till finally he bethought himself of his wife's French plate-glass mirror, and, in spite of her protest, he scraped the quicksilver from the back of it, melted up the mirror, and made from it the stem of the thermometer, into which he poured the quicksilver he had scraped from the looking-glass. This was soon properly graduated, or scaled to degrees of heat and cold, and, judging by what we now know of the temperatures of the Missouri valley, was reasonably accurate. From such circumstances as the foregoing the student will understand how primitive was the outfit of the explorers.

When Lewis and Clark arrived at the Teton or Bad River, near where the village of Fort Pierre is now located, they found there a delegation of Indians, about fifty or sixty in number, who represented a large camp some two or three miles up the Teton River. These Indians were Minneconjou Tetons, a branch of the Sioux, under the leadership of Black Buffalo, a man quite famous in his time. Pierre Dorion, the guide to the expedition, had been left at Yankton for the purpose of taking a party of Yankton chiefs down to Washington to council with the President, so the party was without an interpreter, except a French boatman who could speak very little Sioux and no English. Communication with the Indians was therefore difficult and unsatisfactory.

JEFFERSON MEDAL GIVEN TO A CHIEF BY LEWIS AND CLARK

From "Wonderland," 1900

It was not the intention of the captains to stop long with the Tetons, for they bore a bad reputation, and it is

evident that the explorers were more or less afraid of them; so they held a hasty council, made a speech, smoked a pipe, and prepared to go on. As had been done at Yankton, each of the chiefs was given a medal, a United States flag, a laced uniform coat, a cocked hat and feather, and some small presents were distributed among the other men. Each of the Indians was given also a quarter of a glass of whisky, which they seemed to like very much.

But when the party made ready to proceed up the river, the Indians promptly protested. Three of them seized the cable which held the boat, and another put his arms around the mast. Lewis and Clark were told flatly that they could not go on. The Indians stood about, drew their arrows from the quivers, and were bending their bows, when Captain Clark drew his sword and made a signal to the boat to prepare for action. The little cannon, called a swivel gun, which was mounted on the bow of his boat, was swung about so as to cover the Indians, and twelve of the men sprang to the assistance of Captain Clark. This action had the desired effect, for the Indians withdrew for a council. The party got off with the boats, but two of the Indians waded in after them and were taken on board. They went out into the stream and anchored off Marion's Island, which they named Bad Humored Island.

The next morning the chiefs sent a message to them expressing sorrow for the occurrence of the previous day and desiring them to remain over for a feast and council, which the captains determined to do. Captains Lewis and Clark were each met at the shore by ten young men,

with a robe highly decorated, and were carried in state, on these robes, to a large council house, where they were placed on dressed buffalo skins by the side of the grand chief.

The hall or council room was in the shape of three quarters of a circle, covered at the top and sides with

A MODERN CAMP OF THE SIOUX

skins well dressed and sewed together. Under this shelter sat about seventy men, forming a circle about the chiefs, before whom were placed a Spanish and a United States flag. There was left a vacant circle about six feet in diameter in which the pipe of peace was raised on two forked sticks about six or eight inches from the ground and under it the down of the swan was scattered. Near by was a large fire on which provisions were cooking.

There was now a long council of talk, and then a great feast was served; it consisted largely of dog meat, this being a favorite dish among the Sioux and used in all festivals. There was also a preparation of buffalo meat and potatoes of which the captains partook, but they say that as yet they could eat only sparingly of the dog.

Thus the day was passed until twilight, when everything was cleared away for the dance. A large fire had been made in the center of the house, giving at once light and warmth to the ballroom. The orchestra was composed chiefly of ten men who played on a sort of drum or tambourine formed of skin stretched across a hoop, and made a jingling noise with a stick to which the hoofs of deer and goats were hung. A third musical instrument was a small skin bag with pebbles in it. Five or six young men also sang.

The women came forward highly decorated, some with poles in their hands on which were hung the scalps of their enemies, others with guns, spears, or other trophies taken in war by their husbands, brothers, or other relations. Having arranged themselves in two columns, one on each side of the fire, as soon as the music began they danced toward each other till they met in the center, when the rattles were shaken, they all shouted, and then returned to their places. In the pauses of the dance some man would come forward and recite in a low guttural tone a little story or incident, either martial or ludicrous. This was taken up by the orchestra, who repeated it in a higher strain, while the women danced to it. The dances of the men were always separate from those of

the women; they were conducted in very nearly the same way, except that the men jumped up and down instead of shuffling as did the women.

The harmony of the entertainment was disturbed by one of the musicians, who, thinking he had not received his due share of the tobacco presented by the captains, put himself into a passion, broke one of the drums, threw two of them into the fire, and then left the band. But no notice was taken of the man's conduct, and the dance was kept up till midnight; then four chiefs escorted the captains to their boats and remained over night with them on board.

SIOUX SQUAW IN NATIVE DRESS (MODERN)

The captains took close notice of many of the habits, customs, laws, and fashions of the Sioux, which they set down in their journal. The following quoted at large from their journal is of great interest as indicating one of the police customs of the Sioux in their primitive life:—

"While on shore to-day we witnessed a quarrel between two squaws, which appeared to be growing every moment more boisterous, when a man came forward, at whose approach every one seemed terrified and ran. He took the squaws and without any ceremony whipped them severely. On inquiring into the nature of such summary justice we learned that this man was an officer well known to this and many other tribes. His duty is to keep the peace, and the whole interior police of the village is confided to two or three of these officers, who are named by the chief and remain in power some days, at least till the chief appoints a successor. They seem to be a sort of constable or sentinel, since they are always on the watch to keep tranquillity during the day and guard the camp in the night. The short duration of the office is compensated by its authority. His power is supreme, and in the suppression of any riot or disturbance no resistance to him is suffered; his person is sacred, and if in the execution of his duty he strikes even a chief of the second class, he cannot be punished for this salutary insolence. In general he accompanies the person of the chief, and when ordered to any duty, however dangerous, it is a point of honor rather to die than to refuse obedience. Thus, when they attempted to stop us yesterday, the chief ordered one of these men to take possession of the boat; he immediately put his arms around the mast, and, as we understood, no force except the command of the chief would have induced him to release his hold. Like the other men his body is blackened, but his distinguishing mark is a collection of two or three raven skins

fixed to the girdle behind the back in such a way that the tails stick out horizontally from the body. On his head, too, is a raven skin split into two parts and tied so as to let the beak project from the forehead."

The next morning when the captains' royal guests arose, they carefully wrapped up the blanket upon which they had slept and carried it away with them. There was nothing irregular about this, and it is the custom of the Teton Sioux to this day. When an Indian is invited to a feast, it is his privilege to carry away all the remnants left upon the table, and if he remains over night, he takes with him, as a matter of course, the blankets upon which he has slept.

So pleased were the captains with the entertainment they had received, that they decided to remain for another day of it, and traditions of that day of dance and feast and carousal are still handed down among the descendants of the Tetons who took part in it. Captain Clark was accompanied by his personal servant, a colored man named York, who was a great curiosity to the Indians. York was intensely black and the Indians were very greatly astonished when they discovered that they could not wash the color off. He was a man of wonderful strength and in this day's entertainment he won the unbounded admiration of the Indians by his exhibitions of prowess.

However, it was necessary to bring the fête to a close, and on Friday, the 28th of September, the captains determined to proceed on their journey. But when the time for starting came, the Indians were as unwilling to have

them go as they had been in the first place. A long line of the warriors sat down upon the cable which held the boats to the shore, and it was only with threats and coaxing and bribery that they were finally induced to let the party proceed. Black Buffalo accompanied them, intending to go to the Rees with them, but when up in the neighborhood of the Cheyenne River, the boat in which he was riding struck a log and came very near overturning. This mishap greatly alarmed the old chief, who demanded that he be placed upon the shore. His demand was granted and he returned to his people.

At the mouth of the Cheyenne the party found a trading post operated by John Valle, a St. Louis trader, who told them that he had passed the last winter three hundred leagues up the Cheyenne River near the Black Hills.

On October 8 the party reached the Ree villages at Grand River. There they found several French traders — Pierre Garreau, who had then resided with the Rees for fourteen years, Mr. Gravelines, and a Mr. Tabeau. Several councils were held, and the usual presents given. Supposing that it would be as agreeable to the Rees as to the other Indians, the white men offered them whisky, but they indignantly refused it, saying that "they were surprised that their Father would present them a liquor which would make them fools." The explorers remained with the Rees two days and seem to have had a most enjoyable time.

On the 13th, having proceeded up the river, they passed the mouth of Spring Creek, in what is now Campbell

County, and named it Stone Idol Creek, because they were told that a few miles back from the Missouri there were two stones resembling human figures and a third which looked like a dog, and that these stones were worshiped by the Rees. The Indians told this legend of these rocks: "A young man was deeply in love with a girl whose parents refused their consent to the marriage. The youth went out on the prairie to mourn over his hard fate. A sympathy of feeling led the lady to the same spot, and the faithful dog would not cease to follow his master. After wandering together and having nothing to live on but grapes they were at last changed into stone, which beginning at their

SACAJAWEA, INTERPRETER FOR LEWIS AND CLARK IN 1805–06
Statue at the Lewis and Clark Exposition, 1903

feet gradually invaded the nobler parts, leaving nothing unchanged but a bunch of grapes which the woman holds in her hands to this day. Whenever the Rees pass these sacred stones, they stop to make some offering of dress to propitiate the gods."

On that day Lewis and Clark passed out of what is now South Dakota. They went on that autumn as far as the Mandan villages above Bismarck on the Missouri, where they built a post and spent the winter. The next year, 1805, with great hardship, they crossed the mountains and reached the Pacific Ocean. Remaining at the mouth of the Columbia until spring, they turned back and reached the north line of South Dakota on the 21st day of August, 1806, precisely two years from the date when they entered South Dakota on the upward trip. They stopped with the Rees for a short visit, but hastened by the Teton country without attracting attention. They had no desire to meet Black Buffalo, fearing that he would again attempt to detain them. The Yanktons were friendly, but they spent little time with them, being in great haste to reach civilization again. At Elkpoint they met Mr. James Aird carrying goods to the Yanktons, and he supplied them with provisions of which they were in great need, and gave them the first information they had had from the outside world for more than two years. They reached St. Louis early in September, and their return was a source of great rejoicing to all the people of the United States.

CHAPTER VIII

THE FIRST BLOODSHED

WHEN Lewis and Clark returned down the Missouri, they induced Big White, a chief of the Mandan tribe, with his wife and children, to accompany them to Washington. René Jesseaume, a Frenchman long known on the frontier, and his Mandan wife went along as interpreters. These Indians were taken to Washington, where the appearance of Big White created a great sensation. He was an extraordinarily large man, nearly seven feet high, and as white as an albino. He was received by President Jefferson and made much of by Washington society.

A MANDAN CHIEF

In the spring of 1807 Big White was to return to his people, and Lewis and Clark had pledged the faith of the United States government that he should have safe conduct to his home. Captain Clark came back to St.

Louis with him, and there fitted out an expedition under the command of Sergeant Nathaniel Pryor, who had been a prominent member of the exploring party. Pryor had in his command two noncommissioned officers and eleven soldiers. Pierre Chouteau, Sr., with a trading party of thirty-two men, bound for trade on the head waters of the Missouri, also accompanied the expedition. Earlier in the season Manuel Lisa, a well-known Spanish trader of that day, had gone up the river with a party of traders and their supplies.

Pryor and his party left St. Louis in May, 1807. Proceeding prosperously, although slowly, and passing all of the lower Sioux bands in safety, they reached the lower of the two Ree villages at Grand River on the morning of September 9. The Rees fired several guns in the direction of the boats. Pierre Dorion, who accompanied the expedition as interpreter, asked what they wanted. The Indians replied by inviting the party ashore to obtain a supply of provisions. The kind treatment Lewis and Clark had received from the Rees the year before threw the party off their guard, and the boats were ordered to land.

At the Ree village it was learned that the Rees and Mandans were at war with each other and that several of the Teton Sioux bands were joined with the Rees and were present in the village. A Mandan woman who had been captive among the Rees for several years came on board one of the boats and gave the whites some important information. She said that Lisa had passed up a few days before and when he found that the Rees intended

to stop him, he told them that a large party of whites, with the Mandan chief, would soon arrive; and after giving them a large part of his goods, including some guns, he was allowed to go on. The Rees made up their minds to kill Lisa upon his return, but let him pass for the present for fear rumors of their acts and intentions might reach the parties below and cause them to turn back. She warned the white men that the Rees were bent on mischief.

Sergeant Pryor at once ordered Big White to barricade himself in his cabin, and prepared his men for action. After a good deal of parleying and speechmaking, Pryor explained the purpose of his journey, and after making some presents he was allowed to go on to the upper village.

The two interpreters, Dorion and Jesseaume, went by land through the villages, and they learned that the Indians clearly had evil intentions. The Indians ordered the boats to proceed up a narrow channel near the shore, but the whites discovered the trap in time and refused to comply. The Rees now openly declared that they intended to detain the boats, saying that Lisa had promised them that Pryor's party would remain and trade with them. They seized the cable of Chouteau's boat and ordered Pryor to go on. This Pryor refused to do, but seeing the desperate state of affairs, he urged Chouteau to make some concessions to them. Chouteau offered to leave a trader and half of the goods with them, but the Indians, feeling sure that they could capture the whole of the outfit, refused the offer.

The chief of the upper village now came on Pryor's boat and demanded that Big White go on shore with him. With great insolence he demanded a surrender of all arms and ammunition. The chief, to whom a medal had been given, threw it on the ground, and one of Chouteau's men was struck down with a gun. Raising a general war whoop, the Rees fired on the boats and on Chouteau and a few of his men who were on shore, and then withdrew to a fringe of willows along the bank, some fifty yards back. The willows were more of a concealment than a protection, and Pryor replied with the fire of his entire force. The contest was maintained for fifteen minutes, but the number of Indians was so great that Pryor ordered a retreat.

To retreat was a very hard thing to do, for Chouteau's barge had stuck fast on a bar and the men were compelled to wade in the water and drag it for some distance, all the while under the fire of the Indians. At length the boats were gotten off and floated down the current, the Indians following along the bank. It was not until sunset that the pursuit was abandoned by the Indians, and then only on account of the serious wounding of Black Buffalo, the Teton Sioux who had entertained and quarreled with Lewis and Clark at the site of Fort Pierre three years before.

This was the first engagement between troops of the United States and Indians upon Dakota soil. Three of Chouteau's men were killed, and seven wounded, one mortally. Three of Pryor's men were wounded, among them the boy, George Shannon, who was lost for a time

while hunting Lewis and Clark's horses in August, 1804. He was so severely wounded that his right leg had to be amputated by Dr. Sauguin, the man who made the thermometer, when he returned to St. Louis. Shannon later studied law and became a successful lawyer of Lexington, Missouri, and a judge of his district.

The party with Big White returned to St. Louis, and it was not until 1809 that the government succeeded, at great expense, in getting him back safely to his people.

CHAPTER IX

A NOTABLE BOAT RACE

THE information brought back by Lewis and Clark regarding the vast extent of the fur-bearing country through which they had traveled, caused great activity among the fur merchants of St. Louis, and they immediately organized for the purpose of trade with the Indian tribes upon the head waters of the Missouri River and in the Rocky Mountains. The most prominent of these traders were Pierre Chouteau and Manuel Lisa, the men of whom we learned in the story of the return of Big White. They were prompt in entering the country and claiming prior rights in its occupancy.

The great king of all the American fur trade was John Jacob Astor of New York city. When the reports of Lewis and Clark's successful trip came to Astor, he immediately determined to establish a great fur depot on the Pacific coast at the mouth of the Columbia River, and to dispatch two expeditions to that point, one to go by sea around South America, the other to go overland. The overland expedition was placed in charge of a famous fur merchant of that time, Walter Price Hunt of Jersey City.

Hunt began to recruit his men for the enterprise at

Montreal, securing there many of the best-trained fur men from the Hudson Bay and Northwestern employment. He went on to Mackinaw, where he secured other trained wilderness rangers, and thence went to St. Louis, where he purposed to lay in his supplies and employ additional men. He reached St. Louis in the autumn of 1810. There he met with the most violent opposition from the St. Louis merchants, who were very jealous of Astor. They refused to sell Hunt any goods and used every means to prevent men from going upon his errand.

In this opposition no one was more active than the Spaniard, Manuel Lisa. It was important to Hunt to secure a guide and interpreter who was thoroughly familiar with the upper Missouri, and he found such a man in Pierre Dorion, Jr., son of the old guide to Lewis and Clark. Dorion was a half Sioux, born at Yankton and familiar with all of the Indians residing on the Missouri River. However, he was in the employment of Lisa, and that made it particularly hard for Hunt to secure his services. It was the policy of all of the fur merchants to keep their employés in debt to them, and Dorion was deeply indebted to Lisa for whisky he had purchased and consumed. Lisa was not slow to see that Hunt was tampering with his man, and he coaxed, scolded, and finally threatened Dorion's arrest for the whisky debt. This had the desired effect, and Dorion refused to accompany Hunt.

To keep his men away from the influence of the St. Louis merchants, Hunt moved his expedition some 400 miles up the Missouri late in the autumn, and there

made a winter camp. Toward spring he returned to St. Louis to recruit more men, and again entered into negotiations with Dorion, who agreed to accompany him into the wilderness. Learning of this, Lisa got out a warrant for Dorion's arrest on the whisky debt, but Dorion escaped into the brush and, after traveling a long and circuitous route, joined Hunt far up the river. Hunt went with all haste to his camp, quickly made ready for the voyage, and finally, on the 27th of April, 1811, set off up the river in four boats, one of which was of large size and mounted two swivels and a howitzer. He was aware when he left St. Louis that Lisa was about ready to embark for the head waters of the Missouri, and he had every reason to believe that Lisa was now in close pursuit.

Hunt's party got along prosperously and reached the mouth of the Big Sioux River on the 15th of May. On the 23d they had reached the sharp bend in the Missouri between the site of Springfield and Bon Homme Island, when they were overtaken by a messenger from Lisa, who informed them that Lisa had passed their winter encampment nineteen days after they had left, and that he was then at the Omaha village opposite the mouth of the Big Sioux; that he had a large boat manned with twenty oarsmen, and that he had set out to overtake the Astorians at any cost. The messenger said that the Teton Sioux were hostile, being excited by the religious craze inspired by the teaching of the Shawnee Prophet, which had reached all of the tribes in the Mississippi and Missouri valleys, and that Lisa wished to join his expedition with the Astorians for mutual protection while passing through the

hostile country. Hunt sent back word to Lisa that he would await Lisa's arrival at the Ponca village at the mouth of the Niobrara; but no sooner had the messenger disappeared downstream, than Hunt redoubled his energy to pass through the Sioux country in advance of Lisa, for he feared that Lisa would use his well-known influence with the Indians to excite hostilities against the Astorians. Hunt was in a state of terror, and it is hard to tell which he feared most, Lisa or the Indians he was pretty certain to meet in the Dakota country.

By the morning of the 31st of May Hunt had arrived in the neighborhood of the Big Bend, when the whole party were almost scared out of their wits by the approach of a large body of Sioux, who came racing down the river bank as if to intercept their passage. They were under the lead of our old friend Black Buffalo. They informed the white men that they were at war with the Rees and Mandans, and would not permit ammunition and guns to be taken to their enemies. Hunt explained to them that he was not looking for trade on the Missouri, but was going to cross the mountains to the Pacific coast; this satisfied Black Buffalo, who allowed the white men to pass on. They, however, met several other bands of Sioux in the next day or two, and were kept in a constant state of alarm. Just as they rounded the Big Bend they met a party of Rees, who greeted them most cordially. After spending a night with the whites, the Rees set off hot foot for their home on Grand River, to inform their people of the approach of the boats.

At the very moment when the Rees disappeared up

river, Manuel Lisa and his party were seen coming around the bend. This threw Hunt and his party into a new terror, but Manuel greeted them civilly and for two days continued to travel in their company, showing no disposition to pass them, though they feared that he would go on and excite the Rees against them.

On the 5th of June both parties were encamped on the site of the present city of Pierre. It was a wet, disagreeable day, and they had decided to lie over for rest until the weather cleared up. From the moment of Lisa's arrival Pierre Dorion had kept aloof and regarded him most sullenly. During this day in camp the wily Spaniard decided to make up with Dorion, and invited him on his boat. After regaling him with whisky Lisa asked him to quit the service of Hunt and return to him. This Pierre refused to do. Finding that Pierre could not be moved by soft words, Lisa called to his mind the old whisky debt and threatened to carry him off by force in payment of it. A violent quarrel occurred between him and Lisa, and he left the boat in great anger and went directly to the tent of Mr. Hunt and told him of Lisa's threat.

While Dorion was telling Hunt his story, Lisa entered the tent, pretending that he had come to borrow a towing line. High words followed between him and Dorion, and the half-breed struck him a hard blow. Lisa immediately rushed to his boat for a weapon; Dorion snatched up a pair of pistols belonging to Mr. Hunt and placed himself in battle array. The loud voices aroused the camp, and every one pressed up to know the cause. Lisa reappeared with a knife stuck in his girdle. Dorion's

pistols gave him the advantage, and he kept up a most warlike attitude. A scene of uproar and hubbub ensued, which defies description; the men of each party sided with their employer, and every one seemed anxious for blood except Hunt, who used every effort to prevent a general mêlée. In the midst of the brawl Lisa called Hunt a bad name and in an instant Hunt's quiet spirit was inflamed. He wanted to fight Lisa and his whole company, and challenged the Spaniard to settle the matter on the spot with pistols. Lisa, nothing loath, went to his boat to arm himself for the duel.

Two eminent scientists, Bradbury and Brakenridge, who accompanied the expeditions, now returned from a search for specimens just in time to interfere and undoubtedly to prevent bloodshed. But while they did prevent a fight, they could not bring the two parties to a friendly understanding, and all intercourse between them ceased. They started on, keeping on opposite sides of the river, each party determined, if the other showed bad faith by attempting to go ahead to the Ree camp, to resort to arms to prevent it. Thus they skirted along until they were close to the Ree towns on Grand River. Lisa then sent Mr. Brakenridge over to the Astorians to arrange a joint meeting with the Rees with due ceremony. Hunt, still suspicious, refused to have anything to do in common with the Spaniard, but upon the representations of Mr. Brakenridge finally consented, and it was arranged that both parties should go to the village at the same time.

Here Hunt decided to leave the river and start across country to the Pacific by way of the Grand River route.

To enable him to do this it was necessary to buy a large number of horses of the Rees. He told his purpose in the first council held, but the chief Left Hand said it would be impossible for them to supply so many horses as were needed. Here Gray Eyes, another chief, interrupted to say that the matter could be easily arranged, for if they had not enough horses to supply the requirements of the white men, they could easily steal more, and putting this honest expedient into practice they soon had all the horses Hunt needed. Hunt remained with the Rees until the 18th of July, when, being fully equipped, he set out for the Pacific. Going up Grand River, he crossed through the northern part of the Black Hills, being the first to explore that region, and after great hardship and suffering reached the mouth of the Columbia. Lisa, having traded out his wares to the Rees for furs, set out for St. Louis about the same time that Hunt departed.

A Sioux War Party

CHAPTER X

A PATRIOTIC CELEBRATION

WHILE the parties of Hunt and Lisa were staying at the Ree towns, a great patriotic celebration occurred there, which is described in detail by Washington Irving. No one of the pretentious towns or cities of to-day could welcome her sons home from the wars with more pomp and circumstance, more of feasting and rejoicings, than did these primitive South Dakotans.

"On the 9th of July, just before daybreak, a great noise and vociferation was heard in the village. This being the usual Indian hour of attack and surprise, and the Sioux being known to be in the neighborhood, the camp was instantly on the alert. As the day broke Indians were descried in considerable number on the bluffs three or four miles down the river. The noise and agitation in the village continued. The tops of the lodges were crowded with the inhabitants, all earnestly looking toward the hills and keeping up a vehement chattering. Presently an Indian warrior galloped past the camp [of Mr. Hunt] toward the village, and in a little while the legions began to pour forth.

"The truth of the matter was now ascertained. The Indians upon the distant hills were three hundred Arick-

ara [Ree] braves returning from a foray. They had met the war party of Sioux who had been so long hovering about the neighborhood, had fought them the day before [that is, July 8, 1811], killed several, and defeated the rest, with the loss of but two or three of their own men and about a dozen wounded; and they were now halting at a distance until their comrades in the village should come forth to meet them and swell the parade of their triumphal entry. The warrior who had galloped past the camp was the leader of the party hastening home to give tidings of his victory.

"Preparations were now made for this great martial ceremony. All the finery and equipments of the warriors were sent forth to them, that they might appear to the greatest advantage. Those, too, who had remained at home tasked their wardrobes and toilets to do honor to the procession.

"The Arickaras generally go naked, but, like all savages, they have their gala dress, of which they are not a little vain. This usually consists of a gray surcoat and leggings of the dressed skin of the antelope, resembling chamois leather, and embroidered with porcupine quills brilliantly dyed. A buffalo robe is thrown over the right shoulder, and across the left is slung a quiver of arrows. They wear gay coronets of plumes, particularly those of the swan; but the feathers of the black eagle are considered the most worthy, being a sacred bird among the Indian warriors. He who has killed an enemy in his own land is entitled to drag at his heels a fox skin attached to each moccasin, and he who has slain a grizzly bear

wears a necklace of his claws, the most glorious trophy that a hunter can exhibit.

"An Indian toilet is an operation of some toil and trouble; the warrior often has to paint himself from head to foot, and is extremely capricious and difficult to please as to the hideous distribution of streaks and colors. A great part of the morning, therefore, passed away before there were any signs of the distant pageant. In the meantime a profound stillness reigned over the village. Most of the inhabitants had gone forth; others remained in mute expectation. All sports and occupations were suspended, excepting that in the lodges the painstaking squaws were silently busied in preparing the repasts for the warriors.

"It was near noon that a mingled sound of voices and rude music, faintly heard from the distance, gave notice that the procession was on the march. The old men, and such of the squaws as could leave their employments, hastened forth to meet it. In a little while it emerged from behind a hill, and had a wild and picturesque appearance as it came moving over the summit in measured step and to the cadence of songs and savage instruments; the warlike standards and trophies flaunting aloft, and the feathers and paint and silver ornaments of the warriors glaring and glittering in the sunshine.

"The pageant had really something chivalrous in its arrangement. The Arickaras are divided into several bands, each bearing the name of some animal or bird, as the buffalo, the bear, the dog, the pheasant. The present party consisted of four of these bands, one of which was the dog, the most esteemed in war, being com-

posed of young men under thirty and noted for their prowess. It is engaged on the most desperate occasions. The bands marched in separate bodies under their several leaders. The warriors on foot came first, in platoons of ten or twelve abreast; then the horsemen. Each band bore as an ensign a spear or bow decorated with beads, porcupine quills, and painted feathers. Each bore its trophies of scalps, elevated on poles, their long black locks streaming in the wind. Each was accompanied by its rude music and minstrelsy. In this way the procession extended nearly a quarter of a mile. The warriors were variously armed, some few with guns, others with bows and arrows and war clubs; all had shields of buffalo hide, a kind of defense generally used by the Indians of the open prairie, who have not the covert of trees and forests to protect them. They were painted in the most savage style. Some had the stamp of a red hand across their mouths, a sign that they had drunk the life blood of a foe.

"As they drew near to the village the old men and the women began to meet them, and now a scene ensued that proved the fallacy of the old fable of Indian apathy and stoicism. Parents and children, husbands and wives, brothers and sisters, met with the most rapturous expressions of joy; while wailings and lamentations were heard from the relatives of the killed and wounded. The procession, however, continued on with slow and measured step, in cadence to the solemn chant, and the warriors maintained their fixed and stern demeanor.

"Between two of the principal chiefs rode a young war-

rior who had distinguished himself in the battle. He was severely wounded, so as with difficulty to keep on his horse, but he preserved a serene and steadfast countenance, as if perfectly unharmed. His mother had heard of his condition. She broke through the throng and, rushing up, threw her arms around him and wept aloud. He kept up the spirit and demeanor of a warrior to the last, but expired shortly after he had reached his home.

"The village was now a scene of the utmost festivity and triumph. The banners and trophies and scalps and painted shields were elevated on poles near the lodges. There were war feasts and scalp dances, with warlike songs and savage music; all the inhabitants were arrayed in their festal dresses; while the old heralds went round from lodge to lodge, promulgating with loud voices the events of the battle and the exploits of the various warriors.

"Such was the boisterous revelry of the village," Irving continues; "but sounds of another kind were heard on the surrounding hills: piteous wailings of the women who had retired thither to mourn in darkness and solitude for those who had fallen in battle. There the poor mother of the youthful warrior who had returned home in triumph but to die gave full vent to the anguish of a mother's heart. How much does this custom among the Indian women, of repairing to the hilltops in the night and pouring forth their wailings for the dead, call to mind the beautiful and affecting passage of Scripture, 'In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted because they are not.'"

Those of the readers of this history who recall the great festival throughout South Dakota upon the return of the First Regiment from the Philippine war will appreciate the fact that it was entirely in line with a time-honored precedent among the people of the South Dakota land.

CHAPTER XI

AN ENGLISH CAPTAIN FROM SOUTH DAKOTA

WHEN the second war with England began in 1812, British interests in the Northwest were placed under the general control of Major Robert Dickson, a bluff old Scotch fur trader, who was married to a Flathead Sioux woman whose home was on Elm River in what is now Brown County, South Dakota. It was the British purpose to enlist the Sioux and other western tribes in their behalf to make war on the Americans. Dickson's wife was the sister of Red Thunder, chief of the Flatheads, and this chief and his seventeen-year-old son, together with twenty-two Sissetons from South Dakota, at once entered the British service. In the early spring of 1813 they went down, with many other Indians, to Mackinaw, which was the headquarters of the British in the West, and thence proceeded against the American post, Fort Meigs, on the Maumee River in northern Ohio.

The siege of Fort Meigs was maintained for some time, when a party of volunteer Americans from Kentucky appeared on the ground and the British were compelled to give up their intentions upon the post. Dickson held a council with the Indians and proposed that they should proceed at once against Fort Stephenson, an American

post on the Sandusky River. This was agreed to and they embarked in their canoes down the Maumee, but when they arrived at the mouth of the river, Itasapa, the head chief of all of the Sioux Indian expedition, turned the prow of his canoe up the lake toward Detroit, instead of turning south toward the Sandusky.

Dickson and other officers hurried to the front and demanded to know the chief's intentions. Itasapa said he was going to take his warriors back to the Mississippi, and nothing that Dickson or the English could do could persuade him to change his mind. He resolutely kept on toward Detroit, and the other tribes, seeing the Sioux deserting, followed their example; only Red Thunder, his young son, and sixteen of the Sissetons remained to support the English in their attempt on Fort Stephenson.

It seemed as if these warriors who remained loyal to the English attempted, at Fort Stephenson, to make up for the desertion of their countrymen; they fought with extraordinary bravery, but no one of them so distinguished himself as did Dickson's nephew, the Flathead young boy from South Dakota. He fought like a tiger, and, forgetting the Indian cunning and custom of concealing one's self from the enemy, he charged again and again in the open, and his relatives at once named him Waneta, which means "the charger." It does not seem that up to this time he had any name, but his new name he held during the rest of his long life. At the charge upon Fort Stephenson Waneta received nine gunshot wounds, but survived them all and as long as he lived he wore in his hair nine small sticks painted red, as tokens of the wounds he

had received. Waneta continued to serve the English interests until the close of the war, when he was called to the English headquarters, which had been transferred to Drummond Island in Lake Huron, and given a captain's commission and a fine uniform. There is a tradition among the Sissetons and Flatheads that he was taken to England and presented to the king, but this is probably not true. At any rate he came back to his home in Dakota, where he remained for many years entirely loyal to the British government. Most of the other Indians had very promptly turned over to the American side.

WANETA

When in 1819 the government began the military settlement at the head of navigation on the Mississippi, which resulted in the founding of Fort Snelling, Waneta, as a good British subject, went down to see what was going on and protest against the enterprise. He remained about the post for several weeks, and became acquainted with the officers and men and all of the cabins

and arrangements within and without the post. He then entered into a conspiracy to surprise the post and destroy the garrison, but as he was about to carry it into execution, Colonel Snelling, then in command, got information of it. Snelling promptly arrested Waneta, took him into the post, and put him through a sweating process which thoroughly naturalized him. Colonel Snelling took his British medals and flags away from him, destroyed them before his eyes, and compelled him to swear allegiance to the American flag. Waneta came out from the fort thoroughly reformed in his views, and for the rest of his life was as proud of his Americanism as he formerly had been of his English allegiance.

When Major Long, in 1823, was sent out by the government to establish the boundary line between the United States and Canada where the Red River crosses the line, Waneta met him at Big Stone Lake, where he had prepared a great ovation for the military. He was dressed for the occasion in a magnificent array of finery in which he had combined the most striking features of civilized and savage clothing. In 1825 he signed the trade and intercourse treaty at Fort Pierre, and a few weeks later, signed the boundary treaty at Prairie du Chien, Wisconsin. In 1832 Catlin found him at Fort Pierre, where he painted a fine likeness of him.

Waneta was easily the most able and the most distinguished chief of all the Sioux nation of his period. He was shrewd, crafty, and diplomatic. After the conquest of the Rees in 1823, Waneta removed his home from the Elm River, in northern South Dakota, to the mouth

of the Warreconne River (Beaver Creek) on the Missouri, in southern North Dakota, where he set up a protectorate over the Rees. He compelled them to pay him tribute in corn and horses and furs, which enabled him to live in great ease and splendor, and in consideration of this he protected the Rees from the Sioux tribes. He died in 1848 and was buried on the east bank of the Missouri River opposite Fort Rice in North Dakota.

CHAPTER XII

MANUEL LISA, AMERICAN

CAPTAIN WILLIAM CLARK, of the Lewis and Clark expedition, had before 1812 become General Clark, Indian agent and commander of the militia of the upper Louisiana territory (later called Missouri territory), which included South Dakota and all of the American Northwest. When Manuel Lisa, the wily Spanish trader, returned to St. Louis from his famous boat race to the Ree towns in the summer of 1811, he reported to General Clark that "the Wampum was carrying by British influence along the banks of the Missouri, and all the nations of this great river were excited to join the universal confederacy, then setting on foot, of which The Prophet was the instrument and the British traders the soul."

At this time the Sioux Indians of the Mississippi River were wholly under the influence of the British traders from Canada, from whom they obtained their goods. On the other hand, the Sioux Indians of the Missouri River were under the influence of the French Americans from St. Louis, with whom they traded. It was the British policy to secure the assistance of the Dakota Sioux in the War of 1812, first for whatever assistance they might be able to render in the war, but chiefly that through

the alliance the British might secure the Dakota trade. Manuel saw this and at once imparted to General Clark a scheme by which he believed not only that the Dakota trade could be held for the Americans, but that the Mississippi Sioux as well could be made of no value to the English. General Clark was pleased with the plan and gave the execution of it to the Spaniard, who, however bad his principles may have been as a trader, was always a loyal American.

Lisa was made the American agent for all of the Indians on the upper Missouri. He came among them and established a strong post somewhere in the vicinity of the Big Bend. It may have been on American Island at Chamberlain, and it may have been upon Cedar Island just above the bend. Here he maintained a large stock of goods for the Dakota trade, taught the women to raise vegetables, and supplied them with domestic fowls and cattle. He made of his post an asylum where the old men and women and the sick and defective were welcomed and cared for. Then with Spanish diplomacy he set about to create an impression in the minds of the Indians that the Sioux on the Mississippi were their enemies, and he skillfully fomented trouble between the two branches of the Sioux nation. Trusted runners were sent to the Mississippi to hint to the Sioux there that the Dakota Indians were very much incensed at their conduct and were likely to send war parties against them at any time. This kept the Mississippi Sioux at home to protect their families and camps. Lest the too frequent cry of wolf should make the Mississippi Sioux careless and get

them to thinking there was no danger, he sent a war party of Omahas against a little band of Iowas, but was careful to see that no general war took place.

Lisa kept his Indians busy hunting and trapping and gave them good trade so that they were generally prosperous, while the Mississippi Sioux, between their expeditions to help the English, and their fear of trouble from the Tetons, neglected their hunting; the British found it very difficult to bring goods to them for trade, owing to the war, and they were thus left very poor and in a miserable condition. By these methods Lisa held the Sioux of the Missouri very strongly to the American interests and was perfectly successful in his plan to make the Mississippi Sioux not only of no value to the English, but actually a burden to them.

When the war was finally over, Manuel perfectly understood conditions among the Indians on both rivers, and he hurried to St. Louis to propose that a great council be immediately called in which all of the Sioux should be invited to participate and that they be thereby drawn to the American interest, both for citizenship and for trade. Clark, now governor of Missouri territory, fully agreed with him, and authorized a council to be held at Portage des Sioux, at the mouth of the Missouri River. Manuel went back to the upper Missouri and gathered up forty of the chiefs and head men of his Dakota Sioux, while Lieutenant Kennerly went to the Mississippi Sioux and secured representatives of all of the bands residing there. The council was called for the fifteenth day of July, 1815, and was within ninety days of the close of hostilities

between the English and Americans on the Mississippi. All of the bands joined heartily in a treaty of peace and friendship with the Americans.

Among the chiefs whom Manuel Lisa took down for this council was Black Buffalo, who, while waiting for the council to assemble, died on the night of July 14. He was a Minneconjou and a man of a great deal of power. It will be recalled that he was the principal chief with whom Lewis and Clark counciled, feasted, and quarreled at the mouth of the Teton (at the site of Fort Pierre), from September 25 to 28, 1804, when upon the up trip. He was with his band near Fort Randall when the explorers returned in 1806, and fearing trouble and delay they did not stop to hold communion with him. In 1807 he was in league with the Rees and present in the Ree villages when the attack was made upon the party of Sergeant Pryor and Pierre Chouteau, Sr., who were endeavoring to get Big White to his home, and in the skirmish Black Buffalo was dangerously wounded, the whites supposing he was killed. We next find him at the head of a party of Dakotas whom the Astorians met at the Big Bend in 1811, protesting against the carrying of arms to the Rees and Mandans, with whom the Sioux were then at war. At this time, by reason of his appearance and mild deportment, he made a very favorable impression upon Brakenridge, who was the historian of the expedition. During the ensuing war with Great Britain, Black Buffalo was one of the men upon whom Manuel Lisa relied in his efforts to keep the Missouri River Dakotas friendly to the United States.

Colonel John Miller, with a detachment of the Third Infantry, was present at the council, and at the request of Governor Clark, Black Buffalo was buried with military honors. Indeed he was given the honors of an officer of high rank, and the ceremonies evidently made a deep impression upon the assembled red men, for Big Elk, chief of the Omahas, who delivered one of the funeral orations, said: —

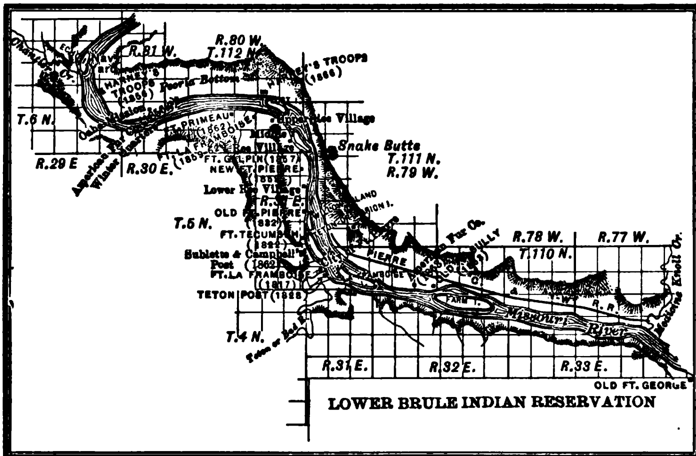
"Do not grieve. Misfortunes will happen to the wisest and best of men. Death will come and always comes out of season. It is the command of the Great Spirit, and all nations and people must obey. What is past and can not be prevented should not be grieved for. Be not displeased or discouraged that in visiting your father here you have lost your chief. A misfortune of this kind may never again befall you, but this would have come to you, perhaps at your own village. Five times have I visited this land and never returned with sorrow or pain. Misfortunes do not flourish particularly in our path. They grow everywhere. What a misfortune for me that I could not have died to-day, instead of the chief who lies before us. The trifling loss my nation would have sustained in my death would have been doubly paid for in the honors of my burial. They would have wiped off everything like regret. Instead of being covered with a cloud of sorrow my warriors would have felt the sunshine of joy in their hearts. To me it would have been a most glorious occurrence. Hereafter, when I die at home, instead of a noble grave and a grand procession, the rolling music and the thunderous cannon, with a flag waving at my head, I shall be wrapped

in a robe (an old robe, perhaps), and hoisted on a slender scaffold to the whistling winds, soon to be blown to the earth, my flesh to be devoured by the wolves and my bones rattled on the plains by the wild beasts. Chief of the soldiers, your labors have not been in vain. Your attention shall not be forgotten. My nation shall know the respect that is paid to the dead. When I return, I shall echo the sound of your guns."

CHAPTER XIII

THE REE CONQUEST

THE War of 1812 ruined the fur trade for the time being, and it did not begin to revive until about 1817. The records are strangely silent about Lisa's post in the Dakota



FUR AND MILITARY ESTABLISHMENTS NEAR FORT PIERRE FROM 1817 TO 1865

country at this time, but in the autumn of 1817 Joseph La Framboise, a mixed blood, French-Ottawa, established a post at the mouth of the Teton River, where Fort Pierre now stands, and the settlement at that point has been continuous since, making Fort Pierre the oldest continuous settlement in the state.

The revival of the fur trade led to the organization of several fur companies in St. Louis. Among these was the Rocky Mountain Fur Company, organized by General William H. Ashley, a very prominent man, lieutenant governor of Missouri, and afterward for many years a member of Congress. Associated with Ashley was Major Andrew Henry, another man distinguished in his time. In 1822 Ashley and Henry went to the head waters of the Missouri and established trade there with the native tribes. Henry, with a considerable party of men, remained during the ensuing winter upon the Yellowstone, while Ashley returned to St. Louis to recruit more men and bring up additional cargoes of goods in the spring.

Early in the spring of 1823 Ashley set out from St. Louis to return to the mountains with a party of one hundred hunters, trappers, and river men, and a large stock of merchandise. At the end of May they had arrived safely at the Ree towns at the mouth of Grand River, where they stopped to trade and to purchase horses, for Ashley had determined to send half of his party overland to the Yellowstone by the Grand River route, which had been opened by the Astorians in 1811. The Rees gave them a hearty welcome, and they traded upon the most friendly terms for several days. Finally, on the evening of June 1, Ashley had secured all the horses he desired, and prepared to leave in the morning. Forty men were to go up Grand River, with the horses, and they were encamped on the shore just outside of the lower town. Ashley, with the remainder of the men, slept in the boats anchored in the stream near by.

Just before daylight a violent thunderstorm passed over, and just as the thunder and lightning was dying away, the Rees, without warning, made a desperate attack upon the white men. Ashley rallied his men to the defense as best he could, but the advantage was all with the Indians. The fight lasted fifteen minutes, and at its close twelve white men lay dead and eleven others were severely wounded, at least one of them mortally. Ashley got the survivors into his boats, cut loose, and allowed them to drift down river, out of range of the enemy. There he attempted to reorganize his forces and boldly push by the towns, and go on upstream, but to his dismay he found that the courage of his men was gone, and scarcely one would assist him in the enterprise; they openly declared that if he insisted upon it, they would all desert and make their way as best they could down the river. In this emergency Ashley made terms with them, by which he agreed to drift down to the mouth of the Cheyenne and there fortify a camp, until messengers could be sent to the nearest military post, which was located at Fort Atkinson, sixteen miles north of Omaha.

The express reached Fort Atkinson on June 18. Colonel Henry Leavenworth was in command of the post, which was garrisoned by a portion of the Sixth Infantry. Situated as he was, without telegraph or other means of communicating with his superiors, Leavenworth was forced to use his best judgment in the matter, and he determined to lead a detachment of troops up the river at once, and to punish the Rees severely for their conduct. The distance was about seven hundred miles by river. Four

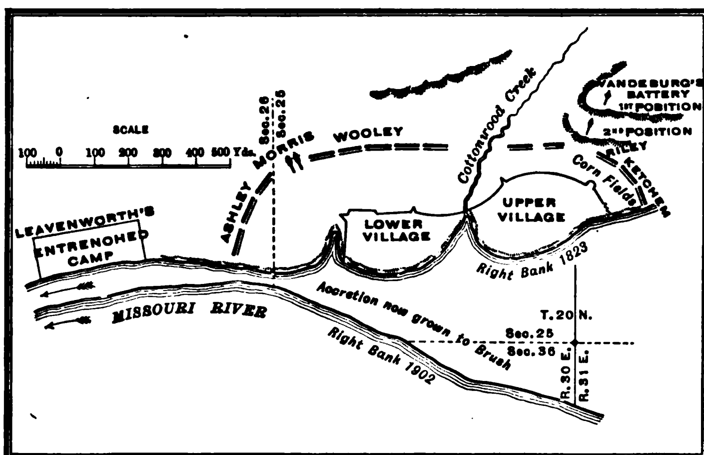
days later, on June 22, with two hundred and twenty men and four keel boats laden with subsistence, ammunition, and two six-pound cannons, he started on the long journey.

The river was high, the winds unfavorable, and the only means of propelling the boats was by towing them with the cordelle. Under the circumstances they made very good time. When near Yankton on the 3d of July, one of the boats struck a submerged log and was capsized and broken in two, and Sergeant Samuel Stackpole and six privates were drowned. At Fort Recovery, on American Island at Chamberlain, Joshua Pilcher joined Leavenworth with a company of forty men, and at the Cheyenne, Ashley joined them with eighty additional men, making a total of three hundred and forty white men, soldiers, and volunteers all told. Seven hundred and fifty Sioux Indians — Yankton, Yanktonais, and Tetons — also volunteered to go along, but they proved to be a hindrance rather than an assistance. They reached the Ree towns on the 9th of August.

General Henry Leavenworth

There were two of these villages, separated only by a

narrow ravine, both of which were stockaded. The lower village contained seventy-one and the upper seventy houses. The Rees came out to meet the soldiers, but were soon driven back to the inclosure of the towns, where they were at once attacked by the military. Pilcher had a howitzer, which with Leavenworth's cannon made three large guns for the siege. Two of these guns were planted before the lower town, and the other one on a hill



SIEGE OF THE REE TOWNS; DISPOSITION OF LEAVENWORTH'S FORCES

back of the upper town. They kept up an intermittent fire upon the town for two days, when the Rees came out and begged for terms.

Assuming that they had been severely punished, Leavenworth told them that if they would restore the goods, or an equivalent in horses and furs for the goods and horses taken from Ashley, everything would be forgiven. This they promised to do, and they did bring out a few robes;

but in the darkness of the next night the entire nation abandoned their villages and escaped to the prairie, and though Leavenworth sent messengers after them with assurances of kindness and fair treatment, they could not be prevailed upon to return.

Having exhausted his provisions, Leavenworth was compelled to return to Fort Atkinson. His was the first general military movement in Dakota, and, while little was accomplished, it was really a very brave thing for Leavenworth to venture thus into a hostile country for the purpose of upholding the dignity of the American nation.

One circumstance connected with this Ree outbreak should be borne in mind. Immediately after the massacre, and when it had been determined that Ashley could not go forward up river but must retire, he felt that it was most necessary that a messenger should be sent to Major Henry, who, it will be remembered, remained the previous winter on the Yellowstone. He called for a volunteer to carry this message, and the only response was by Jedediah S. Smith, a boy eighteen years of age. It was a most dangerous undertaking. The entire party were gathered on the deck of General Ashley's boat, the *Yellowstone*, when Smith received his commission. There, among the dead and dying men, the boy, who was a Methodist, knelt down and made a most eloquent prayer to Heaven for guidance and protection. He was successful in reaching Henry and at once returned down the river to St. Louis and was back at the Ree town in time to command a company of men there in the fight in August. In sixty-

six days he had traveled more than four thousand miles, having no means of transportation more rapid than an Indian pony or a canoe. Improbable as this achievement appears, it is substantiated by the military records.

The Rees never were an independent people after Leavenworth's campaign.

CHAPTER XIV

A FOURTH OF JULY CELEBRATION

DESPITE the fact that nearly fifty years had passed since the Declaration of Independence, and ten years since the last peace treaty with England, nevertheless in 1825 the matter of trade on the western frontier was still unsettled, and there was a constant conflict between American and English interests there. For many reasons the Indians preferred the British trade. The chief of these was that England placed no restriction upon the use of intoxicating liquors in the Indian country, while it was entirely prohibited by American law and could be carried into the wilderness by American traders only at great hazard. The British traders naturally were very reluctant to give up the rich American field, and they constantly came in by way of Canada and the Lakes and across from the Hudson Bay country by way of the Assiniboine to the Missouri. Colonel Leavenworth was clearly of the opinion that the Rees had been incited to the massacre of General Ashley's men by English influence. This long-continued friction, and the Ree trouble, led the government to undertake once for all to keep the Englishmen out of our territory, and to secure all of the Indian trade for our merchants.

To this end, in the summer of 1825, General Atkinson

and Dr. Benjamin O'Fallon, of St. Louis, were appointed special commissioners to visit all of the Indian tribes on the Missouri River, to secure from them trade and intercourse treaties which would be solely for the advantage of the American merchants. The expedition traveled in a fleet of eight keel boats, which in addition to the usual oars, sails, and cordelles, were equipped each with a set of paddle wheels operated by hand power. They were accompanied by four hundred and seventy-six soldiers, with Colonel Leavenworth in command. They reached the Dakota country early in June, and on the 18th held a great council near Chamberlain with the Yanktons, Yanktonais, and some of the Teton bands, and after a grand military exhibition which greatly impressed the Indians, secured a treaty precisely in the terms desired by the government. They went on to Fort Pierre, where they arrived on the 2d of July, and there met several other bands of Tetons and waited several days for the Oglalas and some of the distant bands to come in.

When the 4th of July arrived, the officers determined to give the Indians the benefit of a genuine Fourth of July celebration, and this is the first recorded celebration of the Fourth within South Dakota. Colonel Leavenworth was made officer of the day, cannon were fired at sunrise, there was a flag raising, and General Atkinson and Dr. O'Fallon delivered orations, which were interpreted to the Indians. Lieutenant W. S. Harney, who thirty years later rendered distinguished service upon that very soil, read the Declaration of Independence, which was duly interpreted to the Sioux. At noon the

Oglalas made a feast of the "flesh of thirteen dogs, boiled in seven kettles, much done," to which the officers were invited. The remainder of the day was spent in games, races, etc., and in the evening there was a fine display of fireworks. The festivities were continued over the 5th and 6th; a grand military review took place on the 5th, which "struck the Indians with great awe, and on the 6th, after the treaties had been signed, Lieutenant Holmes threw six shells from the howitzer which exploded handsomely and made a deep impression upon the savages." Among those present who took part in the Fourth of July celebration and festivities and who signed the treaty was Chief Waneta, the English captain.

When passing the mouth of the Little Cheyenne River, near the site of the present village of Forest City, the commissioners visited and examined the now celebrated footprints in a rock there.

The expedition went on to the Rees and secured a similar treaty from those people, with an additional clause in which the Indians expressed deep regret for the occurrences of 1823. The treaties secured by this expedition had the desired effect. The British traders were excluded from the American field and there was no further friction on this account.

CHAPTER XV

SOME TALES OF TRAVELERS

AFTER the completion of the trade and intercourse treaties there was a very great increase in the American fur trade, and it continued to grow and expand until the

OLD FORT PIERRE

fur-bearing animals and buffalo were practically exterminated. The mouth of the Teton River was at the very center of the great fur country, and it was there, as we have seen, that the little post of Joseph La Framboise was built in 1817. Five years later this post was succeeded by

Fort Tecumseh, and again in 1832 it was rebuilt near by as "Fort Pierre Chouteau," which was soon thereafter curtailed by common use to "Fort Pierre." Until the year before the erection of Fort Pierre the up-river trade was all carried on by means of the slow-going keel boats, but in 1831 the enterprising Pierre Chouteau, Jr., son of the man who had fought the Ree Indians in the Big White expedition, built a small, flat-bottomed steamboat, intended expressly for navigation on the shallow Missouri, and with it brought a cargo of goods to Fort Tecumseh. This steamboat trip entirely revolutionized the Missouri River fur trade, and made it possible to accomplish with great ease, in a few weeks of time, what formerly had required an entire season. The next year Chouteau took his steamboat, the *Yellowstone*, clear through to the forks of the Missouri and there built Fort Union.

PIERRE CHOUTEAU, JR.

This successful navigation of the Missouri, to its head, was one of the great sensations of that period. Thereafter many distinguished travelers visited the Dakota country. Even on the trip of 1832 Chouteau was accom-

panied by George Catlin, the famous artist, who came to study the Indian in his primitive condition; and to the pictures which he painted at Fort Pierre and along the Missouri we are indebted for the preservation of clear representations of the life, habits, and fashions of the early red men.

Another famous traveler, who came out the next year, 1833, was Maximilian, Prince of Wied. He, too, was a student of native conditions; he was much more careful and accurate than Catlin. He spent but little time, however, in South Dakota, doing most of his work in the vicinity of Fort Union.

GENERAL JOHN C. FRÉMONT

In 1839 Dr. Joseph N. Nicollet, the famous French scientist, came up the river to Fort Pierre, accompanied by General John C. Frémont, then a young man. They were in the employ of the government and had been sent out to map the Dakota country, the first official action of this kind. They remained at Pierre for several weeks, preparing for their work, and then set out for the James River and arrived at Medicine Knoll, near Blunt, on the evening of July 3. At midnight Frémont went to the top

of Medicine Knoll and fired guns and rockets in celebration of the national anniversary. After traveling part way to the James they stopped to fish at Scatterwood Lake, finally reaching the river at Armadale Grove, in Spink County. This grove was a famous camping place for the Indians and early travelers. Thence they passed up the James and across to Devils Lake, and thence back down the coteau to Lakes Traverse and Big Stone, whence they left the state, going down the Minnesota to St. Paul.

While at Fort Pierre Nicollet and Frémont went out to a Yankton camp not far from the post, where they were received with great ceremony. A feast was prepared for them, and having made the customary presents which ratified the covenants of good will and free passage over their country, the chiefs escorted the visitors back to the fort.

A few days later one of the chiefs came to Fort Pierre, bringing with him his pretty daughter handsomely dressed. Accompanied by an interpreter he came to the room where the scientists were employed with their books and maps, and formally offered her to Mr. Nicollet as a wife. This placed the old Frenchman, for a moment, in an embarrassing position, but with ready tact he explained to the chief that he already had a wife and that the Great Father would not let him have two. "But here," he said, "is Mr. Frémont, who has no wife at all." This put Frémont in a worse situation, but he too made a tactful reply. He said that he was going far away and was not coming back, and did not like to take the girl away from her people, as it might bring bad luck to them; but that he was greatly pleased with the offer and would be glad to give the girl

a suitable present. Accordingly an attractive package of scarlet and blue cloth, beads of various colors, and a mirror was made up and given to her, and the two Indians went away, the girl apparently quite satisfied with her parcel and the father likewise pleased with other suitable presents made to him. While the matrimonial conference was in progress, the girl had looked on well pleased, leaning composedly against the door post.

The previous year, 1838, Nicollet and Frémont had visited the eastern part of South Dakota, coming in by way of Pipestone Quarry, and they mapped the Coteau region and gave to many of the lakes the names which they still bear. Lake Preston was named by Frémont for Senator Preston; Lake Abert (Albert) for Colonel Abert, chief of the topographical engineers; and Lake Poinsett for the then Secretary of War.

In 1840 Rev. Stephen R. Riggs drove across country from the missionary settlement at Lac qui Parle, Minnesota, to Fort Pierre, where he preached a sermon to the traders and Indians. This was the first sermon preached within South Dakota.

In 1851 Father Peter John De Smet, a famous Catholic missionary, made his first visit especially to the Dakota Indians, though he had previously become interested in them while passing down the Missouri from a trip among the Indians of Oregon, and in 1839, also, had come up the river as far as the mouth of the Vermilion to endeavor to effect a peace between the outlaw band of Wamdesapa and the Potawatomies. From 1851 until his death in 1873 he devoted his attention principally to the spiritual

and physical needs of these people. No other man has had so great influence with them, and even in the days of their greatest hostility and hatred for the white man, he was always a welcome visitor to their camps. When the authorities could get into communication with the hostile leaders in no other way, the devoted old missionary, alone and with great hardship and privation, would journey through the wilderness to carry the messages of the "Great Father," as the Indians call all communications from the President or his representatives, to his disobedient children. Good fortune attended all of his relations with the Sioux. During his first visit in 1851, Red Fish, an Oglala, had made an unprovoked war upon the Crows and had been soundly beaten for his pains, and in addition had lost his favorite daughter, a captive to his enemies. Humiliated and defeated, a butt of ridicule to his own people, he had hurried down to Fort Pierre to interest the traders in securing the recovery of his daughter. Learning that "a black gown," the Indian name for a priest, was in the settlement, he went to the good father and implored him to invoke his "medicine" for the recovery of the child. Father De Smet severely rebuked him for his unnecessary war, and then made a fervid prayer for the safety and return of the girl. Red Fish returned to his camp comforted, and as he entered his tepee the lost child bounded into his arms. She had eluded her captors and followed her father's trail to the post. The circumstance was by the Indians deemed miraculous, and they attributed it entirely to the medicine (prayer) of Father De Smet.

About this time (1850) eastern scientific people began to learn about the Bad Lands, and many men of note came out to visit and study that interesting region. The

CLAY BUTTES IN THE BAD LANDS (WASHABAUGH COUNTY)

great men who have since then visited South Dakota, from General G. K. Warren to Theodore Roosevelt, are too numerous to mention.

CHAPTER XVI

A BAD BARGAIN

THE discovery of gold in California (1847) and the overland travel which followed greatly disturbed the Teton bands of the Sioux along the trail, which followed the valley of the upper Platte River to the Rocky Mountains; for the gold hunters ruthlessly shot down or frightened far away the game upon which the Indians lived. At first the Indians protested, and then began to retaliate by shooting the cattle of travelers. As time advanced they became more bold and frequently shot straggling horsemen; and once in a while a train was surprised and men shot down and women and children carried into captivity. This conduct made the government determine to establish a strong post on the Missouri River at the point nearest to the trail in the Dakota country, and with another post at Fort Laramie (in what is now Wyoming) it was thought the Indians could be held in subjection. A preliminary review of the situation led the war department to believe that the military post should be located at Fort Pierre, which was the point on the Missouri nearest to Laramie. As the fur animals had by 1855 been almost exterminated in the Dakota country the American Fur Company, which owned the post at Pierre, was glad to sell it to the government at a very large price.

While negotiations were going on for the purchase of the post, the Indians became more unruly than ever, and it was thought necessary to send a strong force against them. This force was placed under the command of General W. S. Harney, the man who thirty years before read the Declaration of Independence at the Fourth of July celebration at Fort Pierre. He at once sent a portion of his men by steamboat to Fort Pierre, to take possession of the post and place it in readiness to receive his main command, which he intended to lead there overland, through the country of the unruly Indians, in the autumn.

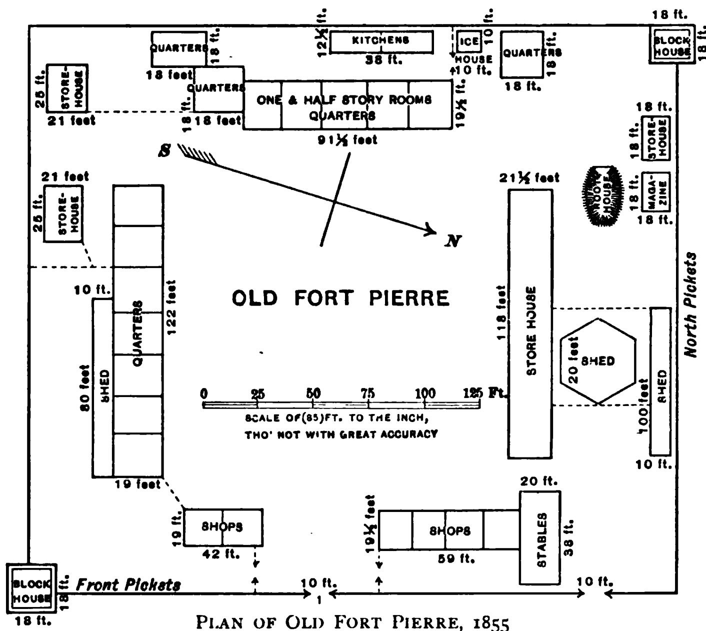
General W. S. Harney

With twelve hundred men Harney set out from Fort Leavenworth, Kansas, on the 5th of August, and proceeded by way of Fort Kearney, Nebraska, without meeting any Indians, until the 2d of September, when he found a camp of Brule Sioux at Ash Hollow on the Blue Water, a northern affluent of the Platte in central northern Nebraska. The next morning before light, he divided his force, sending the cavalry far around to strike the Indians' camp from the rear, while with his infantry he

approached the camp in front. He reached a point very near the camp before the Indians discovered his presence. Little Thunder, the chief, came out and desired to have a council. Harney, who was not yet sure that his cavalry was in position, humored him for a time, until information came that the cavalry was ready. Then he told Little Thunder that he had come to fight him and that he should go at once and get ready for war. The chief flew back to his camp, Harney in hot pursuit with the infantry.

When Harney was within hailing distance of the camp, he motioned to the Indians to run. They started to do so, and ran directly upon the cavalry. Then the Indians, finding themselves trapped, began a fight for their lives, but they were overwhelmed from the beginning. The battle of Ash Hollow was a cruel massacre of the Brules, but they died bravely. An Indian severely wounded, and supposed to be dead, rose up and shot a soldier. A dismounted cavalryman rushed up to finish the Indian with his saber, but, as he struck, the Indian threw up his gun and the saber broke off at the hilt. An officer came to the rescue, and the Indian caught up the broken saber and almost cut off the leg of the officer's horse. He was then killed with a revolver shot. This shows the spirit of the savages' defense. Upon the battlefield were a number of old caches (holes in which the Indians had buried food) in which the warriors took refuge and from which they succeeded in killing thirteen soldiers and wounding many more. One hundred and thirty-six Indians were killed and the entire camp, with all their property, was captured.

Though hailed as a great victory and an additional plume in Harney's crest of fame, the battle of Ash Hollow was a shameful affair, unworthy of American arms, and a disgrace to the officer who planned it. It of course had the effect of making the Indians fear Harney, and possibly in that way did result in a degree of protection



PLAN OF OLD FORT PIERRE, 1855

to the California trail. There was no evidence whatever that Little Thunder's band had ever done any mischief, or been guilty of any conduct which warranted their punishment.

Harney took his prisoners on to Fort Laramie, and then turned by the old fur trail at the foot of the Black Hills,

by way of the White River, to Fort Pierre, which place he reached on October 19, 1855, where he reunited his entire force of more than twelve hundred men.

Fort Pierre was in no respect suitable for the accommodation of so large a force; in fact the government was very seriously imposed upon by the fur company and had made a very bad bargain in the purchase of the post. Harney was compelled to divide his men up into small companies, and most of them spent the winter in open cantonments, scattered from the present site of Oahe down to the Big Sioux River, wherever fuel and pasturage for the horses were convenient. Probably the first piece of doggerel rhyme ever composed in South Dakota was produced and sung as a barrack-room ballad by the soldier boys in that winter of 1855. It ran thus:—

Oh, we don't mind the marching
 Nor the fighting do we fear,
But we'll never forgive old Harney
 For bringing us to Pierre.

They say old Shotto[1] built it,
 But we know it is not so,
For the man who built this bloody ranch
 Is reigning down below.

In March, 1856, Harney assembled all of the bands of the Teton Sioux and of the Yanktons at Fort Pierre, and after a protracted council entered into a treaty with them, by which they agreed to respect the California trail, and

[1] Chouteau.

protect the travelers who passed over it. This treaty contained a very wise provision, to the effect that each of the bands should select one great chief and ten subordinate chiefs, whom the government should recognize as having full authority in the band. These chiefs were to select a sufficient number of young men to form a strong police force to preserve order in the camp. The government was to clothe and furnish food for these chiefs and policemen. In view of the experience of recent years it is very certain that, had this wise plan been carried out, the government would have had little more trouble with the Teton Sioux, but Congress refused to ratify the treaty, or make provision for the uniforms and subsistence of the chiefs and police.

At this treaty council, Sitting Bull, then a boy eighteen years of age, first came to the attention of white men. He was an overgrown, boorish, low-caste man, who came in the capacity of horse herder to Chief White Swan.

Captain La Barge relates an amusing circumstance which occurred at this council. Chloroform was just coming into use among physicians, and all of its properties were not then very well understood. Harney, to impress the Indians, was making some strong boasts of the superior knowledge of the white men. "Why," he said, "we can kill a man and then bring him back to life. Here, surgeon," he commanded, "kill this dog and restore it to life again." The surgeon caught up an Indian dog and administered to it a strong dose of chloroform. In a few moments he threw its body to the chiefs, who examined it and pronounced it "plenty dead." After an interval

Harney told the doctor to bring it back to life. The doctor took the dog in hand and applied all the known restoratives, but without success. After an hour of diligent effort he gave up the task. The Indians laughed boisterously. "White man's medicine too strong," they said.

Harney was satisfied that Fort Pierre was too far up river for the best location of a military post, and he set out to find a more suitable one. He spent several months in examining the river and finally decided upon Handys Point, midway between Sioux City and Fort Pierre, where he located and built Fort Randall, which was named for Captain Daniel Randall, former paymaster of the army. Fort Pierre was abandoned, most of the material being floated down the river to be used in the construction of the new fort.

CHAPTER XVII

THE SPIRIT LAKE MASSACRE

ABOUT 1825 the Wakpekuta band of Santee Sioux, living about the oxbow of the Minnesota River (in the vicinity of Mankato), was ruled by two brothers, Tasagi and Wamdesapa, meaning "the black eagle." Wamdesapa was a vicious man with an uncontrollable temper, and in a burst of passion he killed his brother, who was much beloved by his people. So outraged were the Wakpekutas at this murder that they arose against Wamdesapa and compelled him to flee from the band to save his life. A few renegade Indians accompanied him. From that time the Wakpekutas disowned him and refused to have any relations with him whatever. Wamdesapa wandered out into South Dakota and located about the lakes near the site of Madison, and hunted along the Vermilion River. As there were no settlers in that country he was left to his own devices.

A son was born to Wamdesapa, and was named Inkpaduta, meaning "scarlet point" or "red end." Inkpaduta inherited his father's awful temper and all of his vices. He was intelligent, shrewd, treacherous, and without shame. All history does not reveal a more terrible character. Wamdesapa died in 1848 and Inkpaduta succeeded

to the chieftainship of the small band of bad Indians he had gathered about him. In the very first year of his chieftainship his cousin, The War Eagle That May Be Seen, chief of the Wakpekutas, was hunting in what is now Murray County, Minnesota, when Inkpaduta stole into his camp in the night time and killed the young chief and seventeen of his people. As the white settlements began to extend into western Iowa and western Minnesota Inkpaduta spent much of his time raiding the settlements, stealing stock, and annoying the settlers.

By the spring of 1857 a considerable settlement had grown up about Spirit Lake on the northern border of Iowa. In March of that year Inkpaduta visited this settlement with his entire band, consisting of eleven lodges. He fell upon the settlement and utterly destroyed it, killing forty-two persons in all. Four women — Mrs. Thatcher, Mrs. Marble, Mrs. Noble, and a young girl named Abbie Gardner — were carried into captivity. The suffering and abuse to which these victims were subjected can not be described. During the march into Dakota the very heavy snows were melting and the country was flooded. At Flandreau the party crossed the Big Sioux River upon a fallen tree. Mrs. Thatcher was pushed from this log into the river and tortured to death while in the icy flood. Time and again she was permitted to reach the shore, and while climbing the slippery bank was clubbed back into the water, until she was finally exhausted. The party then went into camp at Lake Herman, near Madison.

Two Christian Indians from the settlement at Lac qui Parle, Greyfoot and Sounding Heavens, who were hunt-

ing on the Big Sioux, learned that Inkpaduta had white captives at Lake Herman and went out to attempt their rescue. They were able, with the means at hand, to secure the purchase of only one of the women. Mrs. Marble was selected and they took her back to the settlements.

GREYFOOT

Two missionaries, Drs. Riggs and Williamson, and the Indian agent Judge Charles E. Flandrau, at once undertook to secure the rescue of the other captives. They knew it to be impossible for white men to approach Inkpaduta's camp, so they asked Indians to volunteer to go. Three Christian Indians, John Other Day, Paul Mazakutemane, and Iron Hawk, undertook the mission. They were well supplied with provisions and goods to trade for the captives. They

JOHN OTHER DAY

followed Greyfoot's trail back to Lake Herman to find that Inkpaduta had abandoned that camp. They took his trail and followed him northwest from Lake Herman to the mouth of Snake River on the west side of the James River, two miles south of Ashton in Spink County, where they found the girl Abbie Gardner in a large camp of several hundred Yanktons. Mrs. Noble had been brutally murdered two days before, by Roaring Cloud, a worthy son of Inkpaduta's. The Christian Indians succeeded in buying Abbie Gardner and safely conducted her to her friends. This lady, in 1905, was still living upon the old homestead at Spirit Lake, where her family was massacred.

LITTLE CROW

The government took no suitable action to punish Inkpaduta for his horrible outrage. Though more than forty years had passed since the Wakpekutas drove away and disowned the Inkpaduta band, the government determined to hold the band responsible for Inkpaduta's conduct, and to withhold their annuities until he had been brought in and punished. The Indians thought this most unfair, but agreed to do their best to punish the outlaw. Just at this time Roaring Cloud, the young fiend who had murdered Mrs. Noble, appeared at Yellow Medicine Agency, on the Minnesota River, and he was shot and killed by a posse under Judge Flandrau, who attempted his arrest. A war

party of Santees was organized, under the command of the famous chief Little Crow, and they proceeded from the Minnesota River into South Dakota in pursuit of Inkpaduta. After trailing him for a long distance, they finally located the outlaw and his band at Lake Thompson, in what is now Kingsbury County, where a sharp battle occurred. Two of Inkpaduta's sons and two of his soldiers were killed, but Inkpaduta escaped. The Indians, regarding this as a sufficient punishment, returned to the Minnesota, and no further action was taken by the government.

CHAPTER XVIII

A CAMPAIGN THAT FAILED

As related in earlier chapters, the land now occupied by the state of South Dakota was acquired by the United States as part of the Louisiana purchase (1803) and was included in the territory of Missouri, organized in 1812. But this land remained the property of Indian tribes, and was not settled by white men for more than forty years. The part east of the Missouri River, meanwhile, was made successively part of Michigan territory (1834), Wisconsin territory (1836), Iowa territory (1838), and Minnesota territory (1849). The part west of the Missouri was included in the original limits of Nebraska territory (1854).

When it became apparent that the state of Minnesota was to be admitted to the Union with its western boundary as at present located, and not upon the Big Sioux River as had been anticipated, a party of democratic politicians at St. Paul, believing that a new territory would speedily be organized out of the portion of Minnesota territory not within the state boundaries, formed a company for the purpose of securing control of all of the desirable town sites and water powers in the proposed new territory, and for the purpose of securing the location of the territorial capital, with the expectation of securing the

offices and the control of the rich territorial contracts, such as for printing and Indian supplies. It was a far-reaching scheme in the hands of shrewd and intelligent men, who stood very high in the confidence of the political party then in power. They organized as the Dakota Land Company, and in the spring of 1857 sent a party of men, under the lead of Major Franklin De Witt, into the South Dakota country to claim the town sites. At Sioux Falls it was expected to establish the territorial capital, and there a city was to be immediately built. Governor Medary of Minnesota territory, a very influential politician, holding his appointment from the President of the United States and having large influence at Washington, was the president of the company.

Settlements were made at Sioux Falls, Flandreau, Medary (on the Big Sioux in the southern part of Brookings County), and Renshaw (on the Big Sioux, near the site of Estelline in Hamlin County); also at the mouth of the Split Rock River and near the site of Fairview in Lincoln County. When the settlers of the Dakota Land Company arrived at Sioux Falls, they found that a party from Dubuque, known as the Western Town Company, had preceded them and taken possession of the water power at the Falls, but they secured the upper water power and the two parties worked in harmony. Thus was made the first settlement in the Big Sioux valley. Governor Medary, in furtherance of their plans, immediately organized Big Sioux County and appointed for it a full set of officers, taking them in about equal numbers from the St. Paul and Dubuque parties.

When Minnesota was admitted as a state in 1858, the commissioners of Big Sioux County at once appointed Alpheus G. Fuller as delegate in Congress from Dakota territory, but Congress refused to recognize him. The settlers, however, proceeded to organize a territorial

SIOUX FALLS (PRESENT VIEW)

government. They elected a legislature, which convened and passed some memorials to Congress and declared the laws of Minnesota in force until others were provided. The legislature elected Henry Masters governor, and James Allen secretary of state.

In the spring of 1858 the Yankton Indians, under the lead of Smutty Bear, visited the settlement at Medary,

drove the settlers away, and destroyed the improvements made there. The settlers at Sioux Falls, learning of this, hastily fortified themselves, making a really strong post which they called Fort Sod. Mrs. Goodwin, the first white woman to settle in Dakota, had arrived a few days before, and she made a flag to float over the fort, out of all of the old flannel shirts to be found in the settlement. Most of the movable property was taken inside the fort and there the settlers were confined for six weeks, until their provisions were almost exhausted and they were reduced to the severest straits, when Major De Witt arrived with supplies. Really they were in little danger. Smutty Bear moved down into the vicinity of Sioux Falls, and, finding the settlers so thoroughly fortified, went away to the James River without molesting them or even opening communication with them. But the settlers did not know this, and there were too few of them to venture out to find out what the situation really was.

The next summer the promoters, still hopeful, established a newspaper called the *Dakota Democrat*, of which Samuel J. Albright was the editor, and which they continued to publish for two or three years. In the very first issue of this paper is printed a poem by Governor Henry Masters, entitled "The Sioux River at Sioux Falls." The first verse reads:—

Thou glidest gently, O thou winding stream,
  Mirroring the beauty of thy flowery banks,
Now yielding to our souls elysian dreams,
  For which we offer thee our heartfelt thanks.

The high hopes of these people are revealed in the following extracts from the report of the Dakota Land Company for 1859. After describing in detail its several town sites, "Renshaw, at the mouth of the upper Percee; Medary, the county seat of Midway County; Flandreau, the county seat of Rock County; Sioux Falls City, established seat of government of Big Sioux County and the recognized capital of the territory, at the falls of the Big Sioux, the head of navigation on that river, and terminus of the transit railroad west; Eminija, county seat of Vermilion County, at the mouth of the Split Rock River and Pipestone Creek, on the Big Sioux, thirteen miles below the Falls, and at the more practicable head of navigation for large steamers; Commerce City, situated at the great bend of the Sioux on the Dakota side, halfway between Sioux Falls City and the Missouri, coal and timber plenty, at a point to which steamers of any class may ply at any stage of water," the report goes on to say that their men "have planted the flag of the Dakota Land Company on each valuable site from the mouth of the Sioux to old Fort Lookout on the Missouri, and on the James, Vermilion, and Wanari rivers. There are more than two thousand miles of navigable waters bordering and within the ceded portions of Dakota and this company has already secured the most desirable centers for trade and commerce and governmental organization on all these rivers."

A new election was held in the fall of 1859, and Judge Jefferson P. Kidder was sent to Congress as territorial delegate. A new legislature was chosen and Judge W. W. Brookings was made governor. But a change now

came with which these heroic boomers had not reckoned and which was destined to bring all their plans to naught. The new Republican party was rising into power. Abraham Lincoln had won national fame and in the spring of 1861 was to become President of the United States. The influence of the Dakota Land Company in Congress was gone. Every condition upon which they had so surely, and with good reason, counted for the success of their enterprise was changed, and when Dakota territory was finally organized, the management of its affairs fell into entirely different hands, the capital was located at Yankton, the public printing and the Indian contracts were controlled by Republicans, and all the rosy-tinted dreams of wealth and power which had inspired the Dakota Land Company vanished into thin air. The settlement at Sioux Falls dwindled away and finally, as we shall learn, was wholly abandoned.

CHAPTER XIX

PERMANENT SETTLEMENT

In April, 1858, the Yankton Sioux Indians, who claimed all the land between the Big Sioux and Missouri rivers, as far north as Pierre and Lake Kampeska, made a treaty with the whites, by which they gave up all their lands except four hundred thousand acres in what is now Charles Mix County. This treaty, made by the head men of the Yanktons, was not very popular with the rank and file of the tribe. Struck by the Ree, the boy who was born when Lewis and Clark were at Yankton in 1804, and whom Captain Lewis clothed in the American flag, stood firmly for the treaty, but Smutty Bear, an older man, was strongly opposed to it, and the Yanktons were divided into two parties who were almost at the point of civil war over its ratification.

The time came on the 10th of July, 1859, when the government expected the Yanktons to give up their lands and remove to the reservation. The entire tribe was assembled at Yankton and were in most earnest deliberation over the treaty. Struck by the Ree, with his party, favored going at once to the new home, but old Smutty Bear harangued his people about the graves of their kindred and the hunting grounds of their fathers, and his

views made a deep impression on the tribe. Finally when Old Strike, as the whites called Struck by the Ree, was breaking camp to start for the reservation, Smutty Bear sent his young men on horseback in a wild chase about the friendly camp, intended to intimidate the men and frighten the women and children and prevent them from moving.

STRUCK BY THE REE

At that instant a steamboat, coming up river, bellowed at the landing, and with a childlike simplicity which Indians always showed when anything aroused their curiosity, the entire tribe forgot about their troubles and raced off to the landing. It was the steamboat *Wayfarer* bringing to them their new agent, Mr. Redfield, and a cargo of provisions for their supply. Agent Redfield made a speech in which he told them that he was going to proceed up the river until he had found a proper site for the location of their new agency, on the tract of land they had reserved for their own use, and that as soon as he arrived there he would make for them a grand

feast, to which they were all invited. The steamer then set off upstream and the Yankton nation, like a pack of delighted children, crowded and hustled one another along the bank, eager to see who would first reach the place on the reservation where the feast was to be spread. Whites and Indians alike deemed this a sufficient ratification of the treaty, and there never was any more trouble about it.

After the treaty had been signed in 1858, supposing that it would be ratified very soon, many settlers gathered along the banks of the Missouri, on the Nebraska side of the stream, waiting to come over and occupy the rich Dakota lands as soon as they could legally do so. Month after month they waited until this tenth day of July, 1859, when the departure of the Indians for the reservation was quickly reported among them, and that day hundreds of them came over, beginning the settlements at Yankton, Bon Homme, Meckling, and Vermilion.

Some of these settlers had reached the Dakota land by steamboats upon the Missouri River, but generally they had come with ox teams and covered wagons which they called "prairie schooners." As there was plenty of timber along the rivers, they built their first homes of hewn logs. Some of the houses whose foundations were laid on that tenth day of July, 1859, are still standing. Some breaking was done, but it was too late in the season to grow any crops that year. The town sites at Bon Homme, Yankton, and Vermilion were entered upon by adventurous men with large dreams of town building, but in the fertile bottom lands between the James and

Vermilion rivers many farmers settled, who had no more ambitious plans than to build for themselves and their families permanent farm homes, and most of them with their children still occupy the homesteads they took upon that day, or sleep peacefully in the little church-yards near by.

IN THE VALLEY OF THE JAMES

So it was that a settlement in opposition to that upon the Sioux River was planted in the Missouri valley, so different in every way that there were scarcely any lines of likeness between them. The one was moved by dreams of power and wealth, without labor, the other sought only homes where a livelihood might be secured by honest toil. It is hardly necessary to say that while the former sadly failed, the latter, overcoming every obstacle, became the permanent and prosperous motherland of the future state.

CHAPTER XX

THE NEW TERRITORY IS BORN

ON the second day of March, 1861, Dakota territory was born. It included the area now occupied by North Dakota and South Dakota, and extended westward to the Rocky Mountains. One of the last official acts of James Buchanan, President of the United States, was to sign the bill creating it a free territory. And among the first acts of Abraham Lincoln as President, was to appoint his old neighbor and family physician, Dr. William Jayne, of Springfield, Illinois, first governor of Dakota territory.

It rested with the governor to determine what point in the territory should be temporary capital until such time as the legislature should select a permanent seat of government; therefore there was great rivalry among the little towns in Dakota territory to secure the favor of the new governor. In due time Governor Jayne met the other territorial officers in Chicago, and together they journeyed out to Dakota. It was reported, by a swift messenger, that Governor Jayne was driving out from Sioux City to look over the Dakota towns before he determined upon the temporary seat of government, and the enterprising town of Vermilion energetically prepared a great banquet in his honor.

Presently a carriage containing two well-dressed gentlemen was seen approaching the village from the east, and a committee of citizens went out to meet it and welcome the new governor; the two men were invited to accompany the committee forthwith to the banquet hall. There they partook of a fine dinner, and several hours were spent in speechmaking.

The guest of honor thanked the people sincerely for the courtesy, spoke of his good impressions of the community, and declared his intention to settle among them. This declaration was greeted with hearty cheers, but at that moment three or four carriages containing a large party of well-to-do people drove through the village, stopping only for a moment, and then driving on toward Yankton. Some one brought word into the banquet hall that Governor Jayne and his party had gone through to Yankton without giving Vermilion an opportunity to show him honor. Then the chairman turned to the guest at the banquet and asked him his name. He said it was G. B. Bigelow, and he was much surprised to know that he had been mistaken for the new governor of the territory, supposing that he had met only the usual hearty welcome which the new towns of the West held out to intending settlers. Sorely as were the people of Vermilion disappointed, their sense of humor was too great to permit them to mourn long over the laughable mistake. "Governor" Bigelow lived with them for many years and in the fullness of a ripe old age died among them, respected by every one; but Yankton became the temporary and the permanent capital of Dakota territory.

After setting up his headquarters at Yankton, Governor Jayne had a census taken, which showed 2402 white people in Dakota territory; and called an election for the choice of a delegate to Congress and members of a legislature. Then he returned to his home in Illinois to remain until the following year. Captain John Blair Smith Todd, recently resigned from the United States Army, was elected delegate to Congress. The *Weekly Dakotian*, which still survives as the *Press and Dakotan-Gazette*, was established at Yankton on the 6th of June, 1861, and the *Vermilion Republican* was established in July of that year.

CAPTAIN J. B. S. TODD

By proclamation Governor Jayne called the legislature to convene at Yankton on March 17 (St. Patrick's day), 1862, and he returned to Dakota in time for that event. There were nine members of the council and thirteen members of the house, and seldom has a more remarkable body of men been gathered together. This territorial legislature was at once named "the Pony Congress"

and is so known to this day. The members were mostly young men, many of them possessing great ability, and well educated; but they represented, too, the careless, carefree, happy-go-lucky life of the frontier.

The location of the capital was the matter of most importance. Bon Homme, Yankton, and Vermilion were all candidates for that honor. The Yankton men, shrewd politicians that they were, before the organization of the legislature offered to John H. Shober, of Bon Homme, the presidency of the council and to George M. Pinney, of Bon Homme, the speakership of the House, in consideration of which Pinney and Shober were to give up the ambitions of Bon Homme to be the capital and were to support Yankton for that honor, while the territorial penitentiary was to be located at Bon Homme. Upon this understanding both houses of the legislature were organized. James Somers, a noted desperado of the Dakota frontier, was made sergeant-at-arms of the House.

When the people of Bon Homme learned of the trade by which their prospects for the location of the territorial capital had been defeated, they brought such pressure to bear upon Speaker Pinney that, when the bill came up for final passage in the House, having first gone through the Council all right, Pinney left the speaker's chair and moved to substitute Bon Homme for Yankton in the bill. This motion was defeated; he then moved to substitute Vermilion for Yankton, and the motion prevailed.

When Pinney was elected speaker, he had agreed in writing to support Yankton for capital; his perfidy

filled the Yanktonians with righteous indignation, and they therefore sought the best means to humiliate him. At the suggestion of some of the citizens, Sergeant-at-arms Jim Somers agreed, at the following session, when the bill was to come up for reconsideration, to take the speaker forcibly from his chair and throw him through the window, out of the legislative hall. Somebody talked about the conspiracy, news of the plan came to Pinney's ears, and he appealed to the governor for protection. Company A of the Dakota cavalry had recently been organized and was stationed in town, and the governor promptly ordered a squad of soldiers to go into the hall and protect the speaker in the discharge of his duty. Having thus obstructed the conspirators' plan for revenge, Pinney sat through the session of the day, but the opposition to him was so great that he was compelled to resign.

Jim Somers, however, could not be kept out of his fun. That evening Speaker Pinney stepped into a saloon on Broadway. Somers and a party of his cronies were standing at the bar. As Pinney approached the bar Somers caught him in his arms, carried him across the hall to a closed window, and threw him out. The speaker carried the sash with him and alighted on the ground outside, wearing the sash about his neck.

A new speaker was elected, the bill was re-amended to make Yankton the capital, and was thus passed, Vermilion's ambition being pacified by the location of the territorial university at that town. Despite the apparent recklessness of the members of the Pony Congress, that body passed an extensive code of wise laws, most of which

Second Schoolhouse in the Dakotas, at Vermilion, 1864

are still upon the statutes of the states of South Dakota and North Dakota.

It was the middle of May before the Pony Congress adjourned, and the closing scenes beggared everything in the way of coarse fun and horseplay which has characterized the many succeeding sessions. The weather was fine, and for three days and nights before the end the members indulged in a continuous open-air carousal. One of the incidents of those jocund days is thus described by Hon. Moses K. Armstrong, who was a member of the house of representatives: "I happened to cross the street one morning at the peep of day and there I beheld, beside a smoldering camp fire, two lusty legislators, Malony and McBride, holding a kicking cow by the horns, and a third, John Stanage, pulling his full weight at the cow's tail. On either side of the heifer sat Councilmen Bramble and Stutsman, with pails in hand, making sorrowful but vain attempts at teasing milk enough from the quadruped to make their final pitcher of eggnog. Off on one side sprawled the corpulent Representative Donaldson, convulsed with laughter, and in front of the scene stood the eloquent lawmaker Boyle (afterward justice of the Supreme Court) with hat, coat, and boots off, making a military speech, and imploring the cow to give down in behalf of her country."

CHAPTER XXI

THE WAR OF THE OUTBREAK

SOUTH DAKOTA had little part in the Civil War. Early in 1862 Company A of the Dakota cavalry was recruited with the intention of tendering its services to the President for service in the South, but it was deemed wise by the war department to hold it in Dakota for the protection of the settlements. Captain Todd, while serving in Congress, was appointed brigadier general by President Lincoln, and served with credit in the Missouri campaigns.

The midsummer of the year 1862 came on with a bountiful harvest, and every prospect was most pleasing in the young settlements along the Missouri and on the Sioux. New settlers had come to them, new homes were springing up on every hand, the flocks were thriving, and every one indulged in rosy dreams of a bright and prosperous future; when suddenly out of the clear sky came the news of the awful outbreak and massacre by the Santee Sioux on the Minnesota. Instantly the bright prospect was changed to one of gloom. Almost with the first news of the outbreak came a straggling band of savages, who found Judge Joseph B. Amidon and his son in a hayfield at Sioux Falls and ruthlessly murdered them. Terror-stricken, the settlers left their homes, their ungathered

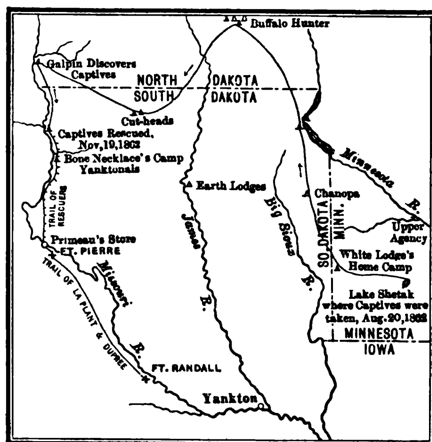
crops, their cattle, swine, and poultry, and in white-faced, panting panic flew for their lives.

Governor Jayne sent a detachment of soldiers to conduct the settlers of Sioux Falls to Yankton, leaving all of their property unprotected, to be immediately stolen, wrecked, and burned by the savages; and so ended the ambitious dreams of the empire builders who had settled upon the Big Sioux. They wholly abandoned the place and several years elapsed before there was any further settlement at Sioux Falls.

The settlers at Bon Homme and Yankton gathered at the capital, where a strong stockade was built for their protection; but the country from the James River to the Sioux was wholly depopulated. To increase the terror of the little handful of pioneers who remained, the report came that the Yanktons, under the lead of the unruly chief Mad Bull, had broken away from the influence of Struck by the Ree and were about to join in the massacre. Governor Jayne called every able-bodied man in the territory to arms, and under the lead of the citizens of Yankton, commanded by Captain Frank Ziebach, and Company A of the Dakota Cavalry, which had been organized the previous spring with Nelson Miner as captain, a good military organization was effected, and peace, security, and order were restored. Struck by the Ree asserted his loyalty and Americanism over his tribe, held the restless young men to his standard, and protected the settlements from the hostile tribes from up the river as well as from the straggling Santees. In a few weeks confidence was restored and the settlers returned to their

homes. Except the killing of Judge Amidon and his son there were no fatalities among the settlers of Dakota, but the fear of destruction was well founded and the panic and flight justified.

During the outbreak in Minnesota, a small settlement of about fifty persons on Shetak Lake, in what is now Murray County, was attacked and destroyed by a band of Indians under a chief named White Lodge, who took captive two women, Mrs. Wright and Mrs. Duly, and seven children. These captives were carried through South and North Dakota to the Missouri River, where they were discovered the following November by Major Charles E. Galpin, who was coming down the river with a small party of miners in a Mackinaw boat.[1] When at the mouth of Beaver Creek in southern North Dakota, Galpin saw an Indian camp on the shore, and the warriors were making friendly motions to him to land. He drew up to the band, when



TRAIL OF THE SHETAK CAPTIVES

[1] A large but cheap boat intended for only a single trip down the river. They had long been in use among the fur traders of America, and were usually fastened together with wooden pins, no metal being used in their construction.

Galpin's sharp-eyed wife, an Indian woman, discovered armed Indians skulking in the underbrush, and she gave the alarm in time. Her husband cut the painter by which he had tied the boat, with a single blow of the hatchet, and received a fusillade of bullets from the bank without damage. While the boat was still within hearing, a white woman ran down to the river bank and informed the boatmen that there were a party of white captives in the Indian camp. Galpin spread this news as he passed down the river.

The first point that Galpin reached, where he could give information, was Fort Pierre, where there was a trading store. There he found a party of young Indians, eleven in number, under the leadership of a mixed-blood Indian named Martin Charger, grandson of Captain Meriwether Lewis the explorer, who were known to their people as the crazy band, or fool soldier band, because they had taken an oath to help the whites at any cost to themselves. This band immediately set out on their ponies to reach the hostile camp up the river, and, if possible, effect the rescue of the captives. Their names were Martin Charger, Kills Game and Comes Back, Four Bear, Mad Bear, Pretty Bear, Sitting Bear, Swift Bird, One Rib, Strikes Fire, Red Dog, and Charging Dog. Before starting they had traded their furs to the trader for sugar and other Indian delicacies. They crossed the river at Pierre, going north on the east side. The second day they found a party of Yanktonais encamped at the mouth of Swan Creek, and were joined in their enterprise by two Yanktonais, Don't Know How and Fast Walker.

They found that White Lodge's hostile camp had been moved down the river and was then located in the fine timber on the east bank of the Missouri, opposite the mouth of Grand River, in what is now Walworth County, South Dakota. They pitched their tepees near the hostile camp and at once entered into negotiations for the rescue of the captives. White Lodge was not disposed to give them up, — absolutely refused to do so upon any terms; but the boys were persistent, offered to trade their horses and other property for them, and after much parleying, bullying, and jockeying, with threats of bringing their people, the Tetons, and soldiers to destroy White Lodge and his band, they succeeded in purchasing the captives, trading for them everything they possessed except two guns and their tepee.

The weather was severe. It was about the 20th of November, snow was falling, and the captives were brought out to them literally naked. White Lodge himself never consented to the trade, but the majority of his warriors took the responsibility in their own hands, against his will, and the old man threatened to undertake the recovery of his captives. The boys pitched their little tepee in the willows on the river bank a mile or two below the hostile camp, wrapped the captives in their blankets, and themselves tramped around the tepee in the storm to keep from freezing, and to guard their captives from the threatened attack of White Lodge.

The next morning they traded one of their guns to a Yanktonais, who had joined the party, for his horse, to which they lashed one end of an arrangement of poles

carrying a sort of basket upon which the children could ride (the other end of the poles dragging on the ground), and started down the river for the Yanktonais camp. Mrs. Duly was lame, having been shot in the foot, and had to ride the horse. Mrs. Wright was strong and able to walk, but had no shoes. Martin Charger took the moccasins from his own feet and gave them to her. As they were making their way slowly down the river, White Lodge, with a few warriors, came down to carry his threat into execution.

The rear guard was placed under command of Swift Bird, and he made the most of a display of the two guns in the party. Marching as rapidly as they could, parleying and arguing with the old chief, they finally bluffed him off and got safely away with the captives.

The Yanktonais, for the boys' last remaining gun, traded them an old cart and harness, fed them, and gave them a supply of food to last them until Fort Pierre was reached. The children were packed into the cart, Mrs. Duly continued to ride the pony, and the remainder of the party walked, dividing into squads who assisted the pony by pushing the cart along. In this way in two days they reached Fort Pierre, where with great difficulty they crossed the freezing river and were kindly received by their own people and the trader. Charles E. Primeau, the Indian trader, dressed the captives as well as he could from his rough stock of goods, and after a short rest they were taken to Fort Randall by Louis La Plant and Frederick Dupree, two well-known frontiersmen.

Probably there is not in history another circumstance similar to this, where young, untutored savages, who never had been under missionary influence, at such sacrifice of effort and of property, and with real hardship, so exerted themselves through sentiments of humanity. Martin Charger and his heroic comrades should always be held in veneration by the people of South Dakota. They were true heroes, and their brave and generous deed should be properly commemorated.

The government at once undertook a strong military movement against the hostile Santees, who fled from their Minnesota homes into the Dakota country. Two companies of South Dakota men, under the command respectively of Captains Nelson Miner and William Tripp, and known as the Dakota Cavalry, joined in the movement, and rendered excellent service until the end of the War of the Outbreak, in 1865. Most of their service was rendered in North Dakota, as there were no engagements of any moment within the South Dakota boundaries.

CHAPTER XXII

A DAKOTA PAUL REVERE

THERE were four bands of the Santee Sioux, two of whom, known as the Medewakantans and the Wakpekutas, were the leaders in the outbreak. The other two bands, the Wahpetons and the Sissetons, were opposed to the outbreak and as a rule did all that they could to protect and assist the whites. When the government sent the troops against the Santees, most of the able-bodied Sissetons enlisted in the government service as scouts. The hostiles who fled into Dakota were constantly organizing raiding parties and sending them down to the Minnesota settlements to secure provisions, steal horses, and occasionally kill settlers. To prevent this the Sisseton scouts were divided up into small parties and located in camps, at frequent intervals, from the neighborhood of Devils Lake in North Dakota down to the central portion of South Dakota.

Among these friendlies was a mixed-blood Sisseton named Samuel J. Brown, who was then a boy about nineteen years of age, educated, intelligent, and influential. In the last years of the war he was made chief of scouts, with headquarters at Fort Sisseton, whence he looked after the Indian scouting camps above mentioned. In the month of April, 1866, at sundown one bright even-

ing, an Indian runner came to Brown, with information that moccasin tracks had been found at a crossing of the James River, near Lamoure, in North Dakota, and that the indications were that a hostile party had gone down toward the settlements.

SAMUEL J. BROWN

Brown wrote a dispatch, stating the facts, to the commandant at Fort Abercrombie, on the Red River, which was to be sent there the following morning; then, mounting his pony, he set out across the prairie directly west, to reach a scouting camp fifty-five miles distant, on the site of the village of Ordway, in Brown County. He reached this scouting camp at midnight, and was informed that the moccasin tracks which had caused the alarm were made by a party of friendly Indians who were going out to the Missouri River to meet the peace commissioners, that the peace treaties made the previous fall had been ratified by the government and the Indians, and that the war was over.

Fearing that the dispatch which he had written to be sent to Fort Abercrombie would create unnecessary

trouble and alarm, Brown at once mounted another pony and started back to Fort Sisseton, hoping to reach it before the messenger left for Abercrombie in the morning. When he had crossed the James River and was galloping rapidly across the broad, flat bottom, he was overtaken by one of those severe spring storms which sometimes sweep over Dakota, a genuine furious, blinding winter blizzard. It came from the northwest and he believed he could make his way before it. In fact, on the bare, unprotected prairie there was nothing else to do; so he forced his way along, doing his best to keep in the direct course to Fort Sisseton.

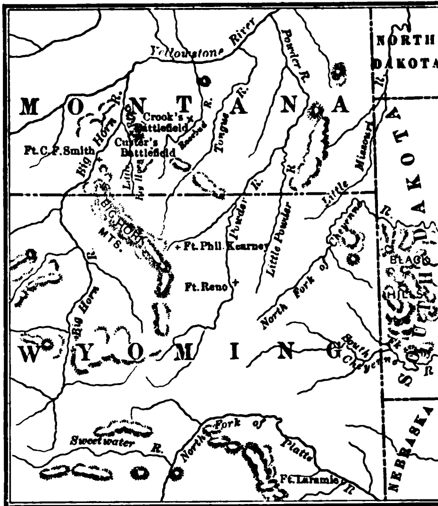
When daylight came, however, he found that he had drifted far out of his way, and was down in the vicinity of the Waubay Lakes, twenty-five miles south of the fort. He turned his little pony in the face of the storm, which was increasing in severity, and fought his way to Sisseton, where he arrived before nine o'clock in the morning, — having since sundown the previous evening traveled a distance of more than one hundred and fifty miles. He fell from his pony exhausted and paralyzed, but he had accomplished his purpose in the line of his duty.

Mr. Brown, in 1905, was still living, a respected citizen of the town which bears his name, Brown Valley, Minnesota, between Lakes Traverse and Big Stone. He never recovered from the evil effects of his awful exertion, and was never able to take a natural step from that day. Mr. Brown was born in South Dakota, but a few miles from his present home. His ride merits a place in history beside those famous ones which have been preserved in the songs and stories of the people.

CHAPTER XXIII

THE RED CLOUD WAR

IN 1865, about the time that the War of the Outbreak ended, the government undertook to build a highway from the California trail, in the vicinity of Fort Laramie, across by way of the Powder River valley to the gold mines in Montana and Idaho. This road was necessarily run through the richest buffalo range left to the Sioux Indians. Red Cloud was then fast coming into prominence as the principal chief of the Oglala Sioux. The construction of the road was intrusted to Colonel Sawyer, and he began work with a party of surveyors and an escort of only twenty-five men, from Company B of the Dakota Cavalry. Red Cloud met



SCENE OF THE RED CLOUD WAR

them near the Black Hills and protested against their entering the buffalo country. They paid no attention to his protest and went forward. Red Cloud then gathered a large body of the Oglalas and Cheyennes and, overtaking Sawyer's party at the Powder River, surrounded them and held them in siege for a period of fifteen days.

Red Cloud used no force, his intention being, by a show of strength, to bluff the roadmakers out of his country. At the end of two weeks the young Indians were becoming so unruly and threatening that Red Cloud did not longer dare continue the siege, fearing that his young men would get beyond his control and massacre the white men. He therefore withdrew his Indians, and the expedition moved on to the Tongue River. By this time Red Cloud had his young men again well in hand, and he again surrounded Sawyer and held him for three days, and then withdrew. He had failed in his attempt to stop the road building. Sawyer went on to the Yellowstone and then returned without molestation, but Red Cloud had resolved that the road should not be built.

That fall (1865) commissioners undertook to treat with the Oglalas for the opening of the road, but Red Cloud would not permit a treaty to be made, — in fact did not attend the council. A new attempt was made to secure the consent of the Indians to the opening of the road, and at Fort Laramie on June 30, 1866, Red Cloud addressed the commissioners in a council held under an improvised arbor near the fort. Mildly but firmly he told them that the Oglalas' last hope of subsistence lay in preserving the buffalo pastures of the Powder River country,

and that they could not under any consideration consent to the opening of a highway through that region. While he was speaking, General Carrington, with a strong force of soldiers, arrived at the fort.

"Why do these soldiers come?" asked Red Cloud.

"They have come to build forts and open the Montana road," was the reply.

Red Cloud sprang from the platform, caught up his rifle and brandished it before the commission, and cried, "In this and the Great Spirit, I trust for the right." Calling his people to follow him, he left the commission sitting without an audience.

General Carrington was instructed to go out on the Montana road, to rebuild and garrison Fort Reno, and then to go on to the head waters of the Powder River, where he was to build a strong post. Immediately after leaving Fort Laramie on this mission Carrington was met by Red Cloud, who protested against his going into the country. Of course Carrington was a soldier under orders, and paid no attention to this protest. Red Cloud began a campaign of annoyance and attacks upon the soldiers, which rendered their mission very hazardous and exceedingly difficult.

Leaving a small garrison at Fort Reno, the main body went on to the foot of the Big Horn Mountains, where Fort Phil Kearney was built. There, throughout the season, while the soldiers were engaged in building Fort Kearney and supplying it with fuel, Red Cloud kept up the most tantalizing tactics, and it was soon unsafe for any white person to be outside of the stockade unless

protected by a large detachment of military. General Carrington reported that "a team could not be sent to the wood yard nor a load of hay brought in from the meadows unless it was accompanied by a strong guard. The first hunters sent out came in themselves hunted, and though there was an abundance of game in the vicinity no hunter was brave enough to stalk it." A reign of terror grew up among the civilians so that none of the teamsters would leave the stockade for wood or supplies unless accompanied by many soldiers. Attacks upon the wood guard were of almost daily occurrence, and the result was always to the advantage of the Indians.

Red Cloud had by this time assembled an army of not less than three thousand men, with their families, and this vast concourse of people he fed and clothed while keeping Fort Phil Kearney almost in a state of siege. Finally, on the twenty-first day of December, 1866, Red Cloud appeared in force between Fort Phil Kearney and the wood camp seven miles distant. Captain Fetterman, with a force of eighty-one men, was sent out to drive him away. The Indians craftily led Fetterman into an ambush and his entire force was destroyed. Not one man lived to come back and tell the story. Throughout the following year the Indians kept up this mode of warfare and were perfectly successful in preventing the opening of the Montana road. Not a single wagon was ever able to pass over it. On the 1st of August, 1867, another severe battle was fought between the whites and Indians at the wood camp; both parties lost heavily, but the Indians' loss was much the greater.

By this time the people of the country had begun to think that perhaps Red Cloud was fighting for a principle, and the President was prevailed upon to send out a commission whose duty it was to ascertain the real occasion of the war, and to negotiate a treaty of peace if it was thought wise to do so. Generals Sherman, Harney, Terry, and Auger were members of this commission. The commission sent Swift Bear, a friendly Brule Indian, to Red Cloud's army on the Powder River, and invited Red Cloud to meet the commissioners at Fort Laramie. Red Cloud declined to come down, but sent word to the commissioners by the well-known chief Man Afraid of His Horses, that his war against the whites was to save the valley of the Powder River, the only hunting ground left to his nation, from white intrusion. He told the commissioners that whenever the military garrisons at Fort Phil Kearney, Fort C. F. Smith, and Fort Reno were withdrawn, the war on his part would cease. The commissioners sent word to him, asking for a truce until a council could be held. Red Cloud replied that he would meet them the next spring or summer.

RED CLOUD

Early in the spring of 1868 the commissioners returned to Fort Laramie and met there some leading Indians whom Red Cloud had sent to them, but he did not himself come down. On the 29th of April a treaty was signed, which provided that the troops should be withdrawn from Forts Phil Kearney, C. F. Smith, and Reno, and that all attempts to open the Montana road should be abandoned. A great reservation was made for the use of the Indians, extending from the mouth of the Niobrara River west to the Big Horn Mountains, thence north to the Yellowstone River, then east by the Cannonball to the Missouri and down the Missouri to the Niobrara. All of the Sioux tribes joined in giving up to the government all of the lands they possessed outside of this great reservation. The government agreed that no white men or soldiers should at any time enter this reservation without the consent of the Indians.

It was particularly important that Red Cloud should sign this treaty, but he failed to come in for the purpose. Messengers were sent to him, but he sent back word that he thought he should wait until the forts were abandoned, and the roads closed up, before he signed; and so matters dragged along month after month. Finally, at the end of August, upon the advice of the peace commissioners, the government determined to take the chief at his word, and on the 27th of that month all of the troops were withdrawn.

Red Cloud at the time was watching operations from his buffalo camp on the Powder River, and when a messenger was sent to him to tell him that the troops had been

taken away, he said it was so late in the season that he thought he would make his winter's meat before he came down to meet the commissioners. This caused great uneasiness in military quarters and in the Indian department, for it was feared that Red Cloud did not intend to keep faith. However, when he had finished his fall's work, he appeared at Fort Laramie (November 6) and signed the treaty, which was duly ratified by the Senate on February 16, 1869, and was proclaimed by President Andrew Johnson on February 24. Thus the great Red Cloud War came to an end.

Red Cloud had been entirely successful and obtained everything he was fighting for. It is the only instance in the history of the United States in which the government has gone to war and afterward made a peace conceding everything demanded by the enemy and exacting nothing in return. From the date of this peace Red Cloud faithfully observed its terms and, according to Indian standards, lived a good life. At more than eighty years of age, in 1905, he was still living at Pine Ridge agency, near the Black Hills.

CHAPTER XXIV

THE PRICE OF GOLD

DURING the period from 1862 until 1875 the white settlements in South Dakota made little progress. Population was increasing somewhat, but farmers had difficulty in learning the way of the soil, and got but small return for their labor.

The prairie soil in a comparatively dry climate requires different methods of cultivation from the heavy clay soils of the more humid eastern states. The time of year when it should be plowed, the quantity and variety of seed to be sown, and the manner of cultivation of the growing crop are all different, but the new settlers of those early days did not quite understand these facts, and for a long time tried to farm in the same way their fathers had done in the eastern states. Only after long and painful experience did they work out methods adapted to our soil and climate. For instance, they had learned to make high beds or ridges in the vegetable gardens, on the top of which the crop was planted, and the cornfields were worked up in high ridges that the rain water might drain away. Here experience finally taught them to work their soil flat, so that all of the water falling may be husbanded for the benefit of the growing crop.

These first Dakota pioneers also were plagued with invasions of grasshoppers which came in great clouds and ate up their scanty crops. This occurred in five different years: 1863, 1864, 1867, 1874, and 1876. Since then the grasshoppers have made no ravages in the Dakota country.

The Indians behaved very well, after the close of the Red Cloud War, until, in violation of the treaty, the surveyors for the Northern Pacific Railroad began to extend the survey for that line through the reservation, along the south bank of the Yellowstone, and the government sent soldiers to protect the surveyors in their work. The Uncpapa Sioux were the wildest of the nation and as yet had come very little under reservation or agency influence, but chiefly roamed back in the buffalo country on the Powder and Rosebud rivers. They were much alarmed by the approach of the surveyors, and organized under Gall and Sitting Bull to resist the encroachments upon their land. There were several sharp encounters along the Yellowstone River, with a loss of but few men on either side.

In 1874 General George A. Custer was sent out from Fort Abraham Lincoln, on the Missouri River opposite Bismarck, with a force of twelve hundred soldiers, to make an examination of the Black Hills region. Custer did this without encountering any Indians until he reached the Custer Park in the Black Hills, when he came upon a small band who were there stripping lodge poles. These Indians were greatly alarmed at the approach of Custer's army in the heart of their reservation,

and they hastened off with the news to their home camps on the Cheyenne River. The news flew rapidly among the Indians at the various agencies, and caused much excitement.

Custer found gold in the Black Hills, on the 2d day of August, and he immediately sent the report to army headquarters, whence it was published to the world, and men everywhere set out to enter the new eldorado. The army was instructed to keep all white men out of the Black Hills until a treaty had been negotiated with the Indians, and the Sioux were notified that no one would be allowed to enter their reservation until such a treaty was made. With this assurance the Indians sensibly decided to let matters take their course. The military used every means possible to keep the gold hunters out of the Hills, but many of them succeeded in entering, and the reports they sent out only served to increase the gold fever, and the determination of others to enter.

It was not until the autumn of 1875 that all of the Sioux people were summoned to meet in council at Red Cloud's agency to make a treaty for the sale of their lands. Senator William B. Allison, of Iowa, was the chairman of the commission sent out by the government to make such a treaty. Under the terms of the treaty of 1868, which had created the great Sioux reservation, it was provided that no part of that reservation should be sold or disposed of unless three fourths of all the adult male Indians interested in the reservation should sign the treaty of sale or relinquishment. Feeling certain that it would be impossible to get three fourths of the Indians to sign the treaty

of sale, the commissioners decided not to ask the Indians to sell their lands at all, but to sell the right to mine gold and other metals in the Black Hills. Senator Allison, in opening the treaty council, said, "We have now to ask you if you are willing to give our people the right to mine in the Black Hills, as long as gold or other valuable metals are found, for a fair and just sum. When the gold or other valuable minerals are taken away, the country will again be yours to dispose of in any manner you may wish."

After nearly three weeks of counciling and bargaining and speechmaking the commissioners found it impossible to make any treaty whatever, upon what were deemed reasonable terms by the government. The Indians, too, had scattered until much less than the necessary three fourths remained at the council. Therefore, the council was broken up without accomplishing anything.

Immediately thereafter the army withdrew all opposition to the miners entering the Black Hills, and within a few months at least fifteen thousand men were hunting for gold upon the Indian lands. The Indians were alarmed and indignant. They believed their lands were to be taken from them without any payment whatever, and they resolved to organize a grand army and drive the invaders away. No one may say that theirs was not a brave and patriotic undertaking. They were to fight for their homes, their lands, and the graves of their kindred.

At once the young men began to slip away from the agencies and to assemble in great camps, near the Big

Horn Mountains, in the buffalo country along the Powder, the Tongue, and the Rosebud. They were led by great war chiefs, — Crazy Horse, Black Moon, Gall, Inkpaduta, the brutal old Wakpekuta who had murdered the settlers at Spirit Lake, — and they were counseled and advised by Sitting Bull and other crafty medicine men. It was their purpose, when their plans had been perfected, to descend upon the Black Hills and drive out the miners. There is much dispute about the number of warriors gathered in these camps, but there certainly were not less than twenty-five hundred, and possibly there were thirty-five hundred.

The government sent word to these Indians to come in at once to their reservations and settle down as good Indians should, or they would be regarded as hostile and must suffer the consequences. A great campaign was planned against them. General Crook was to lead an army up from Fort Laramie, General Gibbon was to bring another column down from Fort Ellis, Montana, and General Terry was to lead a third division out from Fort Abraham Lincoln. The hostiles were to be caught between the three converging armies and crushed.

Crook was first to come in contact with the Indians. He met a large body of them, under Crazy Horse, on the Rosebud on the 17th of June, 1876, and a hard battle was fought. Crook suffered so seriously that he was compelled to return to his base of supplies, near old Fort Phil Kearney, and so his part of the campaign proved a failure.

Terry reached the Yellowstone at the mouth of the

Rosebud on the 21st of June, and then sent General Custer up the Yellowstone to locate the hostile tribes, while he himself went on with his steamboat to the mouth of the Big Horn, to ferry Gibbon's column across. Custer went up the Rosebud until he found where the trail of the hostiles led over the divide, westward, into the valley of the Little Big Horn. There, on the 26th of June, he came upon the entire hostile camp.

Custer divided his force of about eight hundred men into three columns: one, under Captain Benteen, was sent across the valley of the Little Big Horn, south of the camp, to cut off a retreat in that direction; the second column, under Major Reno, was to attack the upper or south end of the camp, where it lay along the west bank of the Little Big Horn; and the third column, under Custer himself, went down the east side of the Little Big Horn, expecting to attack the north or lower end of the camp. Reno made the attack, and was quickly repulsed by overwhelming numbers. Though driven back, he made a junction with Benteen, and the two columns fortified for defense. Custer went down to the lower end of the camp and rode into an ambush, where his entire command of two hundred sixty-three men was destroyed. Benteen and Reno were besieged in their camp, and the Indians fought desperately until their ammunition was exhausted. Then they retreated into the Big Horn Mountains, broke up into little parties, and scattered over the Indian country, many of them returning to the agencies.

Terry arrived on the Custer battleground, on the Little

CUSTER AND THE BATTLE OF THE LITTLE BIG HORN

Big Horn, the morning after the Indians left. The Indians, without ammunition, were unable to follow up the advantage they had gained, and the government at once threw a strong force into the field; but the Indians kept out of reach, and no engagements of any consequence were fought. The government sent to the various agencies and disarmed all of the Indians and took their horses away from them, leaving them quite helpless. Gall, Sitting Bull, and the most influential of the hostiles escaped into Canada.

In the fall (1876) the government sent out a new commission to treat for the cession of the Black Hills. Disregarding the provision of the treaty of 1868 which required the signatures of three fourths of all of the adult male Indians to any treaty which disposed of any of the lands, this commission went about from agency to agency and secured the signatures of only a few of the chiefs at each place. This treaty sold the Black Hills outright to the government, in return for which the government agreed to support the Indians until such time as they had progressed far enough to enable them to support themselves.

There has always been a dispute between the Indians and the white men about the terms in this treaty. Most of the Indians were present and heard Senator Allison tell them in 1875 that the whites wished only to buy the right to mine, and they never were called into council to hear any other provision discussed. The impression therefore went out, among the Indians, that the treaty of 1876 gave to the white men only the right to mine in the

Black Hills, and did not sell any land. This is still a matter of much interest and discussion in the Indian camps, and the Indians in 1904 appointed a general committee to go to Washington and insist upon what they deem their rights.

CHAPTER XXV

ON TO THE DIGGINGS

THE year 1874 was one of the most distressing which the American people ever suffered. The great reactionary crash in business affairs, following the great boom which came after the war, had fallen in September, 1873. Not only were thousands of great fortunes wiped out, but everywhere, from the poorest cottage to the grandest mansion, the pinch of hard times was felt. At no time have the people been more despairing and hopeless.

On the evening of August 2, 1874, William McKay, an expert miner with Custer's expedition in the Black Hills, went down to the bank of French Creek, a few yards from the camp, and washed out a pan of earth. When the earth was gone, he held up his pan in the evening sun and found the rim lined with nearly a hundred little particles of gold. These he carried in at once to General Custer, whose head was almost turned at the sight. Custer, as we have seen, at once sent a dispatch about this discovery to the army headquarters in St. Paul. It was received there on the evening of August 11, and the next morning the papers throughout America announced to the discouraged people that rich gold mines had been discovered in the Black Hills.

There was magic in the announcement, and drooping

spirits everywhere revived. Thousands of despondent men resolved at once to recover their fortunes in southern Dakota. The action of the military in preventing the entry of the miners into the Black Hills cooled the ardor of many of them, but that very obstacle made the people believe that the army was guarding a vast storehouse of wealth, and that fortunes were awaiting them. Some, hardy enough to pass the barrier, sent out reports of rich finds, and this increased the determination of very many to get into the Hills.

To the people of southern Dakota, after the long years of dreary struggle through Indian troubles, grasshoppers, and bad crops, the Black Hills gold excitement seemed a godsend. The settlements along the Missouri were thronged with determined strangers waiting for an opportunity to slip into the Hills. Transportation companies were organized, roadmakers were sent out, and all was activity and excitement. Almost daily some miner would creep back from the Hills with exaggerated stories of the wealth of the diggings. Every one was sure that the treaty for the opening of the Black Hills would be made at once, when there would be wealth for everybody.

The route to the Hills, in which the Dakota people were interested, was advertised everywhere as the Yankton route. It was by railroad to Yankton, thence by steamboat to Fort Pierre, where stages were taken for the remaining one hundred and seventy-five miles into the diggings. The advantages and pleasures of this route were represented most extravagantly in the advertisements.

Although more than a year passed before military opposition to entering the Hills was withdrawn, there was no abatement of popular interest in the gold diggings. Late in the fall of 1874, a party organized at Sioux City had slipped into the Hills by way of northern Nebraska, and had built a stockade on French Creek near the site of the present city of Custer. They were removed by the military in the early spring, and the reports they brought out served to increase the gold excitement throughout America.

During this period the prospecting for gold was in the placers along the streams in the vicinity of Custer; although gold was found generally distributed in that region, these diggings never proved to be particularly rich. Late in the fall of 1875 John B. Pearson, of Yankton, made his way over into the Deadwood gulch in the northern Hills, and discovered rich placer diggings. The following winter was severe, with very deep snow, but many thousand miners assembled at Custer and in that vicinity. Custer city is said to have had eleven thousand population on the 1st of March. As the snows began to disappear in the spring, word was received of Pearson's find in the Deadwood gulch, and there was a stampede for the northern Hills. In a day Custer was practically depopulated. It is said that less than a hundred people remained, where so many thousands were making their homes but the day before.

During the next summer there were not less than twenty-five thousand people in the Deadwood gulch. They were trespassers upon the Indian land. The laws

of Dakota territory could not reach them. The United States government could only regard them as being in contempt of law. The excitement had brought there not only thousands of honest men, who hoped to secure

DEADWOOD GULCH IN THE SEVENTIES

fortunes in the search for gold, but also many hundreds of the most desperate gamblers and criminals in America. The community had to protect itself. The miners met, organized a government, elected officers, established courts, and succeeded in maintaining order to a creditable degree. Of course, in such a community as existed in

Deadwood in 1876, many crimes were committed, but most of them were promptly punished. Many of those pioneer gold diggers are still living among the most successful and most respected men of South Dakota. It

DEADWOOD CITY IN THE SEVENTIES

will always be to their great credit that in this period of excitement they possessed the good sense and the courage to uphold the dignity of organized society.

While the sturdy miners were thus protecting themselves from these great dangers from within, an even greater peril threatened them from without. The Sioux Indians,

jealous of these trespassers upon their land, lay in wait behind every rock, and few white men who straggled away from the main camps without protection were spared. This condition, however, ended as soon as the treaty of 1876 was signed in the fall of that year. By 1877 the laws of South Dakota were executed throughout the mining country; federal courts were established, and the region of the Black Hills at once became the quiet, rich, safe, well-organized part of the country that it has continued to be.

CHAPTER XXVI

THE MIRACLE OF THE BOOM

THE discovery of gold in the Black Hills had turned the eyes of the world upon South Dakota, and many who had come out to find gold had found the boundless prairies of fertile soil and were led to believe that they were intended by Providence for the happy homes of men. Among those who came into Dakota during the gold excitement was Marvin Hughitt, president of the Chicago and Northwestern Railroad. The purpose of his visit was to assist in establishing a line of transportation into the Black Hills, by way of his railroads to the Missouri, and thence by steamboat and stage. While on this errand, he was impressed with the vast possibilities of the Dakota prairies, if only railroads were built to bring in supplies and carry out the products. He went home resolved to try a great experiment in western development. He believed that the railroad should be the pioneer, leading the way for the settler, and that if such railroads were built in the Dakota prairie, settlers would flock in and, by their industry, provide freight for the railways that would make the investment profitable.

President Hughitt laid the plan before his directors and it was approved, and as speedily as possible he under-

took its execution. His plan was also adopted by his great rival, the Chicago, Milwaukee, and St. Paul Railway, and more than two thousand miles of new railroad were quickly built out into the unsettled part of Dakota, furnishing convenient access to every portion of southern Dakota east of the Missouri River.

Mr. Hughitt's faith was more than justified. Almost in a day, population spread all over the broad land, towns were built, farms opened, schools established, churches erected, and in the briefest possible time the wilderness was converted into a thriving, prosperous, productive, well-settled American commonwealth, having all the conveniences and comforts and institutions of the older states. This period, from 1877 until 1883, is known as the great Dakota boom. History has no other instance to compare with it.

When this period began, Sioux Falls was but a little village of three or four hundred people, and was the northernmost point of any consequence within what is now South Dakota. Within five years Brookings, Madison, Mitchell, Huron, Pierre, Watertown, Redfield, Aberdeen, Webster, and Milbank had become important cities. When the boom began, of course, no one had any information as to which were to become the important cities, and which were to remain simply way stations and country trading points. Ambitious men, men of great ability, settled in about equal numbers in each of these villages, and each set out to make his town the chief city of the locality. The rivalry between the various towns, therefore, became very strong, and re-

sulted in many incidents that were very funny, and in disappointments that were pathetic.

Every village was ambitious to become the county seat of its county, and contests were entered into which even to this day influence the affairs of many communities.

STATE NORMAL SCHOOL, MADISON

Men with learning and ability to grace the United States Senate have frequently spent the best years of their lives in a vain attempt to develop a village, intended by nature and environment simply as a local market for farm products, into a commercial city, and sometimes they have succeeded at the expense of a neighboring village much better situated. In several instances county seat

contests resulted in actual violence, particularly in the fight between Redfield and Ashton, in Spink County, in which it was necessary for the governor to send the territorial militia to preserve peace and protect the county records.

CHAPTER XXVII

A MEMORABLE WINTER

THE year 1880 brought a greater inflow of new settlers than had come in any previous year. They were chiefly homesteaders, who built temporary homes — shacks, they were called — for the summer, and devoted their efforts chiefly to breaking up the soil, making hay, and producing such crops as could be grown upon the sod, leaving the construction of more substantial and permanent buildings until the autumn months; for the experience of older settlers had taught that glorious autumn weather, extending on until nearly the holidays, might reasonably be expected. But in this year, a year when of all years it was most unseasonable, a great blizzard came at the middle of October. In a hundred years of western history such a thing had occurred but once or twice before, and in those instances the October storms were less severe than that which came upon the unprotected settlers in 1880. The snow fell to a very great depth and was blown by a violent wind until the open shacks and stables were filled, ravines were drifted full to the level of the general country, stock was driven away or smothered in the drifts, and the settlers suffered very severely. A few lives were lost; very few indeed, con-

sidering the severity of the weather and the exposed condition of the people.

Every one believed that the snow would melt away and that we should yet have our glorious late autumn, but such was not to be; the October blizzard was the be-

How the Railroads fight the Snow at the Present Day

ginning of a winter the like of which has not before or since been known. The snow did not go off, and early in November an additional fall came, to which additions were made from week to week. The railroads, as yet unprotected by snow fences, were covered with drifts, and it was with great difficulty that trains were moved at all.

By New Year's Day operation of the trains was given up entirely. The stocks of goods in the country were naturally small, and the difficulty of operating the trains in the fall had in many instances made it impossible to get in the usual winter supplies.

The supply of fuel in the country was exhausted almost as soon as the trains stopped running. There was, however, an abundance of wheat and of hay, and soon the settlers were reduced to the necessity of grinding wheat in coffee mills, and baking their bread upon fires made of twisted hay.

One of the great inconveniences was the lack of any material out of which to make lights. Kerosene oil was not to be secured at any price, and the stock of tallow was very small. Many families were compelled to sit for months through the long winter without a light of any kind in their houses except the glow of a hay fire.

To save the limited supplies on hand and particularly to secure the advantage of warmth without consuming too much fuel, families would club together and several of them live in the most comfortable home in the community. Most of the people were young, vigorous, and hopeful, and they made the best of the bad circumstances. Every one exerted himself to be cheerful, and to keep those about him in a cheerful temper. Many an old settler will to-day refer to the bad winter of 1880 as one of the most enjoyable he ever passed. Dancing was a favorite pastime, and the number of persons who could be accommodated, for a dancing party, in a little homestead shack, is a matter of astonishment to those who enjoy

that recreation in the spacious halls of to-day. Mortimer Crane Brown, who spent that winter as a pioneer in Lincoln County, has told us in verse of the joys of a country dance during the snow blockade: —

When the Snow is on the Prairie

When the snow is on the prairie
  An' the drift is in the cut,
An' life gets a trifle dreary
  Joggin' in the same old rut,
Nothing like a good old fiddle
  Takes the wrinkles out o' things.
There's the chirp o' larks an' robins
  In the twitter ov 'er strings.

When the whizzin', roarin' blizzard
  Is a shuttin' out the day,
An' the balmy breath of summer
  Seems a thousand years away,
You can start the eaves a drippin'
  With the tinglin' ov 'er strings,
You kin hear the water bubblin'
  From a dozen dancin' springs.

Rub the bow across the rosin,
  Twist the peg an' sound your A,
There'll be bobolinks a clinkin'
  When you once begin ter play;
Bees'll waller in the clover,
  Blossoms whisper in the sun,
All the world a runnin' over
  With the sunshine an' the fun.

Git the gals and boys together.
  "Pardners all for a quadrille,"
Cheeks aglow with frosty weather,
  Hearts that never felt a chill;
Youth an' music never weary,
  Tho' they meet in hall or hut —
When the sun is on the prairie
  An' the drift is in the cut.

"Sashy by an' s'lute yer pardners.
  Sashy back an' how d'ye do!"
Everybody's feelin' funny
  An' the fiddle feels it too.
Out o' doors the storm may sputter,
  But within the skies are bright,
Pansies peekin' out, an' butter-
  Cups a bobbin' in the light.

O, the joy of healthful pleasure!
  O, the trip of tireless feet!
While the fiddle fills each measure
  With its music wild an' sweet;
Glints of sun the shadows vary,
  Though from out the world we're shut,
When the snow is on the prairie
  An' the drift is in the cut.

During that winter Dakota had an actual snowfall, on the average, of more than twelve feet; much snow remained upon the ground until late in April, and then, under the influence of a warm south wind, was converted into water in a single day. The broad prairies were simply

a great sea, while the valleys were filled with roaring torrents. Great damage was done to property, particularly at Sioux Falls and along the Missouri. The troubles on the Missouri were greatly increased by a gorge of ice which formed at the mouth of James River, and backed the water up that stream until the city of Yankton was flooded; and then when the gorge finally broke, it carried away the town of Vermilion, which then was located below the hill. Fortunately the loss of life was very small, but the loss of property was terrific, and fell very heavily upon settlers who had not yet accumulated a reserve fund in cash to assist them over such an emergency.

Yankton was then a railroad terminus, and at that point began the commerce by steamboat up the Missouri River. Fifteen steamboats were on the ways at Yankton when the flood came. Great cakes of ice went hurtling against them, crushing holes in their sides, snapping immense hawsers, and tossing them into a common jumble. Green Island, a beautiful little village under the timber, across the channel from Yankton, was utterly destroyed, and since then the main channel of the Missouri has passed over the spot where the village formerly prospered.

CHAPTER XXVIII

THE FIGHT FOR STATEHOOD

WHEN Dakota territory was created in March, 1861, it comprised the land now occupied not only by the states of South Dakota and North Dakota, but also by part of Wyoming and most of Montana. In 1864 Montana was organized as a territory, and in 1868 Wyoming also was cut off, leaving only North and South Dakota within the territorial boundary.

As early as 1872 the pioneers, looking forward to the time when all of the territory would be populated, and solicitous for the convenience and interests of their children, began to agitate for the division of Dakota territory upon the 46th parallel, making two territories of equal size; and the territorial legislature petitioned Congress to take action in the matter. No action, however, was taken, and there was really no great interest in the subject until, in the autumn of 1879, some speculative gentlemen began to talk of buying the entire amount of school land in the territory at a low figure.

The school lands consisted of two sections in every congressional township, set apart by the United States government for the creation of a permanent public school fund out of the proceeds of their sale. At that time

scarcely a farm in the territory was worth so much as ten dollars an acre. The proposition, however, to buy the school lands at a nominal price came to the attention of General W. H. H. Beadle, then territorial superintendent of public instruction, and he promptly inaugurated a movement to prevent such action. He declared that the people should adopt, as an irrevocable condition, that not one acre of our school lands should be sold for less than the sum of ten dollars. This proposition seemed like a hopeless dream, even to the most hopeful of the Dakotans, but General Beadle stood strongly for it.

GENERAL W. H. H. BEADLE

Fearing that a scheme might be worked through Congress to sell the school lands for a small price, General Beadle believed that safety lay only in the division and admission of the Dakotas as states, and in placing the ten-dollar principle in the constitution, and he joined the two plans into one general movement, for the success of which he talked and wrote constantly. In this work he was loyally assisted by Governor Howard, Dr. Joseph Ward, president

of Yankton College, and Rev. Stewart Sheldon, and, though the price of land did not increase very rapidly, he had, by 1882, so impressed his views upon the people that it was generally said that the ten-dollar idea should be made the rule.

The first wide-reaching movement in this direction was a convention of citizens held at Canton, June 21, 1882, when an executive committee was appointed to promote the division and statehood idea. This committee carried the matter to the territorial legislature the next winter and secured the passage of a bill providing for a constitutional convention for South Dakota, but the bill was vetoed by Governor Ordway. This veto caused much indignation among the people of South Dakota and did very much to arouse the people to the necessity of prompt action. The executive committee thereupon called a delegate convention to meet at Huron, June 19, 1883. Every county in South Dakota was there represented by its strongest men. Its action was most calm and dignified. A solemn ordinance was passed providing for a constitutional convention for the south half of Dakota territory to be held at the city of Sioux Falls on September 4 of that year.

Pursuant to this ordinance, an election was held for delegates and they assembled at Sioux Falls in September. Hon. Bartlett Tripp was elected president of the convention, which was composed of the ablest men from every community. An excellent constitution was framed, and submitted to the people at the November election, and adopted by an almost unanimous vote. A committee of

the convention, composed of Bartlett Tripp, Hugh J. Campbell, Gideon C. Moody, and Arthur C. Mellette, carried this constitution to Congress and asked that it be accepted, and that South Dakota be admitted to the Union; but without avail.

The next legislature, by law, provided for a new constitutional convention to be held in Sioux Falls in September, 1885. Meanwhile General Beadle had carried on his agitation for ten-dollar school land, and the principle was adopted by the new constitutional convention. The constitution framed by this convention was duly ratified by the people at the November election, and a complete set of state officers were elected, together with members of Congress and a legislature. Arthur C. Mellette was elected governor. Huron was chosen for the temporary capital. The new (state) legislature met at Huron on December 15 and elected Gideon C. Moody and Alonso J. Edgerton as United States senators. Oscar F. Gifford and Theodore D. Kanous had been elected members of the lower house of Congress.

BARTLETT TRIPP

These gentlemen and the governor carried the new con-

stitution to Congress with a prayer for admission. South Dakota was a strongly Republican community, while the national government at this time was dominated by the Democratic party, and Congress objected to the admission of a state which was certain to send Republican United States senators to cut down the narrow majority of the Democrats in that body. Consequently the prayer for admission was denied, the officers elected under the proposed constitution had no power, and the territorial government continued as before.

The Democratic leaders declared for admission of Dakota territory as a whole, and the federal government used its influence to oppose the division movement in Dakota; therefore, a considerable party grew up in Dakota in opposition to division, but at every test the people pronounced strongly for two states. The population of Dakota was increasing rapidly, there were nearly six hundred thousand white citizens in the territory, and, under the territorial form of government, they were denied many of the privileges of citizenship. Yet year after year passed without action for their relief.

The Republican national convention of 1888 made the division and admission of North and South Dakota a national issue and it was discussed from every platform in America. The Republican party prevailed in that election, and, before the close of the Congress then in existence, the bill for the division of Dakota territory and the admission of North and South Dakota was passed on St. Valentine's Day and approved on Washington's Birthday, 1889, and that bill provided that no acre of

school land in South Dakota or North Dakota should ever be sold for less than the sum of ten dollars. A new constitutional convention met at Sioux Falls on July 4 of that year, with power only to amend and resubmit the constitution of 1885. The constitution was submitted to the people at an election on the first day of October. They approved it, and on the second day of November, 1889, President Harrison issued his proclamation, admitting South Dakota as a state in the Union. North Dakota was admitted as another state by the same proclamation.

Statehood was welcomed by the people with real rejoicing. As a territory the people had no part in the election of a President, nor in the legislation by Congress, and all of the conditions of territorial life tended to make a people dependent rather than self-reliant. The chief concern of the people of Dakota, however, during the ten years' fight for statehood, had been for the division of the territory into two states. In this they were moved by motives of the highest patriotism. The leaders of that period believed that it would be a crime for them to sit idly by and permit the great territory to become one state, with but two members of the United States Senate, thus entailing to posterity forever a sort of political vassalage to the small states of the eastern seaboard. Besides this there was at that period an inherent difference between the people of South Dakota and those of the North. South Dakota was chiefly occupied by homesteaders, who brought with them the conservative notions of small farmers, about public and private economy, morality, and education. On the other hand North Dakota was in the

beginning chiefly settled by bonanza farmers, captains of industry, who came with large means, buying great areas of land and farming upon extensive lines. They and their camp followers were adventurous men whose traditions were entirely at variance with those of the homesteaders of the South, and the result was constant friction between the two elements. The progress of time, and new immigration to the western portion of North Dakota, has materially modified conditions there.

CHAPTER XXIX

THE MESSIAH WAR

South Dakota became a state of the Union during the period of reaction from the great Dakota boom. That boom brought to us not only many adventurers and promoters, but also a large class of honest but inexperienced persons,—mercantile clerks, factory hands, and mechanics,—who were attracted by the free government lands and who came to make farm homes, but who had no experience as farmers. Even those who knew how to farm in the eastern states found that eastern conditions did not apply to Dakota conditions and Dakota soil. The successful method of working our soil had to be learned by sore experience. It is no wonder, then, that thousands who came with high hopes of building homes and accumulating riches were sorely disappointed. Many of them, in utter discouragement, gave up their homesteads and returned to the East, where the impression became deep-rooted that Dakota was a failure. Following closely upon this reaction came a period of really bad crop years. A great drought in 1889 and 1890 made the crops in many counties a total failure.

Just at this time, also, a great religious excitement overwhelmed the Teton Sioux Indians, causing great

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HARVESTING IN SOUTH DAKOTA (NEAR BROOKINGS)

uneasiness and even terror to the pioneers upon the frontier. The Indians meant no harm and it is probable that the excitement would have soon died away had they been left to themselves; but the military, fearing that the excitement would result in outbreak and hostilities, undertook to suppress the religious fervor, and this movement resulted in what is known as the Messiah War.

This religious movement among the Indians originated with a Paiute Indian named Wovoka, who lived near Pyramid Lake, Nevada. He spoke English fairly well and had some education. He claimed to have had a vision on January 1, 1889, in which he was taken up to heaven. He found it a pleasant land and full of game. He was instructed to go back to earth and preach goodness and peace and industry to his people, who, if they followed his instructions, would be reunited with their friends in the other world, where there would be no more death or sickness or old age. He was then instructed in the dance which he was commanded to bring back to his people, and which was one of the strong articles of the new faith. Wovoka had simply mingled the pagan superstitions, in which he had been reared, with the Christian religion which he had been taught.

Wovoka's teachings spread rapidly among the Indians of North America, and as they spread they were given new significance. Wovoka was an Indian Messiah, who had come to restore the dead to life, bring back the buffalo and other game to the prairie, drive away the whites, and cause the Indians to live a life of ideal happiness. In a few

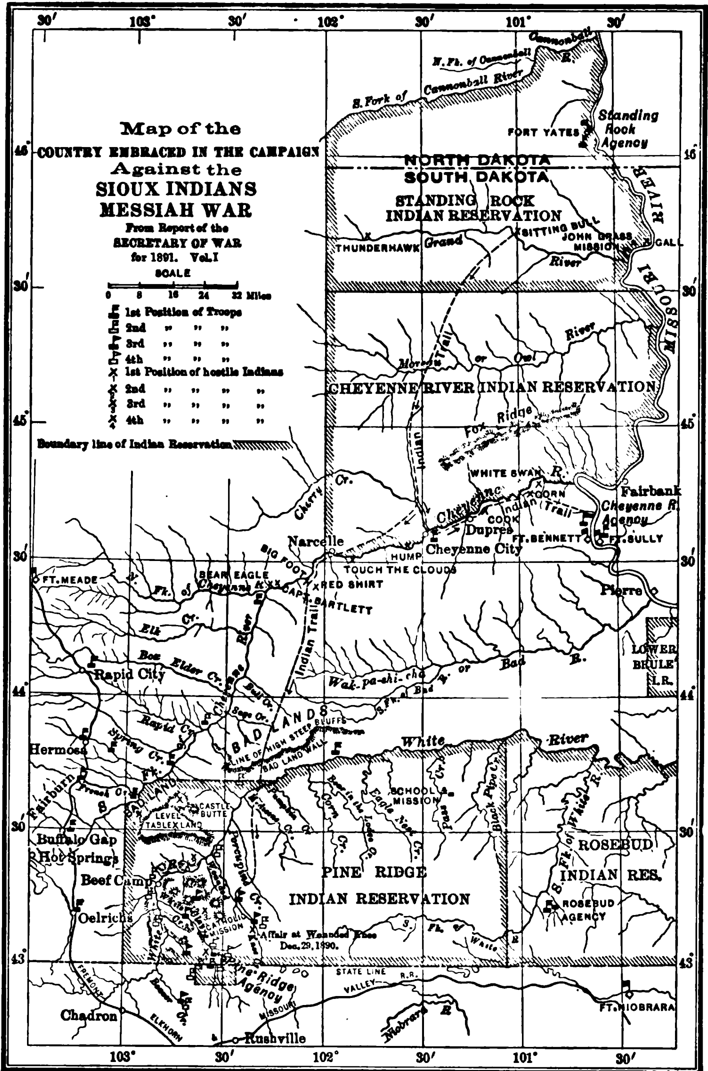
months the Sioux at Pine Ridge agency had learned of this wonderful Messiah, and so interested were they that a great council was held to discuss the matter, in which all the leading men, including Red Cloud, took part. They decided to send a delegation to Pyramid Lake to consult the Messiah and be instructed by him. Three men were sent for this purpose, the leader of whom was Short Bull. They went out in the winter of 1889, returning in the spring of 1890. They brought with them a letter from Wovoka, which said:—

"When you get home, you must make a dance to continue five days. Dance four nights and the last night keep up the dance until the morning of the fifth day, when all must bathe in the river and then disperse to their homes. You must all do in the same way. I, Wovoka, love you with all my heart and am full of gladness for the gifts which you have brought me. When you get home, I shall give you a good cloud which will make you feel good. I give you a good spirit and give you all good things. I want you to come again in three months; some from each tribe. There will be a good deal of snow this year and some rain. In the fall there will be such a rain as I have never given you before. When your friends die, you must not cry; you must not hurt anybody or do harm to any one. You must not fight. Do right always. It will give you satisfaction in life. Do not tell the white people about this. Jesus is now upon earth. He appears like a cloud. The dead are all alive again. I do not know when they will be here; maybe this fall or in the spring. When the time comes, there will be no more sickness and every

one will be young again. Do not refuse to work for the whites and do not make any trouble with them, until you leave them. When the earth shakes at the coming of the new world, do not be afraid; it will not hurt you. I want you to dance every six weeks. Make a feast at the dance and have food that every one may eat, then bathe in the water. That is all. You will receive good words from me sometime. Do not tell lies."

Short Bull announced that he had been made the special representative of the Messiah among the Dakotas; that the Messiah himself would appear among them in two seasons; that is, about the autumn of 1891. He at once began to instruct the Indians in the dance, and was fertile in inventing new ceremonies. One of these was the use of the sweat house, in which the Indians were treated for purification. The excitement rapidly increased among the Sioux, and in a short time the majority of them gave up almost all their time to the dance and other religious ceremonies. It was several months, however, before the matter seriously attracted the attention of the white authorities. While the dancing was chiefly confined to Pine Ridge, there was some dancing at Rosebud and in Big Foot's and Hump's camps on the Cheyenne River, and in Sitting Bull's camp on Grand River.

During the autumn of 1890 the dancing began to attract the attention of the agents and other white authorities, and mistaken stories of its meaning were interpreted to them. The agents thought it wise to break up the dancing, and to do this placed some of the leaders, including Short Bull, under arrest. These leaders were released in a short time,

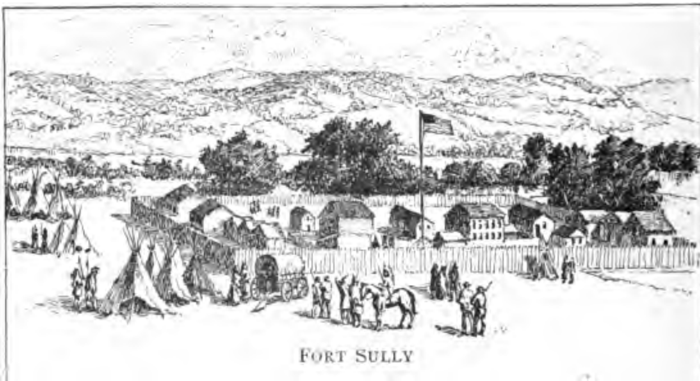

Map of the
COUNTRY EMBRACED IN THE CAMPAIGN
Against the
SIOUX INDIANS
MESSIAH WAR
From Report of the
SECRETARY OF WAR
for 1891. Vol. I
SCALE
0 8 16 24 32 Miles
1st Position of Troops
2nd " " "
3rd " " "
4th " " "
1st Position of hostile Indians
2nd " " " "
3rd " " " "
4th " " " "
Boundary line of Indian Reservation
NORTH DAKOTA
SOUTH DAKOTA
STANDING ROCK
INDIAN RESERVATION
CHEYENNE RIVER INDIAN RESERVATION
PINE RIDGE
INDIAN RESERVATION
ROSEBUD
INDIAN RES.
Standing Rock Agency
FORT YATES
MISSOURI RIVER
SITTING BULL
JOHN GRASS
THUNDERHAWK
Grand River
Moreau or Owl River
Fox Ridge
Indian Trail
WHITE SWAN
Cheyenne
COOK
CORN
Fairbank
Cheyenne R. Agency
Dupree
Cheyenne City
FT. BENNETT
FT. SULLY
Narcelle
HUMP
TOUCH THE CLOUDS
BIG FOOT
BEAR EAGLE
RED SHIRT
CAPT. BARTLETT
FT. MEADE
Pierre
LOWER BRULE I.R.
Elk Cr.
Box Elder Cr.
Rapid City
Rapid Cr.
Wak-pa-shi-cha or Bad R.
BAD LANDS
HIGH STEEP BLUFFS
LINE OF HIGH STEEP BAD LAND WALL
White River
Hermosa
Spring Cr.
Fairburn
French Cr.
CASTLE BUTTE
LEVEL TABLE LAND
Buffalo Gap
Hot Springs
Beef Camp
Oelrichs
CATHOLIC MISSION
SCHOOL MISSION
Porcupine Cr.
Wounded Knee Cr.
Black Pipe Cr.
Pass Cr.
Eagle Nest Cr.
Corn Cr.
S. Fk. of White R.
ROSEBUD AGENCY
Affair at Wounded Knee Dec. 29, 1890.
Pine Ridge Agency
STATE LINE
VALLEY R.R.
Chadron
FREMONT
ELKHORN
MISSOURI
Rushville
Niobrara R.
FT. NIOBRARA
103° 30′ 102° 30′ 101° 30′
46° 45° 44° 43°

but the interference of the whites caused great discontent among the Indians. Short Bull, too, was ambitious and made much of his relations with the Messiah, and finally, shortly after his release from arrest, he boldly announced himself as the Messiah, and declared that while it had been his original purpose to make his advent and the resurrection of the dead two years hence, owing to the interference of the whites he proposed to bring it on immediately. The Indians, at Pine Ridge especially, followed him blindly, and, upon his declaration that the resurrection was to come on immediately, they renewed their religious rites with increased fervor.

To avoid interference from the officers, the ghost dancers, as they were called, assembled in a large camp in the fastnesses of the Bad Lands. The agent at Pine Ridge became greatly alarmed, for many of the Indians about the agency had become very insolent and defied his authority. He asked that soldiers be sent to his assistance. The government therefore sent detachments of soldiers to Pine Ridge and Rosebud, and set up a cordon of military camps along the railroad between the reservation and the Black Hills, and from the vicinity of Buffalo Gap down the Cheyenne River to Fort Sully.

The government officials were exceedingly suspicious of the conduct of Sitting Bull, who always had been of a mean disposition, and defiant of the government's authority. When information came that his people were dancing, it was the judgment of the officers that he should be arrested and removed from the reservation. Major McLaughlin, for many years agent of Sitting Bull, be-

lieved that he could control the Indians on his reservation without resorting to harsh measures, but toward the end of December, when he learned that Sitting Bull was preparing to leave the reservation without authority, he too believed that the time had come when the old medicine man should be arrested. Order is preserved upon the Indian reservations through a system of Indian police, and Major McLaughlin had detailed a large number of



FORT SULLY

his policemen to watch Sitting Bull and report upon his conduct. To these policemen was given the task of arresting Sitting Bull and bringing him into the agency. In this they were to be assisted by Captain Fetchet and a company of soldiers from Fort Yates. The arrest was to be made at daybreak on Monday morning, December 15.

Sitting Bull's home was on Grand River, in northern South Dakota, where he lived in two substantial log cabins, a few rods apart. Forty-three policemen, under command of Lieutenant Bull Head, who was a very cool and reliable man, surrounded Sitting Bull's house. Ten

men went into the larger house, where they found Sitting Bull asleep on the floor. He was awakened and told that he was a prisoner and must go to the agency. He said,

SITTING BULL

"All right, I will dress and go with you." He sent his wives out to the other house to fetch some clothing and to saddle his favorite horse. While dressing, he began abusing the police for disturbing him in his rest.

While this was going on, about one hundred and fifty

of Sitting Bull's followers gathered about the house, entirely surrounding the police and crowding them up against the wall. When the police brought Sitting Bull out of the house, where he could see the friends that had rallied to his assistance, he became greatly excited and refused to go on, and called on his friends to rescue him. Lieutenant Bull Head and Lieutenant Shave Head were standing on either side of him, with Sergeant Red Tomahawk guarding behind, while the rest of the police were trying to clear the way in front.

Catch the Bear, a friend of Sitting Bull's, fired and shot Bull Head in the side. Bull Head at once turned and sent a bullet into the body of Sitting Bull, who was also shot through the head at the same moment by Red Tomahawk. Shave Head was shot by another of the crowd and Catch the Bear was killed by A Lone Man, one of the police. Instantly there was a desperate hand-to-hand fight of less than forty-three men against more than a hundred.

The fight lasted only a few minutes. Six policemen were killed, including the officers Bull Head and Shave Head. The hostiles lost eight killed, including Sitting Bull and his son Crow Foot, seventeen years of age. The trained police soon drove their assailants into the timber near by, and then returned and carried their dead and wounded into the house, which they held for more than two hours, until the arrival of Captain Fetchet, with his troops, at seven o'clock. On the approach of the soldiers, Sitting Bull's warriors fled up Grand River a short distance, and then turned south across the prairie

toward Cherry Creek and Cheyenne River. Major McLaughlin says: "The details of the battle show that the Indian police behaved nobly, and exhibited the best of knowledge and bravery. It is hardly possible to praise their conduct too highly."

Thus ended the life of Sitting Bull, the man who was most feared by the whites, and who probably had most influence in keeping the Indians in a state of hostility. One other man, however, was also giving the government much anxiety. This was Hump, chief of the Minneconjou Sioux, a grandson of Black Buffalo, whom Lewis and Clark met at Fort Pierre. He lived near the mouth of Cherry Creek. The fear of Hump, however, was quite groundless, for upon being requested to do so, he at once came into Fort Sully and enlisted as a scout in the government service.

HUMP

There was a band of Hump's people, under Big Foot, who were dancing on the Cheyenne, and the government determined to put this band under arrest. When the troops approached to arrest Big Foot and his people, the Indians were greatly alarmed, and though they agreed to accompany the soldiers to the fort, they escaped in the night time, and set off to join the dancers in the Bad Lands. Soldiers were at once sent in pursuit, and on the evening of December 28 Big Foot's band was over-

taken on Wounded Knee Creek, about sixteen miles from Pine Ridge agency, where they were encamped, awaiting the return of scouts they had sent out to locate the camp of the ghost dancers. Big Foot himself was lying in his tepee, sick with pneumonia. Colonel Forsyth was in command of the soldiers, and he had with him four hundred and seventy men against one hundred and six warriors present in Big Foot's band. The night was passed comfortably, and the next morning the Indians were to be taken in to Pine Ridge agency.

Before starting it was deemed wise to disarm them, though they were miserably armed with old rifles of very little value. When this action was undertaken, the Indians became very much excited. Yellow Bird, a medicine man, harangued the Indians and urged them to resist, telling them that the soldiers had become weak and powerless and that the bullets would not injure Indians dressed as they were in the ghost shirts. As Yellow Bird spoke in the Sioux language the officers did not at once realize the dangerous drift of his talk.

One of the searchers began to examine the blankets of the Indians to see if they had arms concealed under them, whereupon Black Fox drew a rifle from under his blanket and fired at the soldiers, who instantly replied with a volley directly into the crowd of warriors, so close that their guns were almost touching. Nearly half of the warriors were killed with this first volley. The survivors sprang to their feet, throwing their blankets from their shoulders as they rose, and for a few minutes there was a terrible hand-to-hand struggle, in which every man fought to kill.

Back where they commanded the Indian camp, a battery of Hotchkiss guns had been planted, and at the first volley these guns opened fire and sent a storm of shells and bullets among the women and children who had gathered in front of the tepees. The guns poured in two-pound explosive shells at the rate of nearly fifty a minute, mowing down everything alive. In a few minutes two hundred Indian men and women and children, with sixty soldiers, were lying dead and wounded on the ground. The tepees had been torn down by the shells and some of them were burning above the helpless wounded, and the surviving handful of Indians were flying in wild panic, pursued by hundreds of maddened soldiers. The pursuit was simply a massacre, in which fleeing women, with infants in their arms, were shot down after resistance had ceased and when almost every warrior was stretched dead or dying on the ground. The bodies of the women and children were scattered along a distance of two or three miles from the scene of the encounter. The butchery was the work of new and untrained recruits, who were infuriated by the shooting down of their comrades without warning.

Thus was fought the engagement known as the battle of Wounded Knee. The next day the Indians attacked some soldiers midway between Wounded Knee and the agency, but were repulsed.

These engagements comprised all the actual fighting of the war. Within a day or two, General Miles came out and took charge of affairs, and, establishing communication with the Indian leaders, soon brought about an under-

standing which ended the trouble. It is known now that no hostilities were intended by the Indians in the first instance, nor would there have been any had the Indians not been goaded on by the bad conduct of the officers.

CHAPTER XXX

THE WAR WITH SPAIN AND IN THE PHILIPPINES

When the war with Spain began in the spring of 1898, South Dakota promptly responded with much more than her quota of men. Under the President's call for troops South Dakota's quota was nine hundred and twenty-five men, but she furnished in all twelve hundred and fifty, having a larger percentage of volunteers to population than any other state. A regiment of the National Guard had been in existence here since the territorial days, receiving more or less state aid, and in anticipation of a declaration of war, after the destruction of the battleship *Maine*, in Havana Harbor, this regiment was recruited to its full allowance of men, one thousand and eight in all.

The regiment was ordered to mobilize at Sioux Falls, on April 30, and there the men were subjected to the most rigid examination by the medical officers, who rejected every person who was not in all respects fit. Lieutenant Alfred Frost, an officer of the regular army who had for a long time been upon detail as military instructor at the State Agricultural College at Brookings, was appointed colonel; Lee Stover of Watertown, lieutenant-colonel; Charles A. Howard of Aberdeen, and William F. Allison of Brookings, majors; Dr. R. C. Warne of

Mitchell, chief surgeon; Jonas Lien of Sioux Falls, adjutant; and Rev. Charles M. Daley, chaplain.

While the regiment was recruiting, fitting, and training, news of the great naval victory in Manila Bay was received, and it was soon determined by the federal authorities to send the South Dakotans to the Philippines; but Manila was captured and the war with Spain was over before the arrival of the South Dakotans' transports.

Lieutenant Colonel Lee Stover

Colonel Frost proved himself an able and firm disciplinarian; and he landed his men at Manila, on the 25th of August, in good health, thoroughly trained soldiers. Upon general inspection of all the troops in the island, Major-General Otis selected the South Dakotans as best fitted to take the field, and at the first crisis, on September 10, they were placed under marching orders and so held until the crisis had passed. As a mark of special distinction the regiment was selected to furnish guards for Generals Otis, McArthur, and Hale.

The first shot fired by an American soldier in the hostilities which ensued was fired by Private Smith of Company E on the night of January 10, 1899, three days after

Aguinaldo issued his manifesto declaring himself commandant of the Philippines and asserting that General Otis was a usurper. On that night Smith was on sentinel duty near Block House No. 4 when he was approached by two Filipino soldiers. Just as they were passing one of them made a vicious slash at him with a bolo. Smith dodged so as to escape the full weight of the blow, but received a bad wound in the face. Instantly he brought his rifle into position and shot the nearest Filipino dead, and with another shot seriously wounded the other.

COLONEL A. S. FROST

For the next three weeks the situation was strained and nerve-trying. The South Dakotans were on outpost duty and under orders to sleep in their clothes. Finally on February 4 came the clash of open war. The battle began almost in front of the South Dakota outpost, and our men were instantly under fire and continued in the hottest of the fight for eighteen hours, during which Privates McCracken of Company H and Lowes and Green

of Company I were killed and five others wounded. During the battle the South Dakotans showed perfect discipline and courage, and their work was most effective.

From that time forward, until the end of the campaign, the South Dakotans were constantly upon the firing line, sleeping in their clothes and patiently enduring all the discomforts of forced marches through the swamps and jungles of a tropical climate, where the heat was oppressive, the rain almost incessant, and the food frequently insufficient and of inferior quality; but in all things they met the full expectations of their superiors and they received the warm commendation of the government. The regiment took active part in the affairs at La Loma church on February 6, at Malolos on March 25, and at Palo and Myacanyan on March 26.

At Myacanyan, John Holman, then a corporal of Company C, was promoted to a lieutenancy for exceptional bravery in action. As the regiment approached the bridge spanning the Myacanyan it was discovered that the enemy had intrenched on the opposite shore, having first set the nearest end of the bridge afire. From their intrenchments the enemy commanded the bridge and were pouring a heavy musket fire across the river in the direction of the regiment. The fire at the further end had not made great progress, but the bridge was endangered unless the fire was at once extinguished. With the hostile bullets singing about his ears, Holman dashed across the bridge and extinguished the blaze, and then, undaunted, stood upon the approach and opened fire upon the intrenched enemy but a few yards away.

The next day, March 27, the South Dakotans bore the brunt of the battle at Mariola, one of the hardest-fought and bloodiest engagements of the war. All of the regiment was engaged and fought with valor. Nine men were killed, including Adjutant Lien and Lieutenants Adams and Morrison. Twenty-five others were wounded, one of them — Sergeant Preacher — mortally.

That day at Mariola another South Dakotan won fame for a most valorous deed: Captain Clayton Van Houten. The bridge across the river had been almost destroyed, so that only the steel stringers remained. The enemy was as usual intrenched across the stream. The South Dakotans plunged into the river and with their guns held high above the water struggled across it. A squad of Nebraska soldiers came up with a mountain howitzer, which Colonel Frost desired to plant upon the further bank of the stream; so he sent Sergeant Major Beck to order the Nebraskans to bring it across. They hesitated to obey, as the only means of reaching the further shore was by the stringers of the broken bridge, and it seemed an impossible feat to carry the gun over so narrow a footing. Captain Van Houten appeared upon the ground at that moment, and, taking in the situation at a glance, he caught the heavy gun from its carriage, swung it to his shoulder, and directing the Nebraskans to follow with the carriage, he carried the howitzer across the river, unaided, on the single span of steel. From the strain of that exertion he never recovered, but died at his home in Worthing three years later.

The regiment continued in the campaign, being among

the first to enter Malolos and thence marching on to San Fernando, constantly harassed by the enemy and suffering much from sickness and the excessive heat. When they returned to Manila on June 10, General McArthur said, "The record of the South Dakota regiment in the Philippines has no equal in military history, so far as I know."

On August 12, 1899, the regiment embarked at Manila for home. It arrived in San Francisco in September, whither a large number of our prominent citizens had gone to welcome the boys back to the states. The regiment was mustered out at San Francisco. The citizens of South Dakota had provided transportation for the return of the men to their homes. They came by the northern route, and President McKinley met them at Aberdeen on the morning of October 14. That was a day of universal rejoicing in South Dakota. All along the way from Aberdeen to Yankton celebrations were prepared, and the President so timed his journey as to be present at several of them. The fête terminated at Yankton that evening, where an immense multitude had assembled from all over the state, and President McKinley there made one of his memorable addresses, in which he highly extolled the record which the regiment had made in the Philippines.

The total loss of the regiment during the war was: twenty-three killed in action; one drowned; thirty-two deaths from disease; sixty wounded.

In addition to this First Regiment South Dakota furnished five troops of cavalry, officially known as the Third

Regiment, United States Volunteer Cavalry, but promptly designated "Grigsby's Cowboys." They were under command of Colonel Melvin Grigsby of Sioux Falls. Robert W. Stewart of Pierre was major; Otto L. Sues of Sioux Falls, adjutant; Ralph Parliman of Sioux Falls, quartermaster; Rev. Galen S. Clevenger of Pierre, chaplain. The regiment was ordered to Chickamauga, en route to Cuba, but the war closed before its services were required.

COLONEL MELVIN GRIGSBY

Mark W. Sheafe of Watertown was appointed a brigadier general of volunteers by the President, but did not get into active service by reason of the early close of the war.

In addition to these, many patriotic citizens of South Dakota, failing to find a place in the regular organizations of the state, enlisted and rendered honorable service in other state organizations, both in Cuba and the Philippines.

CHAPTER XXXI

THE UNEASY CAPITAL

THE first settlement, except for the fur trade, made within what is now South Dakota, at Sioux Falls in 1857, was established with the express purpose of making it the capital of Dakota territory. For four years, in fact, Sioux Falls was nominally the capital, though of course it was only by common consent and without any law in support of it.

When the territory was finally organized, in 1861, Governor Jayne established the temporary capital at Yankton and made his office there, and his choice was ratified by the first legislature, as we have learned in the story of the attempt to unseat Speaker Pinney. This location was very unsatisfactory to many of the people, particularly to those residing west of Yankton on the Missouri River; and in 1867 General Todd, who represented Dakota in Congress for two terms, led in a hard fight in the legislature for the removal of the capital to Bon Homme. He succeeded in getting this bill through the house of representatives, but it was defeated in the council. In the session of 1880 an unavailing fight was made to remove the capital to Huron.

By this time a large population had come into central

and northern Dakota, and capital removal was much discussed. The legislature of 1882 provided that the governor should appoint a capital commission, to consist of nine persons, who were to go out and locate the territorial capital at a point in the territory where they could do so upon the best terms. They were to secure not less than one hundred and sixty acres of land and a sufficient amount of money to build a creditable capitol. Many towns in both northern and southern Dakota competed in this contest, but northern Dakota won the prize and the capital was located at Bismarck. Yankton, of course, gave up the capital reluctantly and made a hard fight for its retention. Southern Dakota was much more populous than northern Dakota, and had the larger delegation in the legislature; and the leaders were determined to remove the territorial capital back into southern Dakota at the next session. Pierre, Huron, and Mitchell were leading candidates for the honor, and in each session of the legislature of the territory, except the last one, the matter was vigorously fought, but without success, because the southern Dakota men could not all agree upon one town.

The question of the location of a temporary capital for the state of South Dakota was submitted to the people with the constitution of 1885; Huron and Pierre, Alexandria and Chamberlain, were competing candidates. Huron was successful, and the session of the provisional legislature, which elected Colonel Moody and Judge Edgerton United States senators, was convened there in December of 1885.

The enabling act required that among other things the question of the location of the temporary seat of government should be again submitted to the people. This brought on a hard-fought contest in the summer of 1889, in which Pierre, Huron, Watertown, Sioux Falls, Mitchell, and Chamberlain were contestants. This time Pierre was successful, winning the temporary capital by a large plurality.

The permanent seat of government was, under the constitution, to be determined at the election of 1890. At this election only Pierre and Huron were candidates. A campaign of intense interest was fought, in which Pierre succeeded by a very large majority.

Nevertheless, there continued a feeling that the capital should be located elsewhere, and ambitious towns clamored for a resubmission of the question. In legislature after legislature the question came up on a proposition to amend the constitution so as to make Huron the capital, but the promoters were unable to get the proposition submitted. Finally, in the legislature of 1901, a combination of all of the ambitious candidates and their friends was made, and it was agreed that a caucus should determine which town should be the candidate. Mitchell won in this caucus, and the attempt to secure the submission of the constitutional amendment brought about a remarkable legislative filibuster, but again the proposition failed. At the session of 1903 the caucus plan was again tried, Mitchell again securing the caucus nomination; and the resolutions submitting the constitutional amendment prevailed by a very large majority in both houses.

During the next two years a very picturesque campaign was fought. In the campaigns of 1889 and 1890 large sums of money had been expended, more or less corruptly, in influencing votes, and the effect upon the morals of the state was very bad. Both Pierre and Mitchell, in the campaign of 1904, undertook to avoid the corrupt

CARNEGIE LIBRARY, MITCHELL

use of money. The Northwestern Railroad Company was interested in the retention of the capital at Pierre; the Chicago, Milwaukee, and St. Paul Railway Company was equally interested in the removal of the capital to Mitchell. The campaign, therefore, became a fight between the two railway systems.

Early in the season each railway began to carry to the city in which it was interested persons selected from the

several communities, who were presumed to have influence with the voters, giving them free rides for the purpose of getting them interested in that city as the capital. These influential persons let it be known in their home communities that they had been thus favored, and their neighbors promptly applied for like favors, which could scarcely be refused. So it came about that long before the close of the campaign the railroad companies felt compelled to carry to these two cities every person who applied for the privilege. At least one hundred thousand persons were carried into each town. In the last weeks of the campaign many special trains daily, loaded with good-natured men, women, and children, were carried into Mitchell and Pierre. It was a great, continuous picnic, in which all of the people participated, and probably has not had an equal in American history.

The election resulted in the retention of the capital at Pierre, by about eighteen thousand majority. The legislature of 1905 made provision for an appropriate capitol building at Pierre, and it is probable that the people of South Dakota are through with campaigns for the removal of the capital.

CHAPTER XXXII

THE GOVERNORS

DURING the old fur-trading days the burgeois, or managing officer of the American Fur Company, who resided at Fort Pierre, was the self-constituted chief executive officer of the Dakota country. By common consent he had the powers not only of a governor, but of a magistrate as well, and he tried men for petty offenses, committed them to the guardhouse for punishment, or imposed other punishments upon them, and in the case of high crimes sent them in chains to St. Louis for trial. William Laidlaw was the man who, for the most part, exercised this function for a long period of years.

When the Louisiana purchase was made, in 1803, jurisdiction over the northwest country was, for a time, conferred upon Indiana, and General William Henry Harrison was the governor. After Louisiana territory was organized, Captain Meriwether Lewis was for a time its governor, and after Louisiana territory became Missouri territory Captain William Clark held the same office. But of course these men had little governing to do in the Dakota country. This is true also of the governors, respectively, of Michigan, Wisconsin, Iowa, and Minnesota, whose territorial limits included the east half of South Dakota at one time or another.

When the settlers organized at Sioux Falls in 1858,

immediately after the admission of Minnesota, Henry Masters, a lawyer, native of Maine, was made governor. He held the office until his death one year later, on the fifth day of September, 1859. No record is left of his executive acts. Samuel J. Albright was elected as Masters's successor. Albright was a newspaper man and promoter; he was speaker of the House of Representatives and preferred that position to the governorship, and so declined to qualify as governor, and the legislature elected Judge W. W. Brookings to fill the vacancy. Both Masters and Brookings were governors only by common consent, as Congress had not yet organized the territory; but Judge Brookings continued as the nominal governor of Dakota until the appointment of Governor William Jayne, by President Lincoln, in April, 1861.

Governor Brookings was a lawyer and a man of large ability. He came to Dakota with the Dubuque colony in the summer of 1857, and was soon made the general manager of the companies' interests. He was a man of great energy, and being misinformed that the Yankton Indians had relinquished their lands to the government, he started in the winter of 1858, from Sioux Falls, to claim the town site at Yankton. When he started, the weather was warm, the snow had melted, the streams were swollen, and he soon became thoroughly wet. Before night, however, a terribly cold storm set in. He found himself freezing, and the nearest point for help was back at the settlement at Sioux Falls. He turned back with all haste, but before he reached the Falls he was very badly frozen, and it soon became evident that the only

ALBRIGHT

BROOKINGS

JAYNE

EDMUNDS

DAKOTA GOVERNORS

hope for his life lay in amputating his limbs. Among the settlers was a young physician, Dr. James L. Phillips, recently graduated, but he possessed no surgical instruments. He amputated the legs of Mr. Brookings with a common handsaw and butcher knife, and successfully nursed him back to health; and Brookings lived to become one of the most useful citizens of the territory. The first railroad in Dakota territory (1872), from the settlement at Yankton to Sioux City, was promoted and built by Judge Brookings. He was for four years a justice of the Dakota Supreme Court (1869–1873). His death occurred at Boston, in June, 1905.

Dr. William Jayne, the first legally appointed territorial governor (1861), was at that time a young physician at Springfield. He had attracted the attention of President Lincoln and was employed in his family. Jayne was ambitious to get into politics, and Lincoln sent him out as governor of Dakota. His official conduct appears to have been wise and honest, but at the second election he determined to become a candidate for delegate to Congress, and made the campaign upon the Republican ticket against General J. B. S. Todd, the non-partisan candidate. Jayne secured the certificate of election, but the conduct of his campaign was a territorial scandal, which must always reflect upon his good name. Todd contested Jayne's election and secured the seat. Jayne never came back to Dakota, but returned to Springfield.

Dr. Jayne was succeeded by Newton Edmunds (1863), a citizen of Yankton. Governor Edmunds was one of the wisest and most practical executives Dakota has had.

His administration occurred during the trying time of the War of the Outbreak, and he believed that negotiation and not gunpowder was demanded to settle the disturbance. He was strongly opposed by the military department, and not until he carried his views directly to President Lincoln, in the spring of 1865, was he able to get a respectful hearing. President Lincoln at once agreed to the views advanced by Governor Edmunds, and assisted in putting them forward. The result was the end of the war within a few months. When Governor Edmunds came into office, it was the practice to grant divorces by act of the legislature. He vetoed all divorce bills and put a stop to the scandalous practice. He had the utmost faith in Dakota, even in its darkest days, and did much to assist and encourage the settlers in building up homes, and establishing themselves in farming and stock growing.

Andrew J. Faulk, a Pennsylvanian, followed Governor Edmunds (1866), and held the office during the administration of President Andrew Johnson. He was a gentleman of culture and great affability. There was little to demand a particular executive policy during his administration, but his conduct was marked by wisdom and honesty.

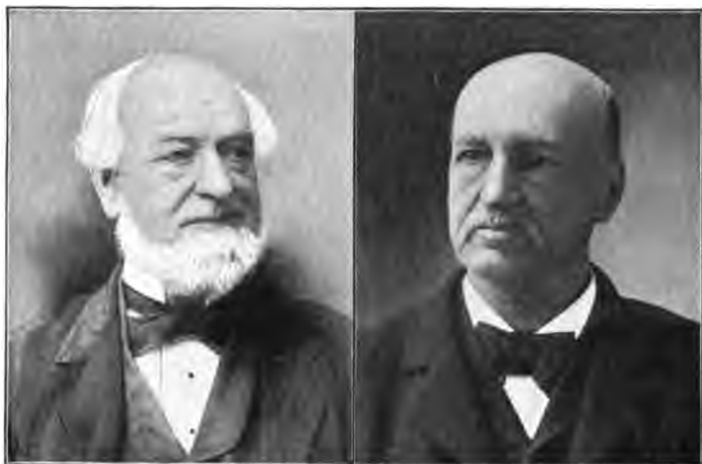
John A. Burbank, of Indiana, followed Governor Faulk (1869). He did not secure the general confidence and coöperation of the people. His administration covered a troublous period during which General McCook, secretary of the territory, was killed, and very strong factional feeling prevailed throughout the territory.

John L. Pennington, of Alabama, was next appointed governor (1874). He was bluff, strong, and practical, and made a good executive. He died in 1900 at his Alabama home.

William A. Howard, of Michigan, was the next governor (1878). Howard was a very efficient, far-sighted, and capable man. He was advanced in years and hoped to make his administration of Dakota affairs the crowning act in a long and useful life. He impressed himself for good on most of the affairs and enterprises of the territory, but at the beginning of 1880 he died and George A. Hand, secretary, became acting governor for a period of six months, until the appointment of Nehemiah G. Ordway of New Hampshire, who served for four years, with small satisfaction to the people.

President Arthur selected Gilbert A. Pierce, of Illinois, to succeed Ordway (1884). Pierce was a veteran of the Civil War and a newspaper man, having been connected editorially with the *Inter-Ocean* from its foundation in 1872. He was a popular and conscientious governor, who did much in the interest of safe and conservative management during the period of the great Dakota boom. He was afterward United States senator from North Dakota, and was appointed by President Harrison United States Minister to Spain. He died in Chicago in 1902.

Governor Pierce resigned as governor of Dakota territory in January, 1887, and was followed by Governor Louis K. Church, under appointment from President Cleveland. Church was the only Democrat who was



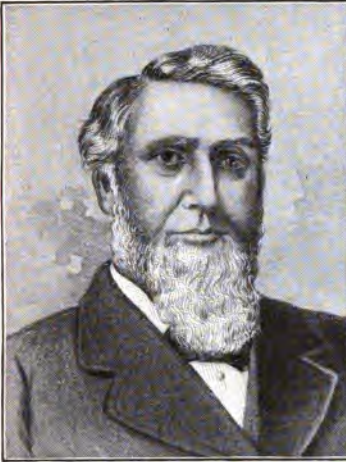
FAULK BURBANK

PENNINGTON HOWARD

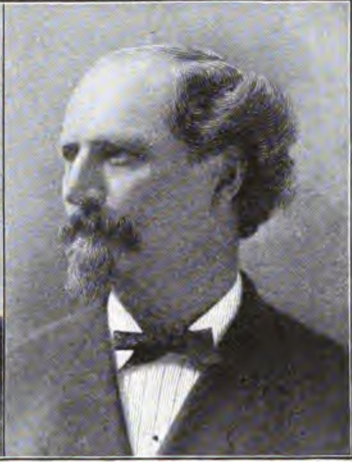
DAKOTA GOVERNORS

governor of Dakota territory. He was appointed from New York, where he had been a member of the legislature while President Cleveland was governor of that state, and where, in coöperation with Theodore Roosevelt, he had rendered much assistance in bringing about the legislative reforms of Cleveland's administration in New York. His position in Dakota was a trying one. The territory and the legislature were overwhelmingly Republican, and the Democratic party, too, was divided into two strong factions. Under these circumstances Governor Church's administration fell in troublous times. He was not tactful in getting along with his opponents, but his honesty and good intentions were never questioned. He died in Alaska in 1899.

Arthur C. Mellette, of Watertown, South Dakota, was the last governor of Dakota territory, having been appointed to that position by President Harrison at the very beginning of his administration (1889). Mellette was a man of large ability and strict integrity. His administration as governor of Dakota territory was very brief, as the territory was divided and both states admitted within a few months, and little devolved upon him but the exercise of great care in the separation of the affairs of North and South Dakota. He was elected the first governor of South Dakota, and his administration covered the first three years of the life of the young state. He was a stickler for economy in public affairs, believed in small salaries for public officials, and demanded the most rigid honesty in all of his appointees. The period of his administration was marked by the great drought of 1889–1890, which



Ordway



Pierce

Church

Mellette

DAKOTA GOVERNORS

brought so much hardship to the new settlers, and by the Messiah Indian War. In the establishment of the precedents which were to guide his successors in office, as well as in the general administration, he was wise and prudent. He died at Pittsburg, Kansas, in 1896, and his ashes repose in the cemetery at Watertown.

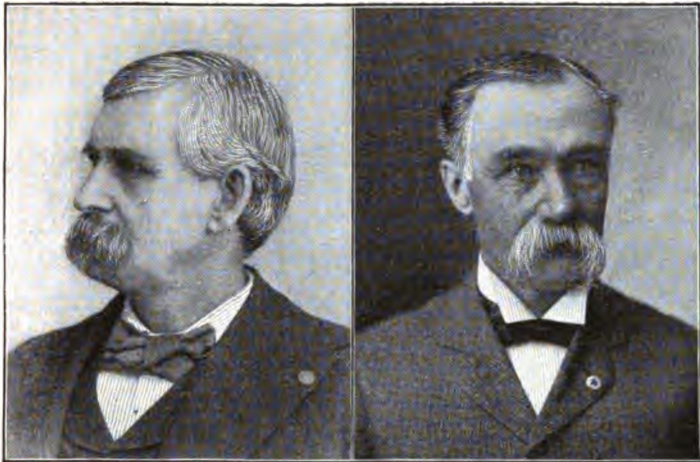
Charles H. Sheldon was the second state governor (1893). Mr. Sheldon was a farmer, residing at Pierpont in Day County. He was a public speaker of great ability and of very pleasing address. He was reëlected in 1894 and died soon after the close of his second term.

Andrew E. Lee followed Governor Sheldon (1897). He was the only Populist to occupy the position. Governor Lee was a trained business man of strict integrity, and he tried to carry his business methods into the administration. He was governor during the Spanish War and rendered the state excellent service in providing for the equipment of the state's quota before it was mustered into the federal service.

Charles N. Herreid was elected governor in 1900. His administration fell in the pleasant years of great national prosperity in which South Dakota led. The state has known no better period, and the tact and wisdom of Governor Herreid contributed to that end.

Samuel H. Elrod, of Clark, succeeded Governor Herreid on January 1, 1905, and is conducting the affairs of the state upon the lines of wisdom and economy which have characterized his predecessors.

Each of the governors of South Dakota has been supported by an efficient corps of state officers, who with one



SHELDON LEE

HERREID ELROD

SOUTH DAKOTA GOVERNORS

exception have made highly creditable official records. The exception noted was William W. Taylor, state treasurer for four years ending January, 1895. When the time came for him to turn over the office to his successor, he absconded, carrying with him all that remained of the state funds, aggregating $367,000. Finding himself about $150,000 short in his accounts, due chiefly to the failure of banks in which the state funds were deposited, but in part to speculation, Taylor, upon the advice of a firm of Chicago attorneys, carried away the remainder of the money in the belief that the state would compromise with him. Finding after several months that a compromise could not be effected, he returned, surrendered himself, and served a term in the penitentiary.

CHAPTER XXXIII

THE UNITED STATES SENATORS

THE provisional legislature which met in Huron, temporary capital, under the constitution of 1885, elected Gideon C. Moody and Alonso J. Edgerton United States senators. They went to Washington and made application for admission to seats in the Senate. They were courteously given the privileges of the floor, but were not permitted to qualify. Upon the admission of the state, in 1890, Edgerton was made judge of the United States district court for the South Dakota district, and Moody and Richard F. Pettigrew were elected to the United States Senate.

In the choice of terms Judge Moody drew the short term, which expired the succeeding year. He therefore had little time to develop a senatorial policy. During his term the revision of the tariff, on the lines of the historic McKinley Bill, was the principal measure under consideration, and he supported the administration policy. Coming from a mining region, he favored the largest use of silver, and was active in support of the well-known Sherman Silver Act. Owing to the wave of populism which struck South Dakota in 1890, he was not reëlected.

Senator Pettigrew served for twelve years, and, in addition to securing a large amount of federal legislation and institutions for South Dakota, was distinguished in the Senate for his advocacy of the free coinage of silver and for his opposition to the annexation of the Hawaiian Islands.

SENATOR GAMBLE

The legislature of 1891 elected Rev. James H. Kyle, of Aberdeen, senator to succeed Judge Moody; Mr. Kyle was a man of fine educational attainments, but untrained in politics. He supported the general policies of the Democratic party in Congress, but was most distinguished for his work upon the committee upon education, and as chairman of the Joint Industrial Commission. He was reelected in 1897 by a fusion of Populist and Republican votes and thereafter supported the general Republican policies. He was intensely interested in industrial-economic questions and was devoting much attention to the work of the Industrial Commission when his death occurred, July 1, 1901.

The legislature of 1901 elected Robert J. Gamble, of

Yankton, to succeed Senator Pettigrew. Mr. Gamble is a lawyer of distinguished ability and had previously served two terms in Congress. In the Senate, where he has ably supported the national policies of his party, he has devoted his attention chiefly to the promotion of legislation of immediate interest to his constituents.

Upon the death of Senator Kyle, Governor Herreid appointed Alfred B. Kittredge, of Sioux Falls, to fill the unexpired term, and the next legislature elected Mr. Kittredge for a succeeding long term. Mr. Kittredge became a member of the committee on interoceanic canals, and at once became deeply interested in the matter of the construction of a canal connecting the Atlantic and Pacific oceans. He became convinced that the Isthmus route was more feasible than the Nicaragua, then the more popular one. The adoption of the former involved many abstruse legal propositions relating to the rights of the French company owning the Isthmus route, as well as the treaty rights of the parties with the Colombian government. Into the study of these questions he threw himself with great vigor,

SENATOR KITTREDGE

and soon became the leading authority on all questions relating to the Isthmian canal in the Senate. While this has been his most distinguished service, he has neglected nothing that pertained to the interests of the South Dakota people.

A SOUTH DAKOTA CHRONOLOGY

1683. Le Sueur probably visited Sioux Falls to buy furs which he shipped by flatboat to the mouth of Mississippi.

1700. Le Sueur's traders from Fort L'Huillier (Mankato, Minnesota) traded on Big Sioux River at Flandreau and Sioux Falls.

1743. Vérendrye visited western part of South Dakota and claimed soil for French king. Planted lead plate inscribed with arms of France, probably near Pierre.

1745. De Lusigan visited Big Stone Lake to call in unlicensed traders.

1750. Teton Sioux at about this date, having driven Omahas from Big Sioux and James river valleys, reached Missouri River and engaged Rees in forty years' war.

1775. Oglala Tetons discover Black Hills and soon afterward drive Kiowas from that region.

1780. Yankton and Yanktonais Sioux, about this date, having been driven from western Iowa by Ottos, came up and settled in James River valley.

1785. Pierre Dorion, afterward guide to Lewis and Clark, married a Yankton woman and settled in trade at mouth of James River.

1790. Pierre Garreau settled with Rees at mouth of Grand River.

1792. Sioux finally conquer Rees and drive them from their strong position in neighborhood of Pierre. The Rees retreat up river and settle with relatives at mouth of Grand River.

1796. Loisel, or L'Oiselle, builds post on Cedar Island, between Pierre and Big Bend. First recorded post in South Dakota.

1797. Trudeau builds "Pawnee House" on east side of the Missouri, opposite Fort Randall, in Charles Mix County.

1804. Lewis and Clark explore Missouri valley through South Dakota, en route to Pacific.

1805. Pierre Dorion conducts party of Sioux chiefs to St. Louis.

1806. Lewis and Clark return from Pacific, passing through South Dakota.

1807. Manuel Lisa undertakes trade with Indians at head of Missouri. Sergeant Nathaniel Pryor attempts to conduct Big White, a Mandan chief who visited Washington with Lewis and Clark, to his home and is attacked and driven back by Rees, assisted by Minneconjou Teton Sioux under Black Buffalo. Four whites killed, nine wounded.

1808. St. Louis Missouri Fur Company organized for trade on Upper Missouri. Established post in Loisel house on Cedar Island.

1809. Manuel Lisa, for St. Louis Missouri Fur Company, safely conducts Big White to his home in North Dakota. Finds Rees friendly.

1810. Loisel post burned with large stock of furs.

1811. Astorian party go up Missouri to Grand River, where they buy horses of Rees and go thence up Grand River toward Pacific. First recorded exploration of northern Black Hills region.

Manuel Lisa finds Sioux excited over "Prophet craze" and believes it due to hostile English influence. Reports condition to General Clark, Indian agent.

1812. Red Thunder, Flathead Yanktonais chief from Elm River, Brown County, with son, Waneta, and twenty-two Sissetons, enlist to serve English in war against Americans.

1813. Manuel Lisa made subagent for Missouri River Sioux and keeps them friendly to American interests.

1815. Teton Sioux sign treaty of friendship at Portage des Sioux. Black Buffalo dies there July 14. Given military funeral.

1816. Pawnee House burns.

1817. Fur trade revives. Joseph La Framboise builds Fort Teton at site of Fort Pierre. First continuous settlement.

1822. La Framboise builds trading post at Great Bend of Big Sioux (Flandreau).

Fort Tecumseh built at site of Fort Pierre, by Columbia Fur Company.

Fort Recovery built upon American Island at Chamberlain, by Missouri Fur Company. (It is possible this post was

built ten years earlier to compensate loss ot Loisel post, and was headquarters of Manuel Lisa during War of 1812–1815.)

1823. General Ashley, lieutenant governor of Missouri, en route to Yellowstone, with cargo of goods and one hundred men, attacked by Rees at Grand River and thirteen men killed and ten severely wounded.

Colonel Henry Leavenworth, with 220 men, marches from Fort Atkinson, near Omaha, to punish Rees for attack on Atkinson. At Yankton, July 3, Sergeant Samuel Stackpole and six men drowned by overturning of boat. Leavenworth is joined by Joshua Pilcher, manager of Missouri Fur Company, with forty volunteers at Fort Recovery. General Ashley and eighty men join party at Cheyenne River. Seven hundred and fifty Sioux Indians volunteer for the campaign. August 9 Ree towns reached and besieged. Rees punished and beg for terms. First general military movement in Dakota.

1825. General Henry Atkinson and Dr. Benjamin O'Fallon sent up Missouri with an escort of 476 men to make treaties for trade and intercourse with Indian tribes. Very successful. Destroy English influence with Indians. First Fourth of July celebration in Dakota.

Wamdesapa, a Wakpekuta chief, kills his brother Tasagi and is driven from his tribe. Settles on Vermilion River in South Dakota.

1828. American Fur Company absorbs Columbia Fur Company and becomes dominant in Dakota trade.

1831. Pierre Chouteau, Jr., navigates first steamboat, the *Yellowstone*, on upper Missouri, reaching Fort Tecumseh. Revolutionizes fur trade methods.

1832. Fort Pierre built to succeed Fort Tecumseh.

George Catlin, famous painter of Indian pictures, visits Fort Pierre and paints many likenesses.

Frederick Le Beau, a trader, kills François Querrel, an employee, at mouth of Cherry Creek, on Cheyenne River. Le Beau arrested by order of William Laidlaw, burgeois of Fort Pierre, and sent to St. Louis in chains.

1837. Great smallpox epidemic on Missouri River. All tribes suffer severely. Mandans practically destroyed.

1838. Dr. Joseph N. Nicollet, accompanied by John C. Frémont, visits the coteau region of eastern South Dakota, mapping and naming the lakes.

1839. Nicollet and Frémont again visit South Dakota, coming up the river to Fort Pierre, thence passing over to James River, and finally to the Minnesota.

Father Pierre John De Smet visits the renegade band of Wakpekuta Sioux under Wamdesapa, to try to effect a peace between them and the Potawatomies of central Iowa.

1840. Dr. Stephen R. Riggs, celebrated missionary from Minnesota River, visits Fort Pierre and preaches first sermon in Dakota.

1842. Audubon, the naturalist, visited the section upon a professional trip and observed and noted most of the birds and animals.

Father Alexander Ravoux visits Fort Pierre and baptizes many Indians and half bloods.

1845. Father Ravoux visits Fort Vermilion.

1847. Mrs. Joseph La Barge comes to Fort Pierre, with her husband, Captain La Barge of the steamboat *Martha*. First white woman to visit South Dakota. The *Martha* attacked by Yankton Indians at Crow Creek.

1849. Inkpaduta, son of the renegade Wamdesapa, massacres his cousin Wamundiyakapi and seventeen other Wakpekutas.

1851. Father De Smet visits the Teton Sioux.

Santee Sioux relinquish title to all land east of Big Sioux River by treaty of Traverse des Sioux.

1855. Government buys Fort Pierre. General W. S. Harney, after battle of Ash Hollow, in Nebraska, brings army of twelve hundred men to Pierre. Lieutenant G. K. Warren, afterward famous in Civil War, examines and makes topographical survey of much of South Dakota.

1857. Settlement begun at Sioux Falls, Flandreau, and Medary.

"The Noble Road" built across the state from Lake Benton to Crow Creek.

Fort Randall completed and occupied.

Inkpaduta, the renegade, massacres forty-two settlers at Spirit Lake, Iowa, and retreats into South Dakota with three white women captives.

1858. Yankton Indians make treaty relinquishing title to lands between Big Sioux and Missouri.

Mrs. Goodwin, first white woman settler, arrives at Sioux Falls.

Settlement at Medary destroyed by Smutty Bear, Yankton Sioux.

Settlers at Sioux Falls build and fortify Fort Sod.

Provisional government organized. Legislature elected and convened. Alpheus G. Fuller sent as delegate to Congress. Henry Masters, governor.

1859. Yankton treaty ratified. July 10 Indians surrender lands. Yankton, Vermilion, and Bon Homme founded.

Dakota Democrat newspaper established by Samuel J. Albright. Governor Masters dies. New legislature elected at Sioux Falls. Jefferson P. Kidder elected delegate to Congress. Wilmot W. Brookings provisional governor.

1860. First church society organized at Vermilion by Presbyterians.

First school opened at Vermilion.

First schoolhouse built at Bon Homme.

1861. Dakota Territory erected by Congress March 2. Dr. William Jayne appointed governor. Establishes temporary capital at Yankton. Calls election for legislature and delegate to Congress. John B. S. Todd elected delegate.

1862. First territorial legislature, "the Pony Congress," meets March 17.

Company A, Dakota cavalry, organized at Yankton.

Great Indian Outbreak in Minnesota, August 18. The Amidons massacred at Sioux Falls. Settlers flee in wild panic. Stockade at Yankton. All men called to arms.

1863. Governor Jayne goes to Congress. Newton Edmunds appointed governor.

Company B, Dakota cavalry, organized at Elkpoint.

1865. War of Outbreak ended by treaty at Fort Pierre. Montana road ordered built.

1866. Red Cloud war begins.

Andrew J. Faulk succeeds Newton Edmunds.

Great affliction of grasshoppers. Crops eaten up.

1868. Red Cloud war ends. Great Sioux reservation created by treaty.

1869. Faulk succeeded by John A. Burbank. "Wild and woolly period." Great factional Moody-Brookings fight begins.

1872. First railroad in South Dakota; Dakota Southern built from Sioux City to Yankton.

1873. Northwestern railway built to Lake Kampeska.
Gen. Edwin S. McCook, secretary of Dakota Territory, shot and killed by Peter P. Wintermute, result of factional political fight.

1874. Burbank succeeded by John L. Pennington.
Gold discovered in Black Hills.
Second invasion of grasshoppers.

1875. Black Hills treaty commission fails. Rush of miners to Custer.

1876. Gold discovered in Deadwood Gulch. Stampede from Custer. Miners establish law and order.
Great Sioux war. Battles of Rosebud and Little Big Horn. Custer's army destroyed.
Black Hills relinquished by Indians. All agency Sioux dismounted and disarmed.

1877. Great Dakota boom begins.

1878. William A. Howard succeeds Pennington.

1879. Great boom waxes strong. Railroad building begins.

1880. Northwestern railway builds to Pierre; the Milwaukee reaches Chamberlain.
Great October blizzard.
Governor Howard dies and is succeeded by Nehemiah G. Ordway.

1881. Awful floods on Big Sioux and Missouri.
Spotted Tail, noted Brule Sioux, killed by jealous warrior.
Yankton College established by Dr. Joseph Ward.

1882. Capital removed from Yankton to Bismarck.
State University established.

1883. Division and admission movement earnestly prosecuted to save school lands. First Sioux Falls constitutional convention.
Presbyterian University opened at Pierre. Removed to Huron as Huron College, 1899.
Sioux Falls College founded.
Agricultural College founded at Brookings.
Madison Normal School founded.

1884. Ordway succeeded by Gilbert A. Pierce.
Redfield College founded.
All Saints School for Young Ladies founded at Sioux Falls.

1885. Second Sioux Falls constitutional convention. State officers and United States senators elected. Huron temporary capital.
Spearfish Normal organized.
Dakota Wesleyan University established at Mitchell.

1887. Pierce succeeded by Louis K. Church.
School of Mines founded at Rapid City.

1889. Enabling act of Congress provides for division and admission of South and North Dakota.
Arthur C. Mellette succeeds Church.
Third Sioux Falls constitutional convention.
Division and admission at last, November 2.
Lutheran Normal School founded at Sioux Falls.
Augustana College founded at Canton.

1890. Opening of portion of Great Sioux reservation between White and Cheyenne rivers.
Messiah war. Sitting Bull killed. Battle of Wounded Knee.
Second year of alarming drouth. Many settlers destitute.

1891. Good conditions restored.

1895. Walter W. Taylor, state treasurer, defaults for $367,000, and absconds. Returned and is convicted.
Period of great depression and hard times.
Springfield Normal organized.

1896. The tide turns. Beginning of long period of prosperity.

1898. Spanish War. First South Dakota Infantry sent to Philippines. Distinguished service there.

1899. First South Dakota Infantry returns from Philippines crowned with glory. President McKinley welcomes the regiment home.

1901. Northern Normal and Industrial School opened at Aberdeen.

1904. Opening of portion of Rosebud land brings unprecedented rush of homesteaders. One hundred and six thousand persons apply for right to enter lands.
Mitchell contests with Pierre for state capital. Pierre for third time successful.

STATE CENSUS OF 1905

Summary of facts revealed by the Second State Census of South Dakota, 1905: —

Total population	454,464
Number of males, white	233,159
Number of females, white	198,702
Total foreign born	89,534
Percentage of foreign born, 19.7.	
Total born in South Dakota	175,122
Total born in South Dakota having native parents	79,845
Total born in South Dakota having foreign parents	95,277
Total born in other states	167,251
Total born in other states having native parents	104,248
Total born in other states having foreign parents	63,003
Total having native parents	184,093
Total having foreign parents	247,814
Total of school age	148,212
Total of military age	97,240
Total voters	124,422
Total literate 10 years and over	319,808
Total illiterate 10 years and over	3,941
Percentage of illiteracy, 1.2.	
Total males over 10 engaged in useful employment	174,232
Total females over 10 engaged in useful employment	136,947
Total males unemployed	6,213
Total females unemployed	10,747

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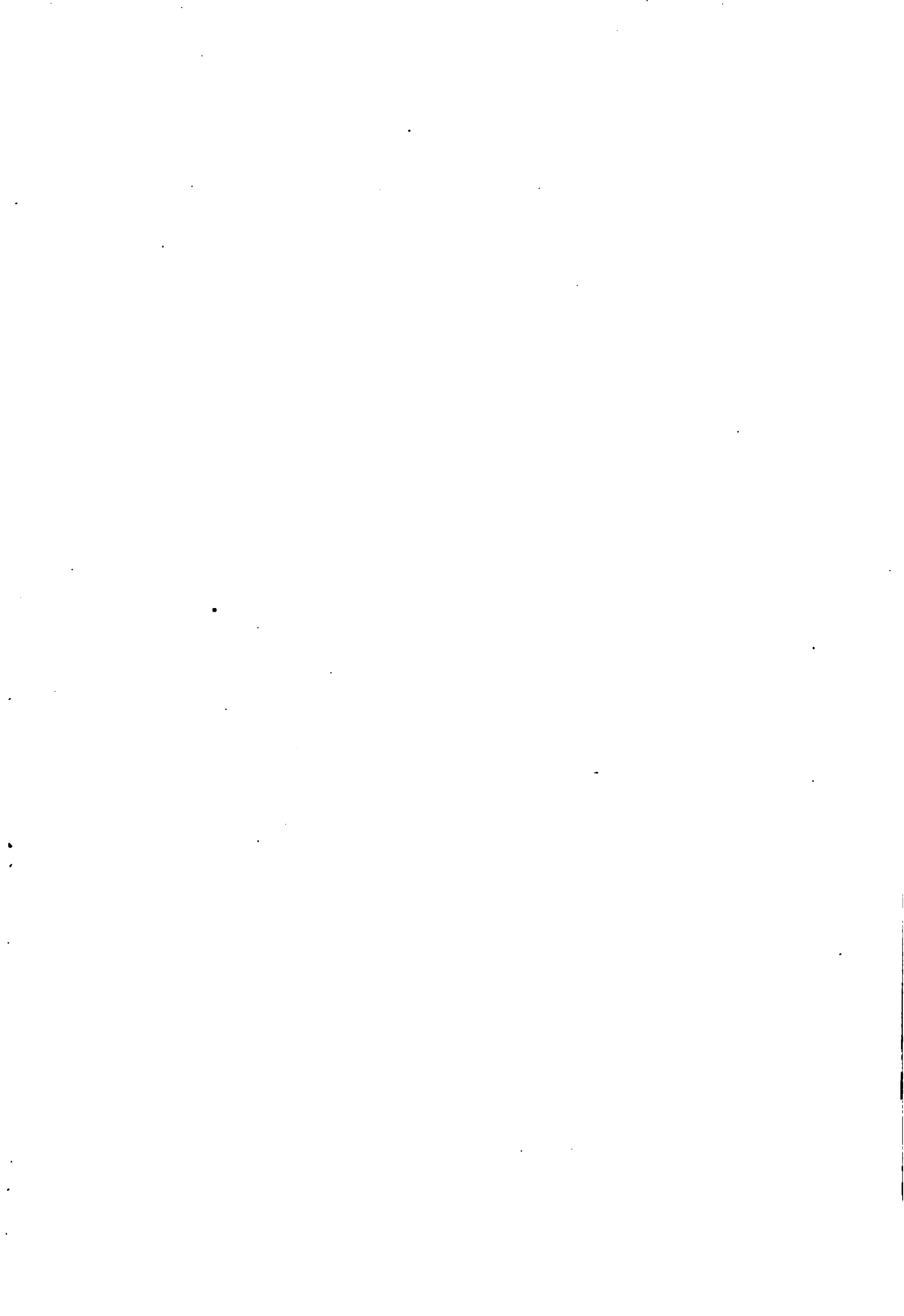

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