

INDIAN CHIEFS IN WASHINGTON.

Interesting Interviews With Eight of the Braves.

INDIAN STARVED AND LIED ABOUT.

WASHINGTON, D. C., Jan. 28, 1891.—Partial correspondence of the Denver News shows the Indian delegation arrived here today, consisting of Young-Man-Afraid-of-his-Horse, Spotted Elk, American Horse, Two-Skirts, Little Woman, Hump, Big Dog, Little Spotted Horse, Big Dog, Fire Lighter, Fox Thunder, High Hawk and High Pipe. They have been respectively selected by General Miles as representing all sides of the Indian grievances. They have traveled in a special car, the doors of which have been closely guarded all the way to prevent newspaper men from interviewing them, the high officials being determined that the government shall be the first to say when the Indians have to say. The arrival of the delegation, the news vigilance has been kept up, no one being allowed to approach the levees. They are now undergoing a process requiring the services of both standards, the skill of the barbers and tailors and that of the tailors, and it is said in one week the noted reds will be turned out in the best prevailing style, some wearing sashes, others will appear in a combination, partly Indian and partly white.

In fact of the fact that the government officials, acting under instructions from the Interior Department, have searched such watchfulness to prevent newspaper men from interviewing the delegation, the Denver News of last evening contains a statement from its representative at Pine Ridge who succeeded in getting together most of the head chiefs and their own. He through his agency, however, has no complaints, and as five of these same chiefs are among the present delegation it will perhaps be interesting to our readers to know what their grievances are told by themselves. The following is a synopsis of what each chief said at Pine Ridge on the 22d inst., the correspondent having succeeded in getting them together to

call for short explanation of the last two agents, they would take away wagons and horses and farming implements from the Indians that used them would not exactly please them and would give their farming tools to other Indians; this made the Indians angry. They were told by the agent with Buffalo Bill to make a little money, were not allowed to keep their work cattle and wagons which were given to them, so they were forced to sell them; they were taken from these Indian families and given to other Indians, which had caused bad feelings among the Indians. The agent was told he could not be punished, but he could be dismissed, if he made a speech thought he embarrassed himself; they would have to give up the Indians' nation ticket, so that he could get no rations, and he could not have his children educated, and this would make them feel bad. Young-Man-Afraid conceded that Indians were not always good, but they were not bad. When an Indian was bad, he could be punished, but he could not be dismissed, if he made a speech thought he embarrassed himself; they would have to give up the Indians' nation ticket, so that he could get no rations, and he could not have his children educated, and this would make them feel bad. This was the correspondent says, in general, what the Indians said about the agent and the agent. Twisted the talk of the Ogallalas, and the Brules were next heard from.

TOO STRONG.
Another Ogallala chief, spoke next. His people, he said, were served rations and a month ago when he got only three or two weeks, the Indians, at the time they had to go hungry which made the Indian heart bad. This was stark talk. When the rations were stopped, with a few days from failure, and no time to kill, he was mighty bad. The beef they got was poor, consisting of two-year-old Texas cattle, one for thirty people; this was bad. When the Indians were not bad, when people were bad, the Indians had to eat bad beef. He said, in Indian language, saying of their nations, so that their women and children would not have to suffer so much. He complained also that the Indians had to suffer from white people living in the village.

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HORN ROAD.
His remarks were chiefly confined to the character of the other tribes. People, he said, do not understand them, and the truth has not been told them. Most of the Indians belong to the church, in fact they had many church houses. This cause was like religion. It was asked if he would not let them go. Indians, he said, would not understand this cause and those from the west, the church was like going to hell. While people pray because they want to go to heaven, so do Indians, and those who do not believe in God, to keep them out of heaven until it was time for them to go. Indians believed heaven was a nice place for whites, and to go there, while they liked everything else. They did not believe in God, so they prayed and waited that we might live forever, and that we might live forever, and that everything, we planted and grew up and give its plenty and abundance to us, and we did not care. The Messiah told me to send my children to school, to work on our farms all the time and do the best we could. He also told us not to drown our

church. We and our children could do and go to church too, that would be like going to two churches. I never heard that the Indians should be sent to school, but if we did, we would be killed, we never pray that the white people may be destroyed. The dance was not a war dance, for none who went to the dance have a scalp of their enemies. The Indians, he said, who was told the lie about the dance, I never believed that bullet holes from guns could not go through skin. Indians who did believe such things, we are some bold Indians, we are white men who want to live a great deal more than the white man wants us to live, get nations every two weeks, but they are not good. We are not bad, we are very much, we are careful with our food, I eat a little morning, noon and night. We never waste our ration, a few beans, or舞蹈, there is nothing wrong, wild turkeys and cherries of our nests now. Five years ago we had better beef and more of it; we have more beans, but the Indians like the wine. We are not bad, we are lame, and big-jawed cattle when we know we are entitled to good beef. We know the difference between good and poor beef.

LITTLE WOODS.

corroborated with Big Head and about the dances. Callahan agreed, many and other Indians had been deceived. These Indians, he said, wanted to be chiefs, and they hoped to get in to be chiefs, and they wanted to be making trouble and talking with the agent.

Men of the wood again spoke against Young-Man-Afraid, to this he said, "I am a man, and a soldier, a good soldier, after a long time, when a man who is not an officer, doesn't want any more Indian police officers, they always make trouble, when a man wants to be a chief, he makes trouble, Indians will be under training. We want the government to do what they promised—gives plenty of beef. Our blankets are the leaves off a tree; a woman on her way back winter for her annulles was frozen to death.

We grieve blankets in time twelve years ago," said Fox Thunder, and since then.

In answer to question Young-Man-Afraid said, Yes, some of our children are away from school, but that is the same, we are sending off our children, but we want them to go to school. Little Wood said, that at Medicine Root school the children are often very hungry, and when they come home from school before there was time to eat there than at home. I have asked the teacher to send to the Great Father or native food and clothes, we want to have more food, we want to have more meat and white and blue and green blankets, and not all the time have black blankets; that Indians like bright colors, and we want to have more meat and white and blue and green blankets, and then, we said, we want to have a little tobacco as we can't raise it.

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THE RUSSIAN JEWS.

California Capitalists Form a Society For a Colonization Plan.

BUDOS AND THE IDAHO DEMOCRATES.

Two Miners Slain to Atom in Colorado Mine; Others Fatally Injured.

By Telegram to the News.

FOR THE COLONIZATION OF JEWISH CAPITALISTS TAKE THE MATTER IN HAND.

SAN FRANCISCO, Feb. 6.—An international society for the colonization of Russian Jews has been incorporated in San Francisco, and the members will purchase a tract of land and locate a colony on it. The settlers are to be given land, stock, and implements free of charge, and the members will receive a portion of the profits. The members will have not bad and white and blue and green blankets, and not all the time have black blankets; that Indians like bright colors, and we want to have more meat and white and blue and green blankets, and then, we said, we want to have a little tobacco as we can't raise it.

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THE IDAHO DEMOCRATES.

A Movement to Contest the Seats of Both U. S. Senate.

The Government officials said to be Alarmed.

PORTLAND, Ore., Feb. 6.—A special from Boise City, Idaho.—The democratic members of the legislature have held a caucus. It is generally understood that they have decided to hold a special session of the legislature to consider the election of Senator from March 6, next, Frank A. Howards, U. S. Senator, and the election of a successor to McDonald, U. S. Senator. Judge McDonald, who has been ill for some time, has given his resignation to the legislature, and his successor will be elected on March 6.

LOOKING LIKE RECONCILIATION.

LORAIN, Ohio, Feb. 6.—What might say that they are ready to meet again.

The political leaders had stood

about the door of the office of the White House, and had been waiting for the arrival of the new president, who had not yet come.

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