

to convince the board that he has only 3,000 sheep, he will be taxed for the higher number, and will have to pay or fight a lawsuit with the county against him.

The sheepowners here unhesitatingly declare that this is the work of the cattlemen, whom they say control Uinta county officials in their own interest. It is alleged that they have removed a sheep inspector who acted fairly and have appointed one notoriously objectionable to the sheep interests. This later movement is alleged to emanate from the cattlemen, who want to place the sheepmen in the attitude of contending against the state.

In speaking of the matter today, one of the sheepowners said: "We reported our taxable sheep, and they have assessed against us double the number we have. We will make appearance before the board of equalization, and ask that this matter be righted. As to whether or not we will get fair play remains to be seen. I know the influence of the cattlemen and the situation of the Uinta county officials. If they persist in this outrage, however, we will fight the tax and will come out all right in the state courts. It is a cattlemen's game to drive us out."

Under the statement of the case attainable today, it is just possible there will be a legal fight of no small dimensions, as the sheepmen are determined and well represented. If the injustice against them is as alleged it might seem, however, that the board of equalization will not insist on the perpetration of a gross outrage which will be rebuked by the state courts.

INDIANS AND THE FOURTH.

A reunion of the Indian tribes was held on the 4th and 5th of July on the Crow reservation on the Wyoming line, in the northern part of the state, a short distance from Sheridan. The *Sheridan Post* gives an account of the celebration, and speaks of the Indian parade as follows:

The parade was the next number on the program which was arranged by the Indians themselves and carried out in a sort of go-as-you-please manner. They rode two abreast, the bucks preceding the squaws, making a pageant at least a mile and a half in length, nondescript in appearance each was ornamented and rigged out according to his particular taste and the amount of variegated flummery he happened to possess. There were the inevitable badly colored blankets, beaded vests, vests and socks trimmed with rows of elk teeth, strings of beads, articles of clothing ornamented with small shells, bear claws and weasel skins, hair braided and interspersed with painted feathers, face and bodies greased and striped to give a grotesque appearance to some and to others a make-up that was positively hideous. It was a motley throng, utterly indescribable in detail, and to be fully appreciated had to be seen.

Plenty Coups and Medicine Tail led the procession, bedecked in all the fiery imaginable. Plenty Coups is at the head of the western band and exerts more influence over the entire tribe than any other chief in it. He is rich in horses and cattle and shrewd in business matters. He derived his

name from the fact that he has many valorous deeds to his credit, the word "coup" meaning a brave deed. Medicine Tail carried a yellow girdon, a fac simile of those carried by Custer's men, which bore the inscription, "Custer's 7th U. S. Cavalry." Chief Deaf Bull carried an umbrella and a leather duster. The chief wears a large silver medal conferred upon him forty-five years ago, during the presidency of Millard Fillmore. He also was one of the participants in the Crow outbreak of 1887, and subsequent to the disturbance was confined in the military prison at Fort Snelling for a period of nine months. While in the prison he made several attempts to suicide by cutting his throat which still bears the marks of the weapon he used.

Following the chiefs and braves came children and papooses, of which there seemed to be a legion, dressed and addressed, painted and powdered and fixed up "to kill." Parasols of every color and kind, sleigh bells on horse trappings and clothing, peacock feathers and fly brushes, brilliant silk handkerchiefs and red ribbons in profusion, making the greatest conglomerate aggregation we ever witnessed and one we are utterly inadequate to the task of describing so that our readers could obtain even the faintest conception of it as it actually appeared.

The riders then formed a semicircle opposite the stand on which were located the officers from the agency and Fort Custer, and the white people who had traveled miles to witness the novel exhibition. Within the space intervening, the dance took place and continued during the remainder of the afternoon. There were the Grass or War Dance, the Scalp Dance, the Owl Dance, the Tobacco or Medicine Dance, and a number of others, apparently all alike. The orchestra of Tom-Tom and vocal artists, however, changed the style of their music for each particular dance, indicating to the participants in "the mazy" what was next expected of them. After the scalp dance one little sawed-off Sioux stepped out in front of the audience and made a great talk, recounting the "coups" of the Sioux in their contests with the Crows, how the latter had been whipped time and time again, and boasted of the number of scalps he had taken personally. He carried a Winchester, which he held aloft that all might see the three or four scalps with which it was ornamented as evidence of the fact that his statement was veracious. Then an interchange of presents took place to show that the hatchet had been buried and the white winged dove of peace hovered over all. In 1886, during a similar celebration, the Crows took offense at a talk made by a Sioux brave and a genuine rumpus resulted in which two of the latter tribe were killed.

After the sham battle, which amounted to little beyond the wasting of considerable ammunition and several cavalry charges, a Sioux buck and squaw were selected to represent a killing event which occurred during the Custer campaign, in which both were slain. They stepped into the arena and were fired upon by a detachment supposed to be out scouting. When they fell, a Sioux squaw sitting

on the ground at our feet, smitten with a "bad heart," struck up the most unearthly wail that a mortal ever listened to, and kept it up until the report started that her papoose had died in her arms and one sympathetically inclined white lady stepped out of the stand to investigate. It transpired however that the papoose story was a myth, but that the scene just enacted was a repetition of one to which her sister had been killed on the Little Horn some four or five years ago and for whom she was mourning. After her grief—which was perfectly natural and not "make-believe" by any means—had subsided, she was presented with a couple of pieces of dress goods and her sorrow appeased.

PIETZEL MURDER MYSTERY.

PHILADELPHIA, July 16.—The finding of the bodies of the two Pietzel children in Toronto created a sensation in police circles in this city. The authorities are convinced they were murdered by the arch conspirator H. H. Holmes, now in prison in this city, awaiting trial on a charge of conspiracy to defraud the Fidelity Mutual Life Insurance association of \$10,000. This amount was obtained by Lawyer Jephtha D. Howe, of St. Louis, representing the family of B. F. Pietzel, who, it is alleged, was killed in this city by the explosion of a chemical and who shortly before had been insured in the Fidelity company. It is probable the charge against Holmes will be changed from conspiracy to murder, as it is generally believed Pietzel is really dead. Just before Holmes was brought to trial he made a donation in which he said he procured the corpse in New York, brought it to this city and disfigured it by the use of chemicals, palmed it off successfully as the remains of Pietzel. After the confession Holmes's trial was postponed until October. It is believed as the Philadelphia murder antedates the Cannon murders, the man will have to stand trial here.

Detective Geyer, who found the bodies of the children in Toronto, has been on the case since September, 1894, when the charred remains of the bogus or genuine Pietzel were found. He followed many clues furnished by President Fouse, of the Fidelity Mutual Insurance association, and has been confident from the outset that the murder would finally fasten on Holmes.

TORONTO, July 16.—The bodies of the two Pietzel children exhumed in a cellar of a vacant house yesterday were today removed to the morgue. Doctors Caven and Orr are making a post mortem examination. Efforts will be made to extradite Holmes at once and give him the benefit of the swift Canadian justice. Detective Geyer's theory is that the children were chloroformed in a trunk.

INDIANAPOLIS, July 16.—The announcement here last night that the murdered Pietzel children had been found buried in a Toronto cellar created a sensation, as the children were last seen alive, by those who knew them, in this city. Detective Geyer traced the children from here to Detroit and from there to Toronto. He was unable to get any evidence that the boy left this city alive, and he