

## THE INDIAN MOVEMENT.

A short time since we published dispatches that had appeared in a number of public journals of the country in relation to a phenomenal movement among the Indians. They were dated at Fort Custer. We have come across the following, on the same theme, which appeared in the *Boston Journal* as special correspondence, over the name of F. K. Upham:

Fort Custer, Montana, July 5. —The reading room of the officers' club at Fort Custer on Saturday night was a scene of unusual interest. Hither had come the general who commands the post and his adjutant, these occupying a prominent position near to the entrance of the long room in question. Seated by the walls, along the sides and ends, were the officers of the garrison, with their wives and members of their families; added to all of these was a sprinkling of civilians, somewhat noticeable owing to the absence of the blue and gilt of the customary uniforms at a military post. Perhaps forty persons had so assembled.

The occasion of this was the appearance of the disciple Porcupine, a Cheyenne Indian, recently returned from a pilgrimage to visit the new Christ of the Indians at some remote and mysterious point toward the setting sun. For months past the various Indian tribes of the Northwest have been greatly exercised over the coming of this Messiah; so great has been this interest that from way down in the Indian Territory and Texas have come messages of inquiry from the Southern Indians asking information from their Northern brethren, saying that they, too, had received the "glad tidings of great joy," and were prepared to come and sit at the feet of this great stranger. The wild Western air has been filled with strange rumors of supernaturalism, and a feeling of intense anxiety has found its way among all the Indian tribes.

Some time last winter this Cheyenne Indian, Porcupine by name, without the permission of his agent, started on his pilgrimage to find the Great One of whom the Indians had heard. He had neither money nor a supply of food, and was accompanied by his faithful squaw and two other Indians from the reservation of the Northern Cheyennes, on Tongue River, Montana, 60 or 70 miles from here. They traveled far to the westward, and saw much they had never seen before, after reaching the railroad, going much of the way by rail—on which they were permitted to ride without charge—at other times on foot; though always without money, both Indians and white men giving them food as they journeyed. But like certain wise men who once before made a pilgrimage, they found their reward and were content.

The recent return of Porcupine to the reservation made the Cheyennes more than usually restless and excited. Early in May the Indian agent had called for military pro-

tection, and Major Carroll, with three troops of the first cavalry, was sent to his agency by General Brisbin from this post, where they have since remained. Cattle belonging to the settlers had been killed. A man by the name of Ferguson suddenly coming on a party of Cheyennes at a remote place in the hills in the act of cutting up one of his steers which they had just shot, was himself killed that he might not be a witness against them. The Indians were duly arrested and turned over to the civil authorities, and they now await their trial in the jail at Miles City. A general feeling of alarm existed among the scattered settlers in the surrounding country, many of them moving their families to Miles City for safety. The settlers armed themselves for the protection of their isolated ranches, and the races watched each other anxiously for a time. It is believed, however, that the presence of the troops will prevent further trouble and matters can be adjusted by the authorities at Washington, which, it is claimed, can best be accomplished by the removal of the Cheyennes.

The reappearance of Porcupine among such conditions added to the complications with which the Indian agent had to contend, and he requested by telegraph of the Interior department at Washington that Porcupine might be arrested by the troops, which request was at once responded to by the War Department and the arrest promptly ordered. Porcupine immediately expressed his willingness, and in fact a wish, to go without delay to Fort Custer and explain his position and what he knew of the Savior who has come to his people. The agent withdrawing his request for the arrest, Porcupine came to Fort Custer. To hear his story was the occasion of the assembly on Saturday night, already referred to. This somewhat lengthy explanation seems necessary to a full understanding of the matter.

He was an erect, handsome and perfectly developed young Indian, standing fully six feet in height, with a pleasant, sprightly face, the mobility of his features indicating anything but the traditional Indian. Clad in a garment of striped wool, red and white, the stripes several inches broad, evidently made from blankets, belted at the waist and extending to the knee, with a tuft of eagle feathers knotted in his scalp lock, certainly he was not lacking in the picturesque. Squatting, after the fashion of his race, near the centre of the room, just in rear of him his squaw and the two companions of his pilgrimage, through an interpreter he told what he had seen of the Christ who had now come.

His story was prefaced—as all Indian "talks" are—by the information that what he was now about to say was "the truth," and pointing to his mouth, he indicated that his words would go straight to the front, "neither to the right nor the left;" he had "no forked tongue." Then rising to his full height he assumed the exact attitude which we have been taught to believe that Jesus

took when blessing the disciples, the upper portion of the body slightly inclined forward, the arms extended to full length, with the hands dropping downward, the eyes closed. Then he trembled violently from head to foot, alternately changing the position of his hands to across his breast, then to the waist with the left hand, the right dropping by the side. In this position he remained fully five minutes, during which the heads of his Indian companions were dropped in silence, and the room was so still that the fall of a pin might have been heard. Having completed this, seemingly a silent prayer, he resumed his former place on the floor and began.

On the wall hung a large military map of the United States, indicating the various army posts of the West, and so nearly as the mysterious location could be established where the Christ had been found, it was possibly in the vicinity of Walker's or Pyramid Lake in Nevada. It was in the mountains. Porcupine found himself with many strange Indians, whose language he could not speak, and who like himself had come from far off, but all had come to see the Christ. At sundown the Indians collected in large numbers, and after it became dark he appeared to them, a large fire being built to throw the light on him. He was not as dark as an Indian, nor as light as a white man, and his dress was partly like each. He sat for a long time in perfect silence, with his head bowed, during which time the Indians neither moved nor spoke. They were told that if they even whispered the Christ would know it and be displeased. After a time he raised his head, and then Porcupine saw that his face had no beard and was youthful and that his bright hair extended to his waist. Porcupine had heard that the Christ of the white man had been nailed to a cross, and, looking, he was able to see the scars of the nails in the hands of the Indian's Christ when he raised them. In his feet he could not see the marks of the nails by reason of the moccasins, but he was told they were there, and that in his side were spear marks which were concealed by the shirt he wore. Porcupine was told that his own coming had, with eleven others, been foretold by the Christ, who had sent for him, and that was why he had involuntarily taken the long journey; that all the heathen tribes there represented had been influenced in the same manner, though all had not been individually called, as he had.

The Christ spoke to them and took Porcupine by the hand, and told them that they were all his children. He talked to them until it was day, telling them that he had made them, and all the things that they saw around them; that in the beginning God had made the earth, and after a time had sent him on the earth to teach the people what was right, but the people were afraid of him, and "this is what they did to me," showing his scars. He said when he found his children were bad he went back above, and promised to