

Received from 4th district..	\$ 102 00
Received from 8th district.	1,116 06
Received from 12th district.	38 84
Received from 13th district.	182 60
Received from 14th district.	5,464 39
Received from 17th district.	185 70
Received from 19th district.	961 62
Received from 21st district (51st).....	65
Total receipts from late districts.....	\$ 7,992 76
Special school tax from L. G. Hardy.....	70,003 00
Total receipts to Dec. 31, 1890.....	\$77,992 76
DISBURSEMENTS.	
General expense of the board.....	\$ 3,474 88
Interest paid on overdraft.	20 87
School expenses—	
Teachers' salaries.....	\$16,177 75
Janitors' salaries.....	1,747 30
Janitors' supplies.....	357 48
Fuel and lights.....	723 45
Maintenance school property.....	\$74 22
School rents and incidentals.....	965 88
Total school expenses..	\$20,878 08
School Property account—	
School buildings (repairing and building).....	\$31,577 66
School furniture and apparatus.....	5,150 59
Miscellaneous (extension of water).....	156 80
	\$36,885 05
Paid liabilities of the old districts—	
Second district.....	\$ 190 00
Third district.....	235 80
Seventh district.....	21 35
Twelfth district.....	1,115 00
Thirteenth district.....	3 80
Fourteenth district.....	115 30
Fifteenth district.....	20 00
Sixteenth district.....	115 30
Seventeenth district.....	266 25
Twentieth district.....	15 00
Twenty-first (or Twenty-first ward).....	765 55
Grand Rapids School Furniture Company.....	88 75
	\$3,925 25
Total disbursements to December 31, 1890.....	\$65,184 33
Balance school moneys in hands of treasurer, December 31, 1890.....	\$12,807 93
	\$77,992 76

The report was adopted and the meeting adjourned for one month.

INDIAN CHIEFS IN WASHINGTON

The Indian delegation arrived here today, consisting of Young-Man-Afraid-of-his-Horse, Spotted Elk, American Horse, Two Strike, Little Wound, Hump, Big Road, Spotted Horse, He Dog, Fire Lightning, Fast Thunder, High Hawk and High Pipe. They have been specially 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 hear what the Indians have to say. Since the arrival of the delegation the same vigilance has been kept up, no one being allowed to approach the braves. They are now undergoing a process requiring the services of bath attendants, the skill of the barber and perfumer and that of the tailor, and it is said in one week the noble reds will be turned out in the best prevailing styles, some wearing entire suits patterned after civilized classes, while others will appear in a combination, partly Indian and partly white.

In face of the fact that the govern-

ment officials, acting under instructions from the Interior Department, have exercised such watchfulness to prevent newspaper men from interviewing the delegation, the *Washington Star* of last evening contained a lengthy correspondence from its representative at Pine Ridge who succeeded in getting together most of the head chiefs and from their own lips, through means of interpreters, heard their complaints, and as five of these same chiefs are among the present delegation it will perhaps be interesting to your readers to be made acquainted in advance with their grievances as told by themselves. The following is a synopsis of what each chief said at Pine Ridge on the 23rd inst., the correspondent having succeeded in getting them together to talk.

YOUNG-MAN-AFRAID,

(so called for short) complained of the last two agents, they would take away wagons and harness and farming implements whenever it suited them because, perhaps, the Indian that used them would not exactly please them, and would give their farming tools to other Indians; this made the Indians feel bad. The Indians that went away with Buffalo Bill to make a little money were not allowed to keep their work cattle and wagons which had been given to them sometime before they went, they were taken from those Indian families and given to other Indians, which had caused bad feelings among the Indians themselves. If an Indian misbehaved himself, or if these agents thought he misbehaved himself, they would take up the Indian's ration ticket, so that he could get no rations, and the consequence was that he and his family suffered, and this would make them feel bad. Young-Man-Afraid conceded that Indians were not always good, neither, he said, were white men. When an Indian was bad he ought to be punished, but he held that because an Indian might have trouble with the agent, who perhaps did not understand what had led up to the cause of the Indian's misbehaving himself, the Indian's family should not be punished and starved in consequence. When an Indian had his ration ticket taken away from him, then he and his family were thrown on the good Indians to keep until it was restored to him, and as all the Indians did not have half enough to eat, this kind of thing only tended to aggravate the troubles. They got their rations once a week, and what they got only lasted three days. When they had a feast, in consequence of the scarcity of beef, they had to eat boiled dog. He said all Indians were very saving of their rations, so that their women and children would not have to suffer too much. He complained also of abuses the Indians had to suffer from white people living in the villages.

LITTLE WOUND,

(another Ogallala chief), spoke next. His people, he said, were served rations once a month and what they got only lasted them two weeks, the balance of the time they had to go hungry which made the Indian heart feel bad. This was strait talk. When the rations were all eaten, with no crops (from failure), and no game to kill they felt mighty bad. The beef they got was

poor, consisting of two-year-old Texas cattle, one for thirty people; this was bad enough when beef was fat but too bad when poor. Years ago the beef used to be good, but last year the agent only turned out one poor beef animal for sixty people. Indians could not stand this and they made trouble about it. Many of the Indians left the agency believing if they made a big noise the Great Father would hear them and rectify the wrongs done them. At one time they collected enough money to send himself and Red Cloud to Washington to see the Great Father about these things, but Big Belly (Agent Gallagher) would not let them go. Indians, he said, can't stand to see their women and little children suffer for want of food. Makes them feel bad.

BIG ROAD,

(also an Ogallala). His remarks were chiefly confined to the character of the ghost dance. People, he said, do not understand this dance because the truth had not been told them. Most of the Indians belong to the church, in fact they had many church houses. This dance was like religion. It was religion. Those who introduced this dance among them from the west said the dance was like going to church. White people pray because they want to go to heaven, so do Indians, and they prayed for food enough to keep them out of heaven until it was time for them to go. Indians believed heaven was a nice place for white man wanted to go there, white man liked everything good, so did Indian; we prayed and danced that we might go to heaven, and that we might live forever, and that everything we planted might grow up and give us plenty and happiness. There was no harm in the dance. The Messiah told us to send our children to school, to work on our farms all the time and do the best we could. He also told us not to drop our church. We and our children could dance and go to church too, that would be like going to two churches. I never heard that the Indians should be supreme or that the white man were to be killed, we never pray that the white people may be destroyed. The dance was not a war dance, for none who went in it was allowed to have a scrap of metal on his body. The interpreters it was who told the lies about the dance. I never believed that bullets fired from guns could not go through shirts. There might have been some foolish Indians who did believe such things, for there are some foolish Indians as there are foolish white people, but I never heard such a thing as an Indian in the dance say that his shirt would protect him from bullets. Agent Royer and the Indian police were the cause of the dance trouble, because they lied about it. God made the Indian as well as the white man, and we want the white man to live a great deal more than the white man wants us to live. I get rations every two weeks, but they only last five days, the rest of the time I starve very much; am careful with my food, I eat a little morning, noon and night. We never waste our rations at a feast or dance; there is not enough even for a small feast; we eat dog, wild turnips and cherries at our feasts now. Five years ago we had better beef and more of it; we have been promised more but the promise is like the wind. We don't like old, and