

New York, claiming to be of the renowned Iroquois blood, and styling herself the "Doctor Princess Viroqua," who, with her sister "Wynima," wrote to the Indian Office for a commission to go out to try the effect of moral suasion on the belligerent Sioux, representing that by virtue of her descent from a long line of aboriginal princes she would be welcomed with enthusiasm and accomplish her mission of peace. (*G. D.*, 49.) As a matter of fact, neither of the names Viroqua or Wynima could be pronounced by a genuine Iroquois knowing only his own tongue, and the second one, Wynima, is borrowed from Meacham's sensational history of the Modoc war in California.

The proprietor of a "wild west" show in New York, signing himself Texas Ben, wrote also volunteering his services and submitting as credentials his museum letter-head, stating that he had served with Quantrell, and had the written indorsement of Cole Younger. An old veteran of the Iowa soldiers' home wrote to Secretary Noble, with a redundancy of capitals and much bad spelling, offering his help against the hostiles, saying that he had been "RAZeD" among them and could "ToLK The TUN" and was ready to "Do eneThin FoLk mY CunTRY." (*G. D.*, 50.)

A band of patriots in Minnesota, whose early education appears to have been somewhat neglected, wrote to the Secretary of the Interior offering to organize a company of 50 men to put down the outbreak, provided the government would look after a few items which they enumerated: "The government to Furnish us with Two good Horses Each a good Winchester Rifle, Two good Cotes Revolvers and give us \$300.00 Bounty and say a Salary of Fifty Per Month, Each and our own judgment and we will settel this Indian question For Ever, and Rations and Ammunition. We Should Have in addition to this say Five dollars a Head." (*G. D.*, 51.)

A man named Albert Hopkins appeared at Pine Ridge in December, 1890, wearing a blanket and claiming to be the Indian messiah, and announced his intention of going alone into the Bad Lands to the Indians, who were expecting his arrival, with the "Pansy Banner of Peace." His claims were ridiculed by Red Cloud and others, and he was promptly arrested and put off the reservation. However, he was not dead, but only sleeping, and on March, 1893, having come to Washington, he addressed an urgent letter to Secretary Noble requesting official authority to visit the Sioux reservations and to preach to the Indians, stating that "with the help of the Pansy and its motto and manifest teaching, 'Union, Culture, and Peace,' and the star-pansy banner, of which I inclose an illustration, I hope to establish the permanent peace of the border." He signs himself "Albert C. Hopkins, Pres. Pro. tem. The Pansy Society of America."

The letter was referred to the Indian Office, which refused permission. This brought a reply from Hopkins, who this time signs himself "The Indian Messiah," in which he states that as the Indians were expecting the messiah in the spring, "in accordance with the prophecy of Sitting