

troops, and, after hearing a full statement, the general expressed the opinion that the excitement would die out of itself. The next day the general had a talk with the Indians, who informed him that they intended to continue the dance. He gave them some good advice and told them that they must stop. Had the matter rested here until the words of the commanding officer could have been deliberated in their minds—for the mental process of an Indian can not well be hurried—all might have been well. Unfortunately, however, the agent, now thoroughly frightened, wrote a long letter to the Department on October 30, stating that the only remedy for the matter was the use of military, and that about 600 or 700 troops would be necessary. On November 11 he telegraphed for permission to come to Washington to "explain," and was refused. Then came other telegraphic requests, at the rate of one every day, for the same permission, all of which were refused, with pointed intimation that the interests of the service required that the agent should remain at his post of duty. Finally the matter was reported by the Indian Office to the War Department, and on November 15 Royer was instructed to report the condition of affairs to the commander of the nearest military post, Fort Robinson, Nebraska. On the same day he had telegraphed that the Indians were wild and crazy and that at least a thousand soldiers were needed. The agent at Rosebud also now reported that his Indians were beyond control by the police. Special agents were sent to both agencies and confirmed the reports as to the alarming condition of affairs. The agent at Crow Creek and Lower Brulé agency reported at the same time that his Indians were under good control and that the police were sufficient for all purposes. (G. D., 28; L. B., 2.)

31/90 On the last day of October, Short Bull, one of those who had been to see the messiah, made an address to a large gathering of Indians near Pine Ridge, in which he said that as the whites were interfering so much in the religious affairs of the Indians he would advance the time for the great change and make it nearer, even within the next month. He urged them all to gather in one place and prepare for the coming messiah, and told them they must dance even though troops should surround them, as the guns of the soldiers would be rendered harmless and the white race itself would soon be annihilated. (See his speech, page 788.)

Soon afterward, McLaughlin personally visited Sitting Bull at his camp on Grand river and attempted to reason with the Indians on the absurdity of their belief. In reply, Sitting Bull proposed that they should both go with competent attendants to the country of the messiah and see and question him for themselves, and rest the truth or falsity of the new doctrine on the result. The proposition was not accepted. (G. D., 29.) There can be no question that the leaders of the Ghost dance among the Sioux were fully as much deceived as their followers.

1890  
a<sup>2</sup> (and)  
See his book  
"My Friend  
The Indian"