convinced that the dance can be broken up; and after due reflection would respectfully suggest that in case my visit to Sitting Bull fails to bring him to regard the matter as he ought to do, all Indians living on Grand River be notified that those wishing to be known as opposed to the ghost doctrine, friendly to the government, desiring the support provided in the treaty, must report to the agency for such enrollment and be required to camp near the agency for a few weeks, and those selecting their medicine practices, a violation of department orders, to remain on Grand River. Something looking towards breaking up this craze must be done, and now that cold weather is approaching is the proper time. Such a step as here suggested would leave but a few followers, as most would report for enrollment, and thus he would be forced in himself.

"There are not many frauds among these Indians, still there are a few, and they have been used to turn in all their arms and get a memorandum or report for the same. Knowing the Indians as I do, I am confident that I can by such a course settle the Messiah craze at this agency, and also thus break up the/567/ power of Sitting Bull without trouble, and with but little excitement. This will be sustained by public sentiment, and conform to the discipline approved by the good-disposed Indians. It is true that it would unsettle the Indians in that district in their home life for a few weeks, but after which all worry and uneasiness would cease, while, with the ghost practices continued, all the participants being Indians regularly rationed by the government without any appearance of withdrawal of this support, anxiety among well disposed, and the greater temptation for others to join is increased."

When it was found that cajolery and threats were alike thrown away on Sitting Bull, his arrest was determined on. It was held that his failure to send his children to the agency school, and to report in person was a sufficient breach of peace to justify such a step. A band of Indian police