

The Mankato Weekly record—Supplement. Mankato, Min., Friday, December 26, 1862.

THE MANKATO WEEKLY RECORD—SUPPLEMENT.

MANKATO, MIN., FRIDAY, DECEMBER 26, 1862.

THE SIOUX WAR

LECTURE BY REV. S. R. RIGGS.

On Sunday evening last, a large and intelligent audience assembled in Masonic Hall, to listen to a lecture by Rev. Mr. Riggs, relative to the causes of the Indian massacre. The lecture was one of unusual interest, and was listened to with marked and appreciative attention. We have not space nor time to give a full report of the discourse, but will endeavor to give a synopsis of the principal points discussed.

The outbreak was attributed to various causes, the most important of which was the belief generally entertained by the Indians that they had been defrauded of a very large portion of the money due them from the sale of their lands. The existing rebellion in the South was cited as an incidental cause. They had been told, or the impression, existed among them, that our Government would be overthrown or destroyed. The large number of troops called from our State, even to the enlistment of most of the whites and some of the half-breeds living among them, gave color to that impression, and indicated this as the most opportune moment to strike for the recovery of their lands, for which they believed they never had received adequate remuneration. The natural proneness of mankind to sympathise with or against the events transpiring around them, extended also to the Indian; and while the white race were so much engrossed in the pending struggle, it was not to be expected that the Sioux, trained to the war path, should remain an indifferent spectator.

The speaker condemned in the severest terms the conduct of the Indians in massacring the defenseless settlers on our frontier; and while he was opposed to condemning on general principles, he believed that justice and the future safety of the whites demanded that an example should be made of the guilty.

He believed that there were many Dakotas who did not take part in the massacres and who were the sincere friends of the whites; and in punishing the guilty, we should not do injustice to the innocent. He described the reign of terror which naturally prevailed through the entire tribe, and the personal danger which those who held themselves aloof must necessarily have incurred in openly opposing

the massacre at the onset, when Little Crow and his savage followers were murdering and driving the whites in all directions. Gradually, however, this reign of terror disappeared, and with its decline the little band of friendly Indians increased until they were finally able to rescue and return to their friends, the large number of white captives taken by the hostiles.

The speaker complimented the ability and wisdom which characterized the management of the military expedition by Gen. Sibley, and considering its many disadvantages and embarrassments, he considered it a brilliant success. He spoke hopefully of the campaign to be waged against the hostile bands in the spring, remarking that if he could foresee in our Southern troubles a termination equally speedy and favorable, he would indeed be much rejoiced.

He applauded the loyalty of our citizens, and ventured the hope, that in the exciting scenes to transpire during the ensuing week, the fair name of Mankato would not be tarnished and disgraced by any disregard of or open hostility to the majesty of the law. He admonished the people to curb their anxiety and be patient, believing firmly that the final decision of the President relative to the condemned Indians and the future disposition of all others, would be satisfactory. Impatience and rash interference would only embarrass and possibly thwart the final decision.

Referring to the future disposition of the Indians, he said it was his firm belief that they must be removed beyond the State limits. He wholly disapproved of the proposition to locate the Indians who sought to prevent the massacre on their old reservation among the whites, believing that the time had passed when the two races could live peaceably and happily together. The innocent Indians must be located with or very near the remainder of their tribe, and no policy which looks to a separation of them can be successful.—As an index of the feeling of the whites towards all Indians, good or bad, he cited the fact that he had walked the streets of St. Paul with Simeon—who rescued a lady and several children from the Agency and brought them away in safety at the risk of his own life—and meeting ladies on the street, they said he (Simeon) ought to be hung. The future disposition of the Indians, however, was a matter to be decided hereafter, and he gave it as his opinion that wherever they were located, they should be disarmed and taught to gain their livelihood by other and more peaceful modes than the chase. In conclusion, the speaker dwelt at some length upon the efforts made to civilize the Indians, believing the work practicable, even though slow and accompanied with many discouragements. The missionaries are no more to be censured for not preventing the outbreak, than the many ministers of the gospel in the Southern States are to be condemned for not preventing the rebellion against our government. The good fruits of christianity among the Dakotas are discernable, and he attributes the rescue and escape of over one hundred men, women and children from Yellow Medicine, to the influence of the teachings of the missionaries.

LAKE SHETEK CAPTIVES SAFE.

Letters were received a few days ago by Daniel Buck, esq., from Mrs. Wright and Duly, who, with Mrs. Wright's daughter; Mr. Everett's daughter; and Mr. Ireland's two daughters, are all safe at Fort Randall, Dakota Territory.—They arrived there on the 29th of November, from Fort Pierre, one hundred and seventy miles above that place.—In ten days they were to start for Cedar Falls, Iowa.

The above persons were taken prisoners on the 20th of August last, and walked from Yellow Medicine to the Missouri, a distance of about 1,000 miles. They were all well and kindly treated by the people of Dakota.

[???] Our carriers request us to state that on New-Years morning, they will make their annual call upon their numerous friends, at which time they will present each with an address. Halves, quarers, and even dimes, will not be refused if tendered in return.

Death of Mr. Hensley —In our last issue we briefly announced the death of Mr. Hensley, editor of the *Independent*, which occurred at his residence on Saturday afternoon last, of a lung disease. The deceased took an active part in the Indian campaign, the exposures of which very possibly hastened his death.

Mr. Hensley was a brave, generous-hearted man, faithful to his friends, and whose welfare he seemed to consult in preference to his own. He possessed considerable editorial experience, and was a ready and excellent writer. In our respective positions as conductors of partizan papers, we were frequently brought in conflict; but now that he has gone, we remember only his generous traits of character. Peace be to his ashes.

His funeral, on Monday, was largely attended by citizens and soldiers.—Captain Dane's company, and a detail of six men from each of the companies stationed here, under command of Lieut. Collins, acted as an escort of honor. The procession marched to Masonic Hall, where an appropriate discourse was preached by Rev. B. Y. Coffin, and the corpse was exhibited to the public. The deceased was buried with military honors.

[???] We return our sincere thanks to Col. Miller, Lieut. Colonel Marshall, Adjutant Arnold, Rev. Mr. Riggs, Major Brown, Capt. Redfield and others for information furnished and contained in the above report.

Execution of 38 Sioux.

READING OF DEATH WARRANT.

MARTIAL LAW DECLARE

CONFESSIONS OF PRISONERS

Full Particulars of the Execution, etc.

PROHIBITING THE SALE OF LIQUOR TO SOLDIERS.

On Monday afternoon, the following order was read on dress parade, which the venders of spirituous liquors will do well to strictly adhere to:

GENERAL ORDER NO. 18.

Headquarters Indian Post, Mankato, December 22d, 1862.

All persons interested in Mankato, and the adjoining territory for the distance of ten miles, from these Headquarters, are hereby notified to sell or give no intoxicating liquors of any description, including wine and beer, to the enlisted men of the United States forces in this valley or vicinity, unless it be upon an order from or approved by the Col. commanding.

Any violation of this order will be followed by the immediate seizure and destruction of all the liquors of the offender, and by such other punishments as the nature of the case may demand.

A vigilant patrol will be organized to visit suspected places, wagons, rooms, booths, etc., and to carry these orders into execution.

J. K. ARNOLD, Adjutant 7th Reg't Min. Vols., Post Adjutant.

APPOINTMENT OF MARSHALS.

On Monday evening, the following order was issued and read on dress parade, announcing Marshals to aid in preserving order on the day of execution.

GENERAL ORDERS NO. 17.

Headquarters Indian Post, Mankato, December 22d, 1862.

Col. Benjamin F. Smith, of Mankato; Major W. H. Dike, of Faribault; Hon. Henry A. Swift and H. W. Lamberton Esq., of St. Peter; Edwin Bradley, Mr. E. H. Dike, Mankato; and Reuben Butters of Kasota, together with such other good citizens as they may select, are hereby requested to act at this place on Friday, the 26th inst., as Mounted Citizen Marshals Col. B. F. Smith as Chief and the others as assistants.

The Col. Commanding, respectfully recommends that they assemble at Mankato the previous evening and adopt such wholesome measure as may contribute to the preservation of good order, and strict propriety during the said 26th instant.

By order of the Col. Commanding.

J. K. ARNOLD, Post Adjutant.

CITIZENS PETITION FOR MARTIAL LAW.

For the better preservation of order on the day of execution, citizens of our town, on Tuesday last, addressed the following note to Colonel Miller, requesting him to declare martial law in the town and vicinity:

Mankato, *December 22*, 1862.

Stephen Miller, Col. 7th Reg't Min. Vols:

Sir: There is every probability that at the execution of a portion of the Sioux Indians, on the 26th instant, now in your charge, there will be a large collection of people at this place, and in view of the excited state of the country occasioned by the outrages perpetrated by these Indians, it is apprehended that some disturbance may possibly occur on that occasion. Desirous to see law and order maintained, permit us to suggest to you the propriety of prohibiting the sale of all intoxicating liquor for three days, including the day before and the day after the execution, in the town and within a circle of five miles thereof. This, we presume, cannot be done without the declaration of martial law, and if this suggestion meets your views, we will be happy to see you do so; and will use our influence to aid you in preserving the peace of the community and in maintaining the supremacy of the law. In making this suggestion we have no desire to intermeddle with your duties as a military officer, or to dictate to you what course you shall take on that occasion; our principal object being to inform you that in case you should take the same view of the matter that we do, that you may rely on our sustaining you in that course.

The above letter was signed by a large number of our citizens, including, we believe, nearly or quite all the dealers in intoxicating liquors in town.

MARTIAL LAW DECLARED.

On Wednesday evening the following order in accordance with the above request, was issued by Col. Miller.

Headquarters Indian Post, Mankato. *December 24, 1862.*

GENERAL ORDER NO. 21.

The Colonel Commanding publishes the following Rules to Govern all who may be concerned; and for the preservation of the public peace, declares Martial Law, over all the territory within a circle of ten miles of these Headquarters.

- 1 It is apprehended by both the civil and military authorities, as well as by many of the prominent citizens and business men, that the use of intoxicating liquors, about the time of the approaching Indian execution may result in a serious riot or breach of the peace; and the unrestrained distribution of such beverages to enlisted men, is always subversive of good order and military discipline.
2. The good of the service, the honor of the State, and the protection of all concerned, imperatively require that, for a specified period, the sale, gift, or use, of all intoxicating drinks, including wines, beer, and malt liquors, be entirely suspended.
3. From this necessity, and for the said purposes, martial law is hereby declared in and about all territory, buildings, tents, booths, camps, quarters, and other places within the aforesaid limits, to take effect at three o'clock on Thursday morning, the 25th inst.
4. Accordingly, the sale, tender, gift or use of all intoxicating liquors as above named, by soldiers, sojourners or citizens, is entirely prohibited until Saturday evening, the 27th instant, at eleven o'clock.
5. The said prohibition to continue as to sales or gifts of all intoxicating liquors as before described, to enlisted men, in the service of the United States—except upon special written orders or permission from these Headquarters—until officially revoked by the commandant of this Post.

6. For the purpose of giving full scope and effect to this order, a special patrol will visit all suspected camps, tents, booths, rooms, wagons, and other places; and seize and destroy all liquors, so tendered, given, sold, or used, and break the vessels containing the same; and report the circumstances with the name of the offender to these Head-quarters.

7. This order will be read at the head of every company of the United States' forces, serving or coming within said limits.

STEPHEN MILLER, Col. 7th Regt. Min. Vols., Commanding Post.

Official, J. K. Arnold, Adjutant 7th Reg't Minnesota Volunteers, Post Adjutant.

READING OF THE DEATH WARRANT.

On Monday last the thirty-nine Indians sentenced by the President were selected out and confined in an apartment separate and distinct from the other Indians.

About half past two o'clock, Col. Miller, accompanied by his staff officers, ministers, and a few others, visited them in their cell for the purpose of reading to them the President's approval of their sentence, and the order for their execution.

Rev. Mr. Riggs acted as interpreter, and through him Col. Miller addressed the prisoners in substance as follows:

The commanding officer at this place has called to speak to you upon a very serious subject this afternoon. Your Great Father at Washington, after carefully reading what the witnesses have testified in your several trials, has come to the conclusion that you have each been guilty of wantonly and wickedly murdering his white children; and for this reason he has directed that you each be hanged by the neck until you are dead, on next Friday; and that order will be carried into effect on that day, at ten o'clock in the forenoon.

Good ministers—both Catholic and Protestant—are here, from amongst whom each of you can select your spiritual adviser, who will be permitted to commune with you constantly during the four days that you are yet to live.

The Colonel then instructed Adjutant Arnold to read to them in English the letter of President Lincoln, which in substance orders that thirty-nine prisoners, whose names are given, shall be executed at the time above stated.—Rev. Mr. Riggs then read the letter in the Dakota language.

The Colonel further instructed Mr. Riggs to tell them that they have sinned so against their fellow-men that there is no hope for clemency except in the mercy of God, through the merits of the Blessed Redeemer, and that he earnestly exhorted them to apply to that as their only remaining source of consolation.

The occasion was one of much solemnity to the persons present, though but very little emotion was manifested by the Indians. A half-breed named Milford seemed much depressed in spirits. All listened attentively, and at the conclusion of each sentence indulged their usual grunt or signal of approval. At the reading of that portion of the warrant condemning them to be hanged by the necks, the response was quite feeble, and was given by only two or three.—Several Indians smoked their pipes composedly during the reading, and we observed one in particular who, when the time of execution was designated, quietly knocked the ashes from his pipe and filled it afresh with his favorite kinnekinick; while another was slowly rubbing a pipe-full of the same article in his hand, preparatory to a good smoke.

The Indians were evidently prepared for the visit and the announcement of their sentence—one or two having overheard soldiers talking about it when they were removed to a separate apartment.

At the conclusion of the ceremony, Col. Miller instructed Major Brown to tell the Indians that each would be privileged to designate the minister of his choice, that a record of the same would be made, and the minister so selected would have free intercourse with him.

The Colonel and spectators then withdrew, leaving the ministers in consultation with the prisoners.

The Indians under sentence were confined in a back room on the first floor of Leech's stone building, chained in pairs, and closely and strongly guarded.

NAMES OF THE CONDEMNED.

The following are the Indian names of the condemned prisonerr; also the meaning of each, as translated by Rev. S. R. Riggs:

Dakota. English.

Te-he-do-ne-cha One who forbids his house.

Ptan-doo-ta, or Ta-jao Red Otter.

Wy-a-tah-ta-wa His People.

Hin-han-shooh-ko-yag One who walks clothed with an Owl's Tail.

Ma-za-boon-doo Blower.

Wah-pa-doo-ta Red Leaf.

Wa-he-kna, Don't know the meaning.

Rwa-ma-ne Tinkling walker.

Ta-tay-me-ma Round Wind.

Rda-in-yan-ka Ratling Runner.

Do-wan-sa The Singer.

Ha-pan Second child if a son.

Shoon-ka-ska White Dog.

Toon-kan e-chah-tay-ma-ne One who walks by his grandfather.

E-tay doo-ta Red Face

Am-da-cha Broken to Pieces

Hay-pe-dan The Third child, if a son

Mah-pe-o-ke-ne-jin Who stands on the cloud

Henry Milord a half-breed

Chas-ka-dan The First Born, if a son

Baptiste Campbell a half-breed

Ta-tay-ka-gay Wind Maker

Hay-pin-kpa The tip of the Horn

Hypolite Ange a half-breed

Na-pay-shin One who does not flee

Wa-kan-tan-ka Great Spirit

Toon-kan-ko-yag-e-na-jin One who stands Clothed with his Grandfather

Ma-ka-ta-e-ne-jin One who stands on the earth

Pa-za-koo-tay-wa-ne One who walks prepared to shoot

To-tay-lide-dan Wind comes Home

Wa-she-choon Frenchman

A-e-che-ga To grow Upon

Ho-tan-in-koo Voice that Appears Coming

Chay-tan-hoon-ka The parent Hawk

Chan-la-hda Near the Wood

Hda-hin-hday To make a rattling noise suddenly

O-ya-tay-a-koo The coming People

Ma-hoo-way-wa He comes for me

Wa-kin-yau-ne Little Thunder

CONFESSIONS OF THE CONDEMNED.

Rev. S. R. Riggs has kindly prepared for us the following synopsis of conversations held with each one of the condemned prisoners, wherein is contained much interesting information:

1. Te-he-do-ne-cha, (*One who forbids his House,*) says he was asleep when the outbreak took place at the Lower Agency. He was not present at the breaking open of the stores, but afterwards went over

the Minnesota river and took some women captives. The men who were killed there, he says, were killed by other Indians, whom he named.

2. Ptan-doo-ta, alias Ta-joo, (*Red Otter*,) says he had very sore eyes at the time of the outbreak, and was at that time down opposite Fort Ridgley. He was with the party that killed Patwell and others. Maza-bom-doo killed Patwell. He himself took Miss Williams captive. Says he would have violated the women but they resisted. He thinks he did a good deed in saving the women alive.

3. Wy-a-tah ta-wa, (*His People*,) says he was at the attack on Captain Marsh's company, and also at New-Ulm. He and another Indian shot a man at the same time. He does not know whether he or the other Indian killed the white man. He was wounded in following up another white man. He was at the battle of Birch Coolie, where he fired his gun four times. He fired twice at Wood Lake.

4. Hin-han-shoon-ko-yag ma-ne, (*one Who Walks Clothed in an Owl's Tail*,) says he is charged with killing white people, and so condemned. He does not know certainly that he killed any one. He was in all the battles. That is all he has to say.

5. Ma-za-bom-doo, (*Iron Blower*,) says he was down on the Big Cottonwood when the outbreak took place; that he came that day into New-Ulm and purchased various articles, and then started home. He met the Indians coming down. Saw some men in wagons shot, but does not know who killed them. He was present at the killing of Patwell and others, but denies having done it himself. He thinks he did well by Mattie Williams and Mary Swan, in keeping them from being killed. They now live and he has to die, which he thinks not quite fair.

6. Wah-pa-doo-ta, (*Red Leaf*,) is an old man. He says he was mowing when he heard of the outbreak. He saw some men after they were killed about the Agency, but did not kill any one there. He started down to the Fort, and went on to the New-Ulm settlement. There he shot at a man through a window, but does not think he killed him. He was himself wounded at New-Ulm.

7. Wa-he-hna, (do not know what this name means,) says that he did not kill any one. If he had believed he had killed a white man he would have fled with Little Crow. The witnesses lied on him.

8. Sna-ma-ne, (*Tinkling Walker*,) says he was condemned on the testimony of two German boys. They say he killed two persons. The boys told lies, he was not at that place at all.

9. Ta-tay-me-ma, (*Round Wind*,) is a brother-in-law of the former well known Mr. Joseph Renville. He was the public camp cryer for Little Crow, before and during the outbreak. After the battle at Wood

Lake, he came over to the opposition, and was the cryer at Camp Release, when the captives were delivered up.

He was condemned on the testimony of two German boys, who said they saw him kill their mother. The old man denies charge—says he was not across the river at that time, and that he was unjustly condemned.

He is the only one of the thirty-nine who has been at all in the habit of attending Protestant worship. On last Sabbath he requested Dr. Williamson to baptize him, professing repentance and faith in Jesus Christ; which was done on Monday, before he knew that he was among those to be hung at this time. May God have mercy on his soul.

10. Rda-in-yan-ka, (*Rattling Runner*) says he did not know of the uprising on Monday, the 18th of August, until they had killed a number of men. He then went out and met Little Crow, and tried to stop the murders but could not. The next day his son was brought home wounded from Fort Ridgley. He forbade the delivery up of the white captives to Paul when he demanded them, and he supposes that he is to be hung for that.

11. Do-wan-sa, (*The Singer* ,) says he was one of six who were down in the Swan Lake neighborhood. He knows that they killed two men and two women, but this was done by the rest of the party, and not by himself.

12. Ha-pan, (*Second Child* , if a son,) says he was not in the massacres of New Ulm nor the Agency. He was with the company who killed Patwell and his companions. He took one of the women. O-ya-tay-ta-wa killed Patwell.

12. Shoon-ka-ska, (*White Dog* ,) says that when the outbreak took place, he ran away and did not get any of the stolen property. At the ferry, he talked with Quinn. First called to them to come over, but when he saw that the Indians were in ambush, he beckoned to Capt. Marsh to stay back. He says that his position and conduct at the ferry was misunderstood and misrepresented; that he wanted peace and did not command the Indians to fire on Capt. Marsh's men; that another man should be put to death for that. He complains bitterly that he did not have a chance to tell the things as they were; that he could not have an opportunity of rebutting the false testimony brought against him.

He says that they all expected to have another trial—that they were promised it. That they have done great wrongs to the white people, and do not refuse to die, but they think it hard that they did not have a fairer trial. They want the President to know this.

14. Toon-kan-e-chah-tag-ma-ne, (*one who walks by his grandfather,*) says he took nothing from the stores except a blanket. He was at Fort Ridgley, but killed nobody. He is charged with killing white persons in a wagon, but he did not. They were killed by another man.

15. E-tay-doo-ta (*Red Face*), says he was woke up in the morning of Monday the 18th of August, and went with others to the stores, but did not kill any one.

16. Am-da-cha, (*Broken to Pieces,*) says he was doctoring a girl when he learned about the outbreak at the Lower Agency. He went with others and took some things from Mr. Forbes' store.—He fired his gun only twice, but thinks he did not kill any one.

17. Hay-pe-dan, (*The Third Child*, if a son,) says he was not at the stores until all was over there. He was with Wabashaw, and with him opposed the outbreak. He was afterwards driven into it by being called a coward. He went across the Minnesota river and took two horses, and afterwards captured a woman and two children. He tried to keep a white man from being killed, but could not. He was at the ferry when Marsh's men were killed, but had only a bow and arrows there. He was in three battles and shot six times, but does not know that he killed any one.

18. Mah-pe-o-ke-na-jin, (*Who Stands on the Cloud,*)—Cut nose—says that when Little Crow proposed to kill the traders, he went along. He says he is charged with having killed a carpenter; but he did not do it. He fired off his gun in one of the stores. His nephew was killed at Fort Ridgley. He was out at Hutchinson when his son was killed. Little Crow took them out.—He was hungry and went over the river to kill an ox, when there he saved Mr. Brown's family.

19. Henry Milord, a half-breed. Henry says he went over the Minnesota river with Baptiste Campbell and others. They were forced to go by Little Crow. He fired his gun at a woman, but does not think that he killed her. Several others fired at her also. He did not see her afterwards.

Henry Milord was raised by Gen. Sibley. He is a smart, active, intelligent young man; and as such, would be likely to be drawn into the Dakota rebellion. Indeed it was next to its impossible for young men, whether half-breeds or full bloods, to keep out of it. They are to be pitied as well as blamed.

20. Chas-kay-dan, (*The First Born*, if a son,) says he went to the stores in the morning of Monday. Then he saw Little Crow taking away goods. He then went up to Red Wood, with a relation of his. They were there told that a white man was coming on the road.—They went out to meet him; but the first who came along was a half-breed.—They let him pass. Then came along Mr. Gleason and Mrs.

Wakefield, His friend shot Mr. Gleason, and he attempted to fire on him, but his gun did not go off. He saved Mrs. Wakefield and the children; and now he dies while she lives.

21. Baptiste Campbell is the son of Scott Campbell, who was for many years United States interpreter at Fort Snelling. He thinks they ought to have had a new trial. Says he did not speak advisedly when before the military commission.

He went over the Minnesota river with four others. They were sent over by Little Crow, and told to get all the cattle they could and kill every white man—if they did not the Soldiers' Lodge would take care of them. They went over to a farm between Beaver Creek and Birch Coolie, where they found a lot of cattle which they attempted to drive. The cattle, however, ran away and then their attention was called to the owner. Campbell fired off his gun first, but did not hit the man. He says his statement before the Commission was misunderstood. He said he was a good shot, *and if he had fired at the man he should have killed him.* He fired over him intentionally. He fired because he felt compelled to do so by command of Little Crow.

Campbell says that Little Crow compelled him and his brother Joseph to go out to Hutchinson. They tried to get away at the time of the attack on Captain Strout's company, but were prevented. They were forced to go to the battle of Hutchinson. Little Crow told them that if they did not kill white men they would be killed; but he did not shoo any men there.

22. Ta-ta-ka-gay (*Wind Maker,*) is quite a young man, grand son of Sacred Walker, who took care of Mrs. Josephine Higgins and her children in their captivity. He was one of those who killed Amos W. Huggins, at Lacqui Parle. The other two, who are probably the most guilty, have escaped. He says he was at Red Iron's village when he heard of the outbreak. Another Indian urged him to go up with him and kill Mr. Huggins. He refused at first, but afterwards went. His comrade shot Mr. H. and killed him. *He then fired off his gun, but held it up.*

23. Hay-pin-kpa or *The Tip of the Horn*, is condemned because he boasted of having shot Stewart B. Garvie with an arrow. As it is not known that Mr. Garvie was shot with an arrow, but with buck-shot, it is probably true, as he said before the commission, that he lied about it. This is not the first time a man has been killed *for lying*. He now says that they determined to send off all the white people from the Yellow Medicine without killing any. Mr. Garvie refused to go. He did not shoot him. He dies without being guilty of the charge, and he trusts in the Great Spirit to save him in the other world.

24. Hypolite Auge is a half-breed. He says he had been a clerk in one of the stores for a year previous to the outbreak. He was sent down the Minnesota river with Baptiste Campbell and others by Little Crow. He shot the white man, but not until after he had been killed by others.

25. Na-pay-shne (*One who does not Free*) says that at the time of the outbreak he was quite lame—that he was not engaged in any of the massacres. He was not engaged in any of the battles, but was forced with others to come down to the Yellow Medicine before the battle of Wood Lake. He dies for no fault of his.

26. Wa-kan-tan-ka (*Great Spirit*,) says he was not present at the commencement of the outbreak He was along with the company which came down towards New-Ulm. He saw the men in two wagons killed, but he did not kill any one He says one witness before the Commission testified that he killed one of those men, but the witness lied on him.

27. Toon-kan-ko-yag-e-na-jin, (*One who stands Clothed with his Grandfather*,) says that he was in the battle of Birch Collie. He was also at the battle at Hutchinson, but does not know that he killed any one.

28. Ma- ka-ta-e-na-jin, (*One who Stands on the Earth*,) is an old man. He says he has not used a gun for years. He was down at New-Ulm, but did not kill any one. He had two sons killed. He wants to have the truth told.

29. Pa-za- koo-tay-ma-ne (*One who walks Prepared to Shoot*,) says that he was out in a war party against the Chippewas when the outbreak took place. When he came back the massacres were over. He did not kill any one. He says that his statement before the Commission was misunderstood. When he was asked whether he was on a war party and fired his gun. He replied, "Yes," but it was *against the Chippewas, and not against the whites*.

30. Ta-tay-hde-dan (*Wind Comes Home*.) says that the men of Rice Creek were the authors of the outbreak. He tried to keep them from killing white people, but only succeeded partially.

31. Wa-she-choon (*Frenchman*,) says he did not know anything about killing white people. He is to die for no crime. He was very much affected.

32. A-e-cha-ga, (*To Grow Upon*) is charged with participating in the murder of an old man and two girls. He made neither confession nor denial.

33. Ho-tau-in-koo Ho-tan-in-koo (*Voice that appears coming*,) says he did not have a gun. He was at the Big Woods, and struck a man with his hatchet after he had been shot by another man. He did not abuse any white woman.

34. Chay-tan-hoon-ka, (*The Parent Hawk*) says he did not kill any one. He was down at Fort Ridgley. He was also over at Beaver Cree k and too k horses from there, but did not kill the man.

35. Chan- ka-hda (*Near the Wood*) says he too k Mary Anderson captive after she had been shot by another man. He thin ks it rather hard that he is to be hung for another's crime.

36. Hda-hin-hday, (*To make a Rattling Noise Suddenly.*) says that he was up north at the time of the outbrea k and did not come down until after the killing of the whites was past. He was at the battle of Wood La ke. He says he is charged with having killed two children, but the charge is false.

37. O-ya-tay-a- koo, (*The Coming People,*) says he was with the company who killed Patwell and others. He is charged with stri king him with his hatchet after he was shot. This charge he denies.

38. Ma-hoo-way-ma, *He comes for me*, says he was out in one of the raids towards the Big Woods. He did not kll any body, but he struc k struck a woman who had been killed before. He was himself wounded.

39. Wa- kin-yan-wa, *Little Thunder*, says that he is charged with having murdered one of Coursall's children, but the child is still living. He has seen the child since he was before the Military Commission. He has done nothing worthy of death.

And now, guilty and not guilty, may God have mercy upon these thirty-nine poor human creatures; and if it be possible, *save* them in the other world through Jesus Christ His Son. Amen.

In making these statements, confessions and denials they were generally calm; but a few individuals were quite excited. They were immediately checked by others, and told that they were all dead men and there was no reason why they should not all tell the truth.—Many of them have indited letters to their friends in which they say that they are very dear to them, but will see them no more. They exhort them not to cry or change their dress for them. Some of them say they expect to go and dwell with the Good Spirit, and express the hope that their friends will all join them.

On Tuesday evening they extemporized a dance with a wild Indian song. It was feared that this was only a cover for something else which might be attempted, and their chains were thereafter fastened to the floor. It seems however, rather probable, that they were only singing their death song. Their friends from the other prison have been in to bid them farewell, and they are now ready to die. S. R. R.

LETTER FROM ONE OF THE CONDEMNED INDIANS.

The following is a copy of a letter from one of the condemned prisoners to his chief and father-in-law, Wabashaw. It was taken down in the exact language dictated by the prisoner, and excepting its untruthfulness, we think it an excellent letter:

Wabashaw: You have deceived me. You told me that if we followed the advice of Gen. Sibley, and give ourselves up to the whites, all would be well—no innocent man would be injured. I have not killed, wounded, or injured a white man, or any white persons. I have not participated in the plunder of their property; and yet to-day, I am set apart for execution and must die in a few days, while men who are guilty will remain in prison.—My wife is your daughter, my children are your grandchildren. I leave them all in your care and under your protection. Do not let them suffer, and when my children are grown up, let them know that their father died because he followed the advice of his chief, and without having the blood of a white man to answer for to the Great Spirit.

My wife and children are dear to me. Let them not grieve for me. Let them remember that the brave should be prepared to meet death; and I will do so as becomes a Dacotah.

Your son-in law. Rda-in-yan-kna.

The above Indian was convicted of participating in the murders and robberies at the Upper Agency; and the sworn testimony at Washington differs materially from his confession as given alone.

AN AFFECTING INTERVIEW.

On Wednesday, each Indian set apart for execution, was permitted to send for two or three of his relatives or friends confined in the main prison, for the purpose of bidding them a final adieu, and to carry such messages to absent relatives as each person might be disposed to send. Maj. Brown was present during the interview, and describes them as very sad and affecting. Each Indian had some word to send his parents or family.—When speaking of their wives and children almost every one was affected to tears.

Good counsel was sent to the children.—They were in many cases exhorted to an adoption of Christianity and the life of good feeling toward the whites. Most of them spoke confidently of their hopes of salvation. They had been constantly attended by Rev. Dr. Williamson, Rev. Van Ravanx and Rev. S. R. Riggs, whose efforts in bringing these poor criminals to a knowledge of the merits of the Blessed Redeemer, had been eminently successful. These gentlemen are all conversant with the Dakota language and could converse and plead with the Indians in their own language.

There is a ruling passion with many Indians, and Ta-zoo could not refrain from its enjoyment even in this sad hour. Ta-ti-mi-ma was sending word to his relatives not to mourn for his loss. He said he was old, and could not hope to live long under any circumstances, and his execution would not shorten his days a great deal, and dying as he did innocent of any white man's blood, he hoped would give him a better chance to be saved; therefore he hoped his friends would consider his death but as a removal from this to a better world. I have every hope, said he, of going direct to the abode of the Great Spirit, where I shall always be happy. This last remark reached the ears of Ta-zoo, who was also speaking to his friends, and he elaborated upon it in this wise: "Yes, tell our friends that we are being removed from this world over the same path they must shortly travel. We go first, but many of our friends may follow us in a very short time. I expect to go direct to the abode of the Great Spirit, and to be happy when I get there; but we are told that the road is long and the distance great, therefore, as I am slow in all my movements, it will probably take me a long time to reach the end of the journey, and I should not be surprised if some of the young, active men we will leave behind us will pass me on the road before I reach the place of my destination."

In shaking hands with Red Iron and Akipa, Ta-zoo said: "Friends, last summer you were opposed to us. You were living in continual apprehension of an attack from those who were determined to exterminate the whites. Yourselves and families were subjected to many taunts, insults, and threats. Still you stood firm in our friendship for the whites, and continually counselled the Indians to abandon their raid against the whites. Your course was condemned at the time, but now we see your wisdom. You were right when you said the whites could not be exterminated, and the attempt indicated folly. Then you and your families were prisoners, and the lives of all in constant danger. To day you are here at liberty, assisting in feeding and guarding us, and thirty nine men will die in two days because they did not follow your example and advice."

Several of the prisoners were completely overcome during the leave taking, and were compelled to abandon conversation. Others again (and Tazoo was one) affected to disregard the dangers of their position, and laughed and joked apparently as unconcerned as if they were sitting around a camp fire in perfect freedom.

On Thursday the women who are employed as cooks for the prisoners, all of whom had relations among the condemned, were admitted to the prison. This interview was less sad but was still interesting. Locks of hair, blankets, coats, and almost every other article in the possession of the prisoners were given in trust for some relative or friend who had been forgotten or overlooked during the interview of the previous day. At this interview far less feeling was displayed than at the interview of Wednesday. The idea of allowing women to witness their weakness is repugnant to an Indian and will account for this. The messages sent were principally advice to their friends to

bear themselves with fortitude and refrain from great mourning. The confidence of many in their salvation was again re-iterated.

THE PRISONERS ON THURSDAY

On Thursday evening, we paid a brief visit to the condemned prisoners in their cell. The Catholic ministers were baptising a number. All the prisoners seemed resigned to their fate, and much depressed in spirits. Many sat perfectly motionless, and more like statues than living men. Others were deeply interested in the ceremony of baptism.

THURSDAY NIGHT.

Thursday night passed quietly, at the quarters, nothing of special interest occurring.

RESPITE.

A special order was received by Col. Miller, night before last, from the President, postponing the execution of Ta-ti-mi-ma, resucing the number to be executed to 38.

THE CROWD.

Yesterday, last night, and up to the hour of execution this morning, persons were constantly arriving to witness the hanging.—Our streets were densely crowded most of the night with soldiers and visitors. The sand bar in the river, the opposite bank, and all eligible places were occupied by the spectators

MILITARY PRESENT.

The following is a correct statement of the Military force present:

6th Regt., Lieut. Col. Averill, 200

7th Regt., Col. Miller, 425

9th Regt. Col. Wilkin, 161

10th Regt. Col. Baker, 425

Capt. White's mounted men, 35

1st Regt. Mounted Rangers 273

Total, 1,419

THE GALLOWS.

The gallows, constructed of heavy, square timbers, is located on the levee opposite the headquarters. It is 24 feet square, and in the form of a diamond. It is about 20 feet high. The drop is held by a large rope, attached to a pole in the center of the frame.

THE ORDER OF EXECUTION.

We visited the prisoners in their cell an hour before the execution. Their arms were tied, some were painted, and all wore blankets or shawls over their shoulders. They were seated on the floor, composedly awaiting the appointed hour. They seemed cheerful, occasionally smiling, or conversing together. The last hour was occupied by Father Raveaux in religious service, the prisoners following him in prayer. Their time was thus occupied until the hour of execution.

Captain Burt was officer of the day, and officer of the guard.

Captain G. D. Redfield, provost marshal at 7 a m, promptly excluded all persons from the room of the sentenced convicts, and having unmanacled the prisoners, pinioned their arms and otherwise prepared them for execution, they were passed through the guard room and at the gallows delivered to the officer of the day. They were conducted by the guard reliefs, unarmed, under direction of Captain Redfield, to the scaffold, between two files of soldiers stationed on the route.

The officer of the day received the convicts at the scaffold. Eight men were detailed, one to each section of the platform, to act as executioners, and two men armed with axes, were ready for any emergency.

Upon reaching the gallows, they ascended the steps, and as they took their places, commenced singing a death song. Baptiste Campbell remained perfectly quiet. The rope was adjusted and the caps pulled down, the culprits all the while continuing their song.

When all was ready, Major Brown, signal officer, beat three distinct taps upon the drum. At the third stroke William J. Duly, of the mounted scouts, cut the rope, the drop fell, and the thirty eight savage murderers were launched into eternity.

Some fears had been entertained as to the worknig of the drop, but it was successful. In a second all but one were suspended by the neck. The rope broke with one, and he fell to the ground, but his neck had been broken in the jerk and fall. He was instantly strung again. The majority died easy, without scarcely a struggle. A few kicked savagely. We noticed two with clasped hands, remaining in the same situation until cut down. Another old man nervously clutched for the hand of the one adjoining just before the drop fell.

As the drop fell, a loud huzza went up from the soldiers and spectators.

Drs. Seignorette and Finch were detailed to examine the bodies, and after all signs of life had disappeared, communicated the death of the prisoners to the officer of the day. The bodies were then cut down.

Four teams were driven to the scaffold. The bodies were deposited in the wagons, and under an armed escort, conveyed to the place of burial—Company K, Captain Burke, without arms, acting as a burial party. The place of burial was the low flat between Front street and the river, which is overgrown by swamp willows. The burial escort and guard were under command of Lieut Col. Marshall.

Lost —Between South Bend and Mankato, on the public road, a gentleman's coon-skin glove, large size, for which a reward of fifty cents will be paid if retuened to Prael & DuBuisson's store.

Vouchers. —White & Marks are paying the highest cash price for audited State vouchers.

White & Marks will pay the highest market price in cash for good prime wheat delivered at their ware-house.

[???] Fresh oysters for the holidays can be had at Pierce's, for the exceedingly low price of 75 cents per can. In this connection, we return our sincere thanks to friend P. for a large can.

STATE OF MINNESOTA, County of Blue Earth, In Probate Court

At a special Term of the Probate Court, held in and for the County of Blue Earth, at Mankato, on the 24th day of December A D 1862

In the matter of the Estate of Benjamin Lewis. Present—David Wilcox, Judge.

On the application of John E. Davis, praying for reasons therein set forth that Letters of Administration on said Estate issue to himself—

It is ordered that the nineteenth day of January, A. D., 1863, at ten o'clock in the forenoon, be assigned for the hearing of said petition, and that the heirs at law of the said deceased, and all other persons interested in said Estate are required to appear at a session of the Probate Court, then to be holden at Mankato, Min., and show cause if any there be, why the prayer of said petitioner should not be granted

And it is further ordered, that the said petitioner give notice to all persons interested in said Estate of the pendency of the said petition, and the hearing thereof, by causing a copy of this order to be published in the *Mankato Record* a newspaper published in Mankato, in said County of Blue Earth, for three successive weeks previous to said day of hearing. DAVID WILCOX.

Dec. 27, 1862. Judge.

THE RECORD.

THE SEMI-WEEKLY Is published every Wednesday and Saturday \$2 per annum, in advance.

THE WEEKLY. Is a large, eight-page paper, containing all the reading matter of the Semi-Weekly, is published every Wednesday, at \$2 per annum, in advance.

JOHN C. WISE Editor and Proprietor.

STRAYED.

CAME to the premises of the undersigned, about two miles from Mankato, on the Lake Madison road, four or five weeks ago, a black bull, about two years old next spring, which the owner can have by proving property and paying charges. JOS. RAUSCH.