

is correct. Who will succeed as chief is not yet known—most probably his son. Our readers will be kept fully posted in any further developments that may occur. Matters in the Indian country are quiet, and no trouble is apprehended.

Hole-in-the-Day was buried in the Catholic cemetery at Crow Wing, with the *Stars and Stripes* floating over his grave.

### Additional Note on Hole-in-the-Day

We learn from Neill's *History of Minnesota*, that on the afternoon of May 15th, 1850, a number of naked and painted Sioux braves were seen hurrying through the streets of St. Paul, ornamented with all the attire of war, and painting for the scalps of their enemies. A few hours before, the youthful and war-like head chief of the Chippewas, Hole-in-the-Day, having secreted his canoe in the retired gorge which leads to the cave, in the upper suburbs, with two or three associates, had crossed the river, and, almost in sight of the citizens of the town, had attacked a small party of Sioux, and murdered and scalped one man. To appease the Sioux, Gov. Ramsay granted a parole to several of the Sioux then confined at Fort Snelling for participating in a previous massacre of whites.

A correspondent of the New York *Tribune* writing from St. Paul, early in 1851, thus speaks of this daring exploit of the young Chippewa chief: "Young Hole-in-the-Day is about twenty-four or twenty-five years old, well formed, with a thoughtful and even melancholy expression of countenance. He is said to be exceedingly ambitious, and utterly regardless of danger. Last spring, merely to show his daring, he crossed the river a short distance above St. Paul, with but a single attendant, killed and scalped a Sioux almost within sight of one of their villages; then recrossing, he made but very little haste to rejoin his tribe, although pursued by a large body of Sioux, whom he suffered to pass him, and while they were employed in searching for him, he took occasion to amuse himself by engaging in the war-dance!"

Governor Ramsay soon after convened a council of the Chippewas and Sioux at Fort Snelling, and made an earnest effort to bring about a peace between those belligerent tribes—which was easily effected, so far as fair promises were concerned, as had been done many times before, and only to be broken on the first convenient opportunity. During the conference the Sioux, on one occasion, left the council *en masse*—having taken umbrage at the presence of ladies there, saying "they thought they were to meet Chippewas, not women." Hole-in-the-Day adroitly turned the matter to his own advantage, saying, very politely, "*that he was happy to see so many sweet women there, and that they were all welcome, with their angelic smiles, to a seat on his side of the house.*" The ladies, however, chose to withdraw, the young Chippewa chief shaking each one cordially by the hand. The Sioux now returned, and the conference was resumed.

We next hear of Hole-in-the-Day during the winter of 1850-'51, when he made a visit to St. Paul, to represent the suffering condition of his people. He addressed the Legislature in relation to the wants of the Chippewas, and also made a speech at the Presbyterian Church, which attracted a great crowd. He, in true Indian style, narrated the sufferings of his people, and begged, in the inimitable manner of his race; and a committee was appointed to solicit subscriptions and contributions for their relief. Despite these humane efforts, hunger is said, during the winter, to have driven some of these poor people to cannibalism.

The *Prairie Du Chien Courier*, of March 25th, 1858, furnishes us the following paragraph: "Hole-in-the-Day, the celebrated Chippewa chief, the savage