was as in the days of Roderick Dhu, when he was wont to send the fiery cross among his clansmen to rouse them to war. The Chippewas were soon ready to march down against the Yanktons at Lake Traverse. But meanwhile Chahpah had reached home, and alarmed at the discovery of his treachery, again sought to make peace with the Chippewas. He induced his white brother-in-law, Col. Robert Dickson, "the red-headed Scotchman," to act as mediator. Col. Dickson's wife was Chahpah's sister.

At the Beaver's request, the Colonel sent a swift courier to Flat Mouth with a message from the Sioux chief denying all participation in the late war party of his people, and especially denying that any of his warriors had killed the two cousins of Flat Mouth. He also invited the Chippewas to meet him in another peace council at Col. Dickson's trading post, which was on the Minnesota side of the Red River, at or near "La Grande Fourche," (the Grand Forks) for the purpose of smoking the peace pipe and re-establishing and strengthening good will between their respective people. Flat Mouth accepted the invitation and, taking 30 of his best warriors with him, set out for the Grand Forks. He arrived in due time at Dickson's trading post, where he found four Frenchmen in charge of the establishment, Col. Dickson being absent. On the next day Chahpah arrived, but with only two of his Yanktonnais as a body guard.

Flat Mouth refused to smoke the peace pipe with Chahpah, and the Sioux chief then realized that his treachery had become fully known and was to be punished. He was undismayed, however, and told his sister, Mrs. Dickson, that if he had to die he would go like a "brave Dakota." That night it rained heavily and the thunder roared, but amid the tumult the Chippewas could hear the death song of Chahpah as he chanted it amid the gloomy surroundings in the trading house of his brother-in-law. The Chippewa warriors wanted to kill him and his companions out of hand, but Flat Mouth forbade them. He said they might kill the Sioux, but must not "shed blood on the steps of these white men, nor in their presence."

Then he added: "You know my heart has been sore since the death of my cousins, but though their murderers deserve death I do not wish to see them killed. Though it is my doing, I shall not be with you."

The next morning early Flat Mouth departed for Gull Lake, and the three Sioux, brave to the last, set out for Lake Traverse, guarded by the Chippewa warriors, who had murder in their hearts and eyes, as an escort. Out on the prairie the escort shot the hapless and helpless chief and his companions, took their scalps, cut off their heads, and ran swiftly with the bloody trophies until they caught up with Chief Flat Mouth. Sha-wa-ke-shig, who was Flat Mouth's head warrior, killed Chahpah and took his scalp. The chief's American medal, which he wore conspicuously on his breast, was taken by Wash-kin-e-ka, or Crooked Arm, a Red Lake warrior. This incident occurred in Polk County, perhaps a mile below the present site of East Grand Forks.

COL. ROBERT DICKSON, THE TRADER, PROTESTS THE MURDER.

Colonel Dickson was greatly exasperated when he learned of the killing and the mutilation of his Indian brother-in-law. He sent word to Flat Mouth that thenceforth the smoke of a white man's trading house would never more rise toward the sky from the camp of a Pillager band of Chippewas. The Pillager chief laughed at the threats, and afterwards, in relating the story to Warren, he said that the traders continued to visit and trade with him as usual, and that his village continued to grow larger, "notwithstanding the words of the red-headed Scotchman." But these traders were not the agents of Col. Dickson, who refused to trade with the Pillager chief and injured him in every way he could. Perhaps his treatment of the chief in this respect alienated Flat Mouth from the British interest and conducd to strengthen his predilections toward the Americans.

During the War of 1812 Col. Dickson was the principal agent of the British in Minnesota. He recruited scores of Indians from the Sioux and Chippewas and