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SCANDAL.

["I'll on and sound this secret."—*Beaumont and Fletcher.*]

A lifted eyebrow, whispering voice
Discreetly soft and low,
A sad and pitying shake of head,
"Ah! well!—'tis even so!"
Backbiting tongue, on which see writ
"Thine be it to defame."
Lips that where'er God lets them part
Speak but to utter blame!

Insinuation's sneer! far worse
Than bold direct attack,
Which may be challenged—but not so,
A sneer behind the back!
Cowards ply weapons such as these,
Fit but for cowards' use
Who—screened themselves—scorn not to
make
A pastime of abuse!

Yet no deliberate malice shown,
No mischief really meant,
'Tis but an aimless, active mind
On ceaseless tattle bent,
Only the love to sit and hear
A friendly neighbor's tale,
And—better even still—to them
The scandalous tale retell!

Gossips are ne'er inquisitive,
They merely like to know
The "ins" and "outs" of all affairs
Wherever they may go,
The cause, effect, and reason why,
With every con and pro,
But then, they're not inquisitive,
They only—like to know!

Oh! pitiful the heart that feeds
On scandal's daily food,
That falsifies, detracts, dissects
To find the bad—not good!
Whiling away Time's hurrying hour
With slander's base refrain—
For loss of man's, as God's esteem,
What small, what paltry gain!

Think but the gentle, kindly thought
Prompting the courteous word
Of others as to others! Be
A nobler impulse stirred—
Disdain the dross, seek out the gold
To register and keep,
And to all scandal give the lie
Or silence.—let it sleep!

A RECORD OF INFAMY.

In my article, "The History of a Crime," I set forth the outline and main points of the history of the Isabella reservation and the fate of

the Indians who were placed there at the mercy of Methodist priests and other white-skinned, but black-hearted thieves. I promised another article setting forth the frauds practiced upon the Indians. I will do that now to some extent, but can only show you in a limited way what actually was done. I have sufficient material relating to that reservation to make a good-sized book, and I collected it all myself and know it to be true. In the same way I know what I am about to write here is true and you can rely upon it. I will show how Christian (?) people treated the Indians on a reservation, not far removed from civilization, but in the midst of it, in the heart of the State of Michigan which has been boasting for years that it is one of the most enlightened, advanced, civilized and "Christian" States in the Union. Remember that the Indians, too, were not savages, not dangerous, but Christians also. Then, too, they were largely mixed with white Christian blood. The white Christians not only robbed and debauched Indians, they were doing the same thing to men and women who were often as white-skinned as themselves. Remember, too, that in 1852 the State of Michigan admitted to citizenship all her Indians who would break up their tribal relations and in every treaty made between the Michigan Indians and the United States since that time this relation has been recognized and admitted by the General Government. These white Christians were therefore not only robbing fellow Christians, many of whom were related to them by blood, but they were also robbing fellow citizens. The Isabella Indians have voted ever since they entered upon the reservation, and their vote has simply been another means by which scoundrels have degraded them. You can easily see how.

The Isabella reservation being in a "civilized" state it was necessary for the thieves to remember that there were laws and that it was necessary to move in their thieving schemes in such wise as to cover their tracks, or at least to keep themselves in position to defy the law. The worst thieves were those who had studied law. Among that class

were two men who went to the reservation penniless adventurers and inside of three years claimed to own over 50,000 acres of the Indian land. These men are known all over Isabella county and far beyond it. They made a firm for law (?) and real estate business (?) when they went to the reservation. What law and business meant to them I will show you as I proceed.

The Indians could not read. Few of them could speak or understand our language. None of them knew the meaning of deeds, notes, bonds. It was easy to deceive and rob them. Thus a white would go to an Indian, buy his oak, ash, pine or other timber for a trifle. The Indian put his mark on what was explained to him to be a "timber deed." The white would have that recorded as a warranty deed of the Indian's land. Then the land would be sold to a white settler, and if the Indian protested, his signature was shown on the deed, witnessed by some halfbreed interpreter who knew the fraud he was helping. The Indian would be told to "go to hell!" I have an affidavit from one of the Indians setting forth the following:

"I git patent from guvmnt, 40 acres. John Leaton, he offer me \$15 fur my oak timber. Bymby Leaton he ask me bring my patent to Brown, Leaton offis. I bring 'im. Leaton he take my patent, look at, put 'im way, say not time see now, come agin. I come tmorra, he gone. Brown he say come next day. I come an' come, heep come, s'moder day long time. Bymby hesay go to hell you damn Injun I not got your patent. I never get my patent an' lose my land for \$15."

An old, half blind squaw received a patent for 80 acres. She told me her story through an interpreter, one of the most reliable men on the reservation. L— went to her house with a half breed interpreter and offered her \$15 for her timber. She was afraid to sell knowing how her people were robbed and refused. L— kept raising his offer until he reached \$45. The old lady was too much tempted and yielded. She put her mark on a timber deed and received what L— said through his interpreter was a \$45 bill. He borrowed the squaw's patent telling her that he must have it to get his