

timber deed recorded. The old lady never saw her patent again and was forced off her land by law. The forty five dollar bill was \$5, and that was all she ever got for all she owned in the world.

There were hundreds of such cases. There were plenty of half breeds who were mean enough to become the tools of the whites in their infamous work. One interpreter named Barrows helped B— and L— to many a lot of land. He had forty acres himself. He died and left the land to his two sons, mere boys. The men who had used Barrows to help them rob other men robbed the boys of their land. I have material copied from the records of Isabella County to substantiate every statement I make in regard to the transfer of lands. I have evidence against one man who has been governor of Michigan, another who has been mayor of Saginaw, and others who write "Hon." before their names, and men who are worth millions of dollars. One man forged his own father's name to papers marking transactions with Indians, because he did not dare let his own name appear. I have in my possession an old note made and executed by a Saginaw man who is said to be worth millions. The note is given to an old Indian and is for \$142.50, payable at stated times, and is a consideration for the pine timber. On the back the Indian agrees that if one-half of the timber is off at a given time then the \$142.50 shall be payment for the land. On the back of the note are sundry endorsements in the handwriting of the Christian (?) white millionaire. In two instances he has written "20," "20." They are marked by a nondescript twirl of the pen that might pass for "cts" or "\$." That was guarding against the law. To the Indian they were made to represent dollars. For 40 cents the Indian was charged \$40. The timber was secretly cut and stolen before the time named on the note and the Indian lost both land and timber.

When the old Indians began to die off there arose a new scheme of robbery. It was to rob the heirs. The Indians knew no more about heirship claims than about deeds. The thieves would go off to Wisconsin or Canada and hire Indians to come to the reservation and personate heirs of dead Indians and then buy their claims and record them and the real heirs would be told to "go to hell." Why was it not stopped? Because all were guilty. The lawyers, the judges, the sheriffs, the constables, the preachers, the teachers, all alike were there to make money out of the Indians, exactly as the lawyers and most of the officials and all the preachers have come to Utah since 1850 for what money they could make out of the Mormons!

An old Indian died leaving 80 acres of valuable land to his little daughter. When she was 14 years old, an ignorant Indian girl knowing nothing about her rights in the property or its value, B— bought her heirship

in the property for \$10. She had no right to sell, being a minor. B— knew this. But he also knew that if the girl died before she came of age and did not revoke this sale the land would be his. As a girl of 14 she was perfectly well. But in a few months she suddenly died. There are those who say she was poisoned. On the reservation were a very old Indian and squaw. They owned eighty acres of valuable land. The squaw was illud, the man was bedfast. One night two men went to their log cabin, raised the old man in bed, put a pen in his hand, guided his hand to make a mark on a sheet of paper, then let him fall back upon his poor bed. It was on a lonely road in a forest. No help was near. Before morning the Indian was dead. The old woman heard no voices, saw nothing. She only knew something terrible was being done and that her husband was dead. Soon she died. A deed was recorded of that land signed by the Indian, but the names were of no persons known. In time the land passed from one to another until it came into the hands of well known thieves who had doubtless robbed the old Indian on his death-bed.

In June 1882 there was a curious case in the circuit court in Chancery for Isabella county. Henry Strong and Eva Robinson, both Indians, were complainants against Peter Pay-mose-gay and others. The others were B— and L—. The suit was for the possession of forty acres of land patented to Eva's first husband and held in trust for him and his heirs by the United States under the original treaty of 1855. Eva's first husband, also an Indian, was a Union soldier, and died or was killed in 1863. Years afterwards Paymosegay, acting for B— and L—, took possession of the land as an heir of the dead Indian soldier. Eva had a child when her husband joined the army, but it died the same year that he lost his life. The child being dead Paymosegay claimed to be sole heir, on the ground that the child died before the father and therefore he was next of kin. Eva denied and claimed that the father died first leaving his child sole heir and hence her claim upon the land. The principal witness for Eva was an Indian woman who had been the wife in earlier years of a very honorable Indian. She had, however, been turned from her house by her husband for bad conduct and had fallen low. "Becky," as she was called, told a straight story that made a strong impression upon the court. She swore that Eva's dead husband's body was brought home when the Indians were on the plains picking blue-berries; that is, in the summer. She was positive in regard to that. She was equally sure that Eva's child died the same year when the leaves were falling; that is, in the autumn. Her testimony could not be shaken. Then L—, who was counsel for the other side, undertook to break her testimony by forcing her to impeach her own character. I have said she had, years before, when a

beautiful Indian girl, been married to an upright, honorable man of her own people and had been turned from his home for adultery. From that time she had gone down hill, but still she was and is yet a bright woman. L— pressed her with questions that made her hang her head in shame and threatened her with imprisonment if she did not answer. Finally he wrung from her an answer that confirmed his statements as to Becky's character, turned to the court with a leer of triumph and sat down. But Becky, goaded by the sneer, turned also to the court and, with tears streaming down her dusky cheeks, she pointed at L— and declared: "He was the cause of my ruin; he was the cause of my separation from my husband. He would send my husband off to look land and come to my house with whiskey to make me drunk and mad!" A more tragic situation was never witnessed in a Michigan court. The woman's manner left no room for doubt. Her charge was in keeping with the character of her accuser. He was overcome by the denunciation and attempted no reply and Eva won.

Take it all in all there has never been a more heartless robbery or a more infamous degradation of a body of Indians on the continent than was perpetrated upon the ignorant, helpless, friendless Chippewas of the Isabella reservation, and it was done by Christians; that is, by church members. One of them had been educated for the Catholic priesthood and it is said he has boasted that "for \$2.50 and a flask of whiskey" he had "staid all night with a squaw and got her patent for 40 acres of land!"

One wonders what had become of the native courage of the Indians that they did not kill their oppressors, as they should have done. It had cozed out in fear of hell taught them by missionary frauds. In all the hundreds of cases of robbery I could learn of but one Indian who had the pluck to make the thieves toe the mark of justice. He was a full-blooded Indian who had no faith in missionaries. Under cover of a timber deed his land had been stolen and sold to a white immigrant. He walked into the office of the thieves with his gun to his shoulder and drove the men to the court house and compelled them to deed his land back to him.

Those men not only robbed the Indians, but they robbed the unsuspecting whites who came in from Canada and bought lands from them that they did not own. In another article I may tell you how I put a stop to that work also. Several of these thieves, finding that they were being condemned for their treatment of the Indians, attempted to stop talk by aiding churches, while their victims came to their back doors and picked scraps from swill tubs to appease their hunger. When I tell you that I have published their infamy all over the east you need not wonder that they fought me and persecuted me, or that they continue to do so. But were I to meet the same