



LIBRARIES

UNIVERSITY OF WISCONSIN-MADISON

Ratified treaty no. 322, Documents relating to the negotiation of the treaty of March 11, 1863, with the Mississippi, Pillager, and Lake Winibigoshish bands of Chippewa Indians. March 11, 1863

Washington, D.C.: National Archives, March 11, 1863

<https://digital.library.wisc.edu/1711.dl/7ZFBYHZPP7U5I8J>

As a work of the United States government, this material is in the public domain.

For information on re-use see:

<http://digital.library.wisc.edu/1711.dl/Copyright>

The libraries provide public access to a wide range of material, including online exhibits, digitized collections, archival finding aids, our catalog, online articles, and a growing range of materials in many media.

When possible, we provide rights information in catalog records, finding aids, and other metadata that accompanies collections or items. However, it is always the user's obligation to evaluate copyright and rights issues in light of their own use.

RATIFIED TREATY NO. 322

DOCUMENTS RELATING TO THE NEGOTIATION OF THE
TREATY OF MARCH 11, 1863, WITH THE MISSISSIPPI, PILLAGER,
AND LAKE WINIBIGOSHISH BANDS OF CHIPPEWA INDIANS

Chippewas of
Lake Superior.
1863

Took note
Com^r Dole
in Ind Office

Interview between Wm. P. Dole Esq.,
Commissioner of Indian Affairs,
and "Hole-in-the-Day," chief of the
Chippewa tribe of Indians,
June 10th 1862.

Interview between Wm. P. Dole Esq, Commissioner of Indian Affairs, and Hole-in-the-Day - Chief of the Chippewa tribe of Indians, June 10th 1863.

Commissioner. I have received his letter of introduction. He would be welcome here, without that, though I am glad to receive the letter.

Hole-in-the-Day. Before when I used to come here it was on my own private business, but now it is for all my tribe. I want to find out how this payment came for last fall, I do not know how much money there is coming to me. I came here to look after things for my tribe and see what I can do. The Indians want me to find out because they are ignorant of every thing that is going on. I intended to come here last January but was sick then, and have been sick ever since. I am sick now. I am a great friend of the Whites and have assisted them, the same as my own Indians, all that I have done was for this Government. Perhaps you are busy now; if so I will wait until such a time as you can have a talk with me.

Commissioner.

I will be glad to see you here at any time. You are well known in this office. I have heard of you; you have often been here before. The Government has confidence that you are its true friend, as well as your tribe, and an intelligent Chief. I am glad that you are here to look after the interests of your tribe, and I will render you all the assistance in my power to do so; not only as to the money received for the last payment, but any other business you may have to transact here. It would be well for Hole-in-the-Day, through the Interpreter to have drawn up, in the shape of an application or letter, a statement of such business as he wants attended to, and to be particularly looked after. I will then assign a Clerk to that special duty, and see that he has an opportunity to examine it further.

Hole-in-the-Day. — That will do.

Commissioner.

I cannot very well fix any particular time to see you. I will attend to you as I can, from day to day. I have, at this time, three other tribes represented here, all of whom must be

attended to a portion of the time. I do not think I have anything further to say to-day, only to repeat again that it would be well to put down in writing what special business you want attended to. Let me have that letter to-morrow, and I will commence transacting the business.

Interview between Commissioner Mr.
P. Dole and a band of
Chippewa Indians
at the Office of Indian Affairs
February 16, 1863.

Meghe-naw-way.

My father, what I have to relate to you to-day is something about our people that we have left where we have come from, and I do not want you should think that I am blaming you at all. What I have come here to talk about is what we observe with our own eyes, and we do not know anything more than we see. From our first payment from the first Treaty that we have made at Prairie du Chien, we told you that we were paid \$4.00 a day, but it is not so; some of our folks were not paid that much even. And then again that the Treaty was made for the Lake Superior country - there was \$4.00 paid us, but it was not distributed to every one \$4.00 - it may be some got two or ^{three} shillings that fell short for some of our people - and therefore, we think that there is some money coming to us somewhere. But from Treaty that we have made, we think there is some reserved from the former treaties because we have never received more than \$4.00 a day and even that the lands that were sold to the Government to locate the Minnibagoes. We had some money there. Promised to us but

2

was never more than \$4.00 at the payment. \$16,000 was promised to us for selling the Lake Superior country - we do not know where that is. I do not know we have ever received any of it - the Minnebagoe lands. Commissioner. The \$16,000 that was paid for the location of the Minnebagoe land? The reason I want to be particular is that I want to show you what became of that money.

Meghe noway. By the Treaty of 1842 we were promised that the payments should never be removed from Lac Point Island, but when Dratters came to be agent he removed the payment to Crow Wing and Sandy Lake, and there is two payments that we did not receive, both payments in goods and money. We think that is owing to us now.

Committee. What years were they?

a. 1849-50 we think, or 1850-51 - I am not certain which year. Also at the different Treaties we were promised some employees to work for us while we have not had them. At one of the Treaties we had employees for

three years; and there are only three little shanties standing now of the work they have done for us. We want to know where the money is that was promised us for the employees?

Q. Do you know the years when you were to have had the employees, can you tell them?

A. All the employees that were promised us ^{for} ~~at~~ the different from the ^{first} ~~first~~ Treaty at St. Peters; and also the employees that were promised when we sold the Lake Superior lands in 1837-42, the employees of ~~that~~ ^{only} worked three years, while they were to have worked right along from 1837 to 1842.

Concl^d { ^{they} ~~you~~ claim that the employees were to continue as long as the Treaty existed, but they only worked three years. }

McGheonday.

There are no improvements done that were promised us at the different Treaties, until now. Father that sits before you has done the improvements since he has been with us. He only has done the improvements which we see around us now.

My father, we wish that you would, also show us the pay rolls from the first and say how many have been paid at the different payments. We want to see how it is. The reason we talk so much about this is that the promises were made faithfully to us as we think, and we want you to show us what money of ours has been appropriated. If it has been appropriated, for our benefit, well and good; if not we want to know what has become of it. We do not wish that any money should be spent without we are deriving some benefit out of it. When Gilbert went up there and bought our land, from that time we got only \$2.25 a head, and that is the reason we think there is some money due us from somewhere.

{ The chief here presented the commissioner a pipe and a dressed seal skin and said.

My father, it has been the custom with us, that whenever we speak to a great man, we generally make him a

present of what we have. We are poor
and this is ^{all} I can give to you, and
receive our kind wishes,

Commissioner. Brothers; I have always understood
that it is only your practise to give
presents to those with whom you are
in council, but that you always with-
hold these gifts unless you are on
friendly terms with those with
whom you counsel; I therefore take
this as a friendly gift, and as
a token of regard, and particu-
larly that you are our friends. I
thank the Chief for the present.
Nain-gaw-nab. The first time we came here and
conversed with you I told you that I
had come here for help and assis-
tance, because the children we left
behind us very often ask what
has become of our money? and
this is the only place where
I can find out what has be-
come of it. In former times
when we were paid at the
former treaties there was but
one agent, one paymaster.
He was sufficient to pay
the whole nation. There was
no place at Lacrosse where there
is a whole band of Indians,

I have heard that there was nine
 money paid to that small
 band of Indians that was
 distributed among our tribe. The
 chief that has spoken here here
 fore you has told you that there
 was \$400. paid to us at the
 former treaties, and sometimes
 it was not that much; and
 again some of them received
 nine than others, some got just
 the same money as we did.
 My father, I have only express-
 ed my feelings in regard
 to that, but I have no power, but
 you have it seems to me that
 you have that it would ^{not} be
 right that these Indians
 should be paid with us
 but I leave that to you.

Com^t I. How far is it from where you
 make your payments?

Agent. A. About 100 miles.

Now your ~~tribe~~. My father these chiefs
 who I have been talking to you
 have, on their reservation, their
 large houses, where they keep
 the children that go to school.

9

There is another school house on the
 Rockcliff reservation, where Antoine
 lives. There is another school house
 at Grand Portage, on the North
 Shore. There are yet three reser-
 vations that have no school houses
 where children should be taught.
 These reservations are St. Louis,
 Lacourtelle and Lac du Flam-
 beau. He told me that there
 is no money, but there is only
 a sufficient amount of money
 that has been appropriated
 for schools for us to have any.
 We are poor, just as well
 as the rest of them. We want
 some teachers; if there is money
 appropriated for schools we
 want our share not put the
 money in one place, we
 want it distributed equally.
 I do not know how the money
 is distributed. Whenever you
 tell us how the money has
 been distributed we shall
 tell you what we think of it.
 We shall tell you whether
 we think it is right that
 it should be used for one

place, or distributed amongst
us. I want to let you know my
views upon another subject. The
Bafour lands. I want to know
whether it is paid by the govern-
ment or not. They have participa-
ted in our payments, and want
to know whether their lands have
been paid or not.

(He addressed the other chiefs and
asked them if they had heard that
the treaty with the Bafour Indi-
ans made by Gilber was not rat-
ified by the President here, at Wash-
ington.) He does not begrudge any
neighbors at all even if they
had participated in our pay-
ments, but we think this treaty
may have been paid out of our
money — the expenses that the
Bafour Indians incurred with
the Commissioners. When the treaty was
made and the first time the Ba-
four bands were paid with us,
we were told it would be for
five years, and that at the
end of the five years their
lands should be bought for
them, and the payments would

run along just as long as the payments would last. But the five years are up. I am the only man now living that has made the treaties of our chiefs.

Comt. It is not possible for me to make them any regular answer to the speeches they have just made, as I informed them the other day I would at once examine with the charges that they make against the Government and say how much is true and how much we can show them is in error. The charges or complaints they have made are so very numerous, and run back so many years that they must have a good deal of patience if they expect the Department to explain to them all the questions they ask. As I remarked to you on Saturday I am very sure that many of the complaints you make are without cause and I think we shall be able to show you before you

leave here that the Government had
 dealt with you much more justly
 than you apprehend, that you
 have some cause of complaining
 I have no doubt. I have no doubt
 some agents of the Government
 have dealt unjustly by you.
 This cannot always be avoid-
 ed, It is your right however,
 to inquire into these matters
 and I am glad you are here
 that you may be able to exam-
 ine for yourselves, and that you
 may leave here entirely satisfied
 that you have a correct under-
 standing of your accounts with
 the Government. If it is found
 on this examination that the
 Government has failed to pay
 you the money that they have
 promised you under the differ-
 ent treaties I shall only say
 that I shall recommend the
 Congress that they make up
 any loss you have suffered
 through the agents of the Govern-
 ment. I thank you again
 for your kind present.

Interview between Commissioner Mr.
P. Dole, and the Chippewa
Indians, February 17, 1863.

Comm^l As near as the government could ascertain
^{about} one fifth of the whole tribe was in the
band in Michigan, and consequent-
ly one fifth has been reserved out of the
whole, and given to agent Leech and
four fifths went to the other tribes.
Necessarily the same results ~~would~~ be
used to thought about if the same
agent made the payment, for the
reason that you are too far apart from
the Indians in Michigan to come to
any other of the bands to receive
their money. The agent ~~would~~ have to
come to the same decision at least
in the division of the money that
two agents ~~would~~. The only difference
is that we divide the money as under
the present arrangement; while they
~~would~~ have to divide the money all
home under the other arrangement.
I will examine that carefully, as
it seems to be more agreeable to
you. I cannot now see any rea-
son why the same agent may
not pay all of the Indian
bands, ~~there~~ although you
may be in different states. In
relation to the matter spoken

of yesterday, and on your first in-
terview there, I had clerks hunt-
ing up the information and they
expect to be able to tell you
all about it on next Saturday.

Meghemaway. I have a few words to say
about my reservation and the
people who live there. It is pretty
well established now that our
people are fast progressing to-
wards civilisation, and they are
fast taking hold of the white man's
habits. There is upon our reserva-
tion both old and young, who have
gone to work. They have located
their 80 acres of land, and improved
it, and they are willing to do it
to go to work on their eighty ac-
res of land, and that is the
reason why we want a patent
issued for them. There are a great
many of our children that go to
school and learn to read and
write, and those of our people
who have gone to work and improv-
ed their ~~patents~~ 80 acres want
their patents. I have got a few of
their names here now in my
possession.

Com^d Your Great Father, the President, will be very glad to learn ~~how~~ ^{that} this. I shall tell him that there are very many of the Chippewas who are becoming intelligent and industrious, and who will soon be able to take care of their property, and I am sure he will be very willing to issue you the Patents just as soon as you are capable of taking care of the land.

Kau Gawnab. I am very happy that you have read the article of the treaty, to make them understand how the treaty reads, and also that you have been telling us this morning — especially ^{as} that there is a great many of our people that do not understand even if they are told, how the treaty reads. It has been ever since I have heard my great Father's voice, to follow his counsels. He has told me that he would protect and support me if I should live

4

just and honorably. and it is just
 for a man who ~~ever~~ wants to listen
 to the counsels of our Great Father,
 that he should be so protected,
 and then in regard to our reser-
 vations, at the time of this treaty
 the commissioners, at least Gil-
 bert, told us that our reserva-
 tions were not to confine us, ~~at~~
 together to live upon them - that
 we should have the privilege of
 going out of it whenever we
 had a mind for hunting pur-
 poses, and it is on account of
 that also that we want our pat-
 ents. It is our wish it should
 be so that whenever the time
 comes for us to go and hunt
 we should be permitted to
 go on Government lands, and
 not confined on our reserva-
 tions, wherever a man wants
 to go out and hunt and kill
 the game he shall have the
 privilege to do so. It is true
 that an Indian should not
 be permitted to trespass
 upon a white man's

5
or anybody else's property. He should
be restricted. It will be great news
to our people; to our young men
and to our children, when we
get home to tell them all the priv-
ileges they have enjoyed they shall
enjoy still. At the time of the Treaty
I was promised that I should
have a Patent for my Reserva-
tion and now I see that it is only
matters here on the paper. It
says that they should be is-
sued only for 80 acres - that
every individual ^{should} have
80 acres of land, but I was
promised that I should have
one for my reservation.

Comt Do understand that there was
but one res patent to be issued
for the whole reservation?

A. Yes sir.

Comt I will say that after they have
received their land in several-
ty, each 80 acres, the holding
it in their tribal relations
does not change their person-
al rights at all. In relation
to the Patent that the Chief

speaks of, that was to be given
 to him for the whole reserva-
 tion; it must have been this;
 that the commissioners who
 made the treaty to them prom-
 ised him that his reservation
 should be reserved and entered
 of record, so that the govern-
 ment would not sell it. All
 that has been done. Now so
 far as the Reservations have
 been surveyed the lines
 are fixed; and it is entered
 of record here in the books
 of the Land office as well
 as the Books of the Indian
 office, and their title is clear
 and undisputed to the white
 of the property. In the reserva-
 tions that have been surveyed
 the lands are not exactly
 fixed. No Run the general
 outline but do not Run
 exactly how far the lines
 may Run. After funds
 are furnished and the
 survey made, they will also
 be established; and they will
 know how far the lines go exactly.

1.

Council, held in Commissioners Room Washington
D.C. on February 17. 1863. between Commissioners
Hole, and Chiefs of Chippewas of Lake Superior -
[Ag't Webb and others present - J.W. Ray Reporter
of the following]

Joseph Grenor, Interpreter - "The Commissioner
will now hear what the Chiefs have to say."

Naw. gan. nat. (shaking hands,) said
"Yesterday when we were here, we talked about
things which our own eyes could see and notice
as to the spending of our money foolishly, in
the way our affairs are managed. There is another
thing we wish to say, and that is we think
too much of our money goes to Bad River Res-
ervation for Schools and other things. We hear that
the Indians at Bay have more than
their share of our payment, and our earnest
wish and request is that there be but one pay-
master to pay us and those at Bad River and
Bay. Whilst I was in possession of
the lands which I ceded to our Great Father, he
came on and asked me to cede them to him,
when I heard his voice I considered it awhile -
it was the last lands I had for my children,
when he came he said I don't want the whole
reserve lands for your children. I thought this
was fair and delivered him my lands.
He told me that our words would be printed,

and we should have a copy of the Treaty. Mr. Gilbert said this. I presume he had too much business and forgot it, and I request a copy of the treaty and wish you would allow me to have a copy.

[Chiefs here have some talk among themselves]

I am talking especially about having Patents for our lands and Reservations. I have always desired to have a talk on this account. It was always hard to give up my lands, and I have I think a right to a copy of the treaty, and to the Patents. Another thing. I see that the Indians have a Physician living on their place, and my children too may be sick and I should like to have a Physician living among my people.

[Chiefs here have another talk among themselves]
I do not speak for myself alone, but for all the chiefs on the Reservation [Shakes hands with Commissioner] My Father we solicit your assistance to get these Patents. I am getting tired and fatigued, having sold my lands, the people all look to me [Sits down, after shaking hands]

Commissioner Dole. I would like to ask Agt Webb, whether the lands have any of them been set off in severalty?

Agt Webb, reads and Interpreter explains to Chiefs. from Treaty of Sept 10. 1854. Statutes at Large Vol 10. p 1110. Article 3.^d

The Chiefs say all. that that is the way they understand it.

Commissioner continues - You understand that there are several Conditions which the President makes in this Treaty as read: the principal of which is that you be able to manage your own affairs and take care of your own property.

I am glad to see that the Chiefs here present have attained what the President makes a Condition to your having Patents for your lands, and can manage your own affairs intelligently, and yet I doubt whether there is not a large proportion of your tribes who do not know how to manage their affairs and would fool the money away on trinkets if they were allowed to sell their lands. I find from Agt Webb, that some of your lands have been Surveyed, and I will Examine while you are here whether there are any funds which may be applied to the survey of other parts of your Reservations, and I shall ask the President to set off these lands in severalty so that each of your people may have his own home, and I want you when you go home to Explain that the President will put such restrictions on you as to prevent you from the selling said lands, lest you wrong yourselves in disposing of them - If the President does this, it will give each of you a home where you may live, and till the earth and raise your own crops, but you will not be allowed to sell them to another, and deprive yourself of your lands.

This restriction I wish to say will not last always, but only for such time as you need to be defended by it from disposing of your lands to your own hurt. You have Schools and are fast improving in your Condition, and I trust it will not be long before the President will give you your lands to do with them as you please. [Here the Chiefs gave a general assent - "ugh"] Do the Chiefs understand this matter fully? Interpreter - Says that Nawqaw nat says it is just that the Commissioner directs them to the Treaty - he was one of those who made it and he has it all by heart, and all the Chiefs understand it.

Commissioner continues - As to Schools, it is impossible with the funds you have for that object, to have large Schools at each of your Reserves, but the boarding and Manual Labor School which you have at Bad River is open to all your Reserves, and I will endeavor to have your funds properly distributed - I should like to have the Chiefs consult together and let me know their wishes. I know that much is expended at one School - which is a Manual Labor School - but I think such a school as you have at Bad River is better than to have many smaller ones - but I wish the Chiefs to consult and I will endeavor to carry out their wishes.

5
Now I want to speak to you about the paying of your money, which you allude to - As to that arrangement, it was made before I came into office, and my attention has not been called to it before.

It seems that a portion of your tribes are in Michigan, and the rest in Minnesota and Wisconsin. It was thought a matter of convenience that those in Michigan should be paid by Agent Leech, or his predecessors. It is impossible to always get a correct Census of a tribe, to enable the Government to divide their money so as to give Agt Webb the proportion going properly to the Indians in Minnesota and Wisconsin, and Agent Leech what goes properly to Michigan.

Interviews between the Secretary of the
Interior, Hon. G. P. Usher, the Commissioner
of Indian Affairs, Hon. Mr. P. Gole,
and Chippewa Indians of the Missis-
sippi river, at the Department of the
Interior, February 25, 1863.

Chiefs.

Shaw-bus-com,
Mon-o-mini-ga-shee,
Pe-ta-de-nis,
Min-o-ge-shik.

Interview between Commissioners Dole and
Indians of the Chippewa tribe, on the
Mississippi, from the Region of Red
Lake, and Minnabago chiefs, Febru-
ary 25, 1863.

Comr. D. Understand that you have called
this morning to pay your respects to the
commissioners, but that your visit to
the city is for the purpose, if possi-
ble, of renewing your treaty with
the Government, with a view to a
better understanding between your
great father, the President of the
United States, the Government
and their red brethren. I can
spare a little time, as hour, this
morning, to hear any of you
that choose to speak to me
on relations and then, if convenient
for you, after you have rested
I have made an arrangement
to meet with you at the office
of the Secretary of the Interior
at seven o'clock this evening.

Shobocum.

I get up to shake hands with
the commissioners and thought
you to shake hands with all
the whites that are here

2

present. When I look at your face I remember that you are the commissioner who was with us during the Indian troubles last summer. I get up to shake hands with you once more, that same hand you extended to me last summer and to assure you that my heart and hand that I extend to you are the same as they were then. We have left our country and asked permission to come here for the purpose of paying you a visit. The agent that was appointed our father could not make us understand what he wanted us to understand or regard to his views of the government, and he could not understand us, so we asked permission to come here where we could be understood. We were afraid that you would not grant us permission to come down. We started from the agency immediately after the negotiations. We arrived in St. Paul and made known

3

our wants, and when we heard that we were allowed to come down and arrange our matters here with the rules we were very much gratified. When we made up our minds to come we were willing to sacrifice anything, being compelled with that tribe to be confronted so many atrocious crimes, we thought that it was unjust to be compelled with them, and we knew that you knew our feelings, because you were there presently and knew what transpired last summer. We shook hands with you there and now come down to shake hands with you once more. That is all I have to say at present, when we come to talk about business I will talk more freely. We want to see that spirit of leniency which you showed to us while you were with us last summer.

cont.

I wish to say to the Chief that my heart and hand are where they were when I met

him last summer at Fort Ripley. I sent for him during the Indian trouble. He and his chiefs instead of entering with those who committed raids, thefts, and armed themselves against the white people, promised to keep the peace. He has done so; I am the friend and the friend of his people, and will stand by them so long as I hold office. Perhaps I ought to say a word now to the chiefs of the other bands, or the other portion of the Mississippi band. I see that Buffalo is here. During my stay in their country ~~that~~ I ~~stead~~ understood that they were the friends of the white man, but they (Ladd He & Big Dog) had not the power to render me the assistance that I received from the chief who just spoke. I want to say now that these chiefs that I found at Gull Lake turned against the Government, that I am glad to see them here. I am

5

sure they would not come here
now if they were not good friends
of the Government. I hope before
you leave here I shall be able
to give you my hand, and the
hand of the Government, and that
we shall part in peace, never
to have any further difficulty
between the Chippewas and
the white man.

Kaw-be-man (Winnebago chief.) The
Chippewas are surrounded now with
great difficulties not only by
the whites in their section but
the whites in every section. We
want our father, the Commis-
sioner, to understand that it is
a matter of life and death to
us our visit here. I know
the feeling of the people in
the State of Minnesota is vi-
olent against us and for
the purpose of relieving our-
selves from any wrong that
may be imputed to us is
the cause of our visit
here also.

Interview between Hon. G. B. Usher, Secretary
of the Interior and Chippewa Indians
the evening of February 25, 1863.

Secretary Usher. My brother, I am very glad to
see you here. I hope you have had a
pleasant journey and that you are com-
fortable since you have got here to this
city. I wish you to stay here until you have
seen your great father, the President, until
you have seen the Capitol, our large
public buildings, and the power and
wealth that your great father controls.
You have come a great ways to see your
great father, ^{through} over a very extensive country
and you have seen a great many people ^{and}
a great many cities on your way. And
yet you have ~~not~~ seen but a little part
you will not be able to see a very large
part of the wealth and power which
your great father possesses. We have
so many cities and so many peo-
ple that even our wisest and most
active men have not seen them.

But I shall talk to you more
now of that. I know you have come
here upon business and you wish
to attend to it like men. When
your great father sent me to see
you last December, it was because

He had a tender regard for you, and was
 anxious that everything should be done
 that could be done for your welfare and
 for your good. Your Great Father did not
 wish to have you engaged in any quar-
 rels or in any difficulties with any
 body, and that was one reason why he
 sent me to you, so as to keep you out
 of trouble. He wishes you to be at peace
 with each other. He will be very glad
 to see you, and particularly ^{to see you} so well dressed,
 like white men. He wants you
 to be like white men. In order that
 you may be like white men he finds
 it necessary and important that you
 should be near together. That you
 should be located together - so that
 one or two physicians may always
 meet you, and that your mechanics,
 your blacksmiths, your carpenters,
 and school teachers may be so
 situated that you can have the
 benefit of those whom you pay
 to work for you. He has heard all
 about the Millack and the Sandy
 Lakes - that they did nothing that
 was ugly or bad to his Com-
 missioners when he sent him
 only to Seeb Lake, and he
 is very glad of that. He believes

3
that all the Chippewas are very sorry
for the difficulty they got into last
summer, and think they want to
live together peacefully and happily,
and to have no difficulty with
the whites. The Chippewas are only
increasing in number. You are only
becoming more numerous, but rather
diminishing, and it would be a
great scandal, and very wrong,
for you to quarrel among yourselves.
You should be united and try to
do the best for each other. When I
was up at the agency last December,
I prepared a Treaty for you which I
thought you ought to make, and
which I thought your Great Father
ought to and would approve, and
it was left to be executed to the
Chippewas who were at the payment
at Leech Lake and Gull Lake. It
was explained to them and I
understood they were all willing
to execute it, but the Indians from
Millelac and Sandy Lake were
not there and could not
execute it. Now I would like
to know if this Treaty has
been explained to you all.
I will explain somewhat this

4

Treaty to the Millacs and the Sandy
Lakes

We expected at the time that the Millacs
would be reluctant to agree to this
Treaty, because they had a good home
where they were, and were peaceable
and had done no harm. Your Great
Father has no complaint to make
against you. You are good Chipewas
and good men. But what we say
about it, we think, is for their good.
We have heard, and believe it is true,
that there is danger of their rice
being cut off by damming the river,
the floods; there is no security of their
having rice there year after year, ow-
ing to the whites going up there for
lumber. We know that is not fair
to you; Yet your Great Father cannot
always help that. It will al-
ways make trouble, and the trouble
will be increased from this time on.
Because the Sioux (not the Leech
Lake Indians, who did not do much
harm) were so wicked and exasper-
ated the whites so that they hard-
ly know how to distinguish between
me and the other, and they
will be in danger down there.
Your agent cannot live with

5

you there. You can have but one agent
for the Chippewas of the Mississippi,
and when you are scattered all
about the agent could not get to you
in a short time. Before he could
reach you you might all be at
war. We want you to get all together,
so that the agent can go about and
see you, every week, learn you how
to work, attend to building houses,
show you how to till the ground, that
the carpenters and mechanics may
be with you, that you may get
along like white men, and be
happy, which you cannot do
when you live so far apart.

We think, the Great Father thinks,
that if you will go up to the place
designated - up to Seesh Lake (that
seemed to me to be the best place
from all that I could hear when
I was there altho there may be a
better place - but if you can
go where you will all be together
so that you can have the advan-
tages of these things I have told
you about) it will please
him to hear that you will act
reasonably and sensibly about
it. I inquired while I was there

to see if there to see if there were plenty of rice in that region of country & so there would be no diminution of that, and good fishing. I think, from all I could hear, that it was the best place. You would have all Leech Lake and Meenepagoes, and the Whites would not disturb you there. You could all live there happily together.

It was not the intention to wrong or take anything from you to make you as good as home up there as those you left, and indeed, better, because when you are all together you can so much more enjoy your benefits. If this paper was not made right in this respect it is my purpose to make it right, not to wrong you but to do justice. If you have farms there on Millac or on Saddy Lake you would not be compelled to leave them this summer. No could sell them and lay out the money as their new horses so as to make them as good homes as they have where they are. I think too, if you were up there you would have all that country towards

Rainy Lake and Lake of the Woods,
where the Whites would scarcely
ever get between you and that coun-
try. You would have that section to
gather wild rice in, to fish in, to
hunt in and to catch game and
furs. The White people going from
St. Cloud, and Crow Wing and Otter
Tail and over to Red River in that
direction, and also to Lake Superior
would go by you all the time
leaving you to their right or their
left, and you would not be in the
way of them, or they in the way of
you.

Now your Great Father would not
say anything about this at this
time - he would just leave it as
it was, - but this difficulty which
the Sioux have got into and this
war which is going to be fought
next summer, and the difficulty
between the Sisseton Indians
and Hole-in-the-Day and his
bands, make it necessary that he
should do something about it
and give you good advice now.
He is very anxious you should
get into no difficulty. He
do not know what is going to

happen this summer. He expects you will think about this like men; only like children; that you will think about all the difficulty which is surrounding you. He has more wisdom than you have, he knows what is best for you; better than you do. He will do you no harm, but do you good because you are his children. He wants you to take his advice and give him no trouble.

To you who have behaved so well, the Millacs and others, he would try to oblige you in any way he could, allow you to select your own places for farms, and try to make your houses and fix up your gardens; so that you can live like white men. He does not want you to be destroyed, he wants you to live. He wants all the Chippewas to live together; so that he can take care of you; so that when he sends his great men among you they can see you all in one day. He wants you to be industrious, to learn to work as the white children do; to learn to make houses, such large houses as

you have seen on the way, as you came here; he wants your women to be as white women are; your children as white children are. He knows very well you cannot be as his white children are unless you do as they do, and you must take his advice, and do as he says, else you cannot be what he wants you to be.

Now you have come here to see him, and he is sure that you have come to take his advice. I think when you have heard what he has to say it will sink deep into your hearts; and you will believe it is good, because you see it is well intended, and for your good. You have come so late that we have but little time to do my business and get it accomplished before the Senate adjourns — the great council you have seen to-day who will examine all up shall do, and say whether it is right. We have but little time as they are going to disperse in a

very few days, and we must think rapidly and act wisely. I want to know what you think of this Treaty. I want you to express yourself freely, and ^{say} if you have any objections to it, any alterations or additions you want made. I want to counsel with you and find out what you want.

Shaw-bus-con, The remarks that you have made about the paper that you have alluded to have been fairly and thoroughly explained to us before at the Agency. Our father, at the time that he intended that Treaty to us of the Chippewa agency, we thought was a little severe in his remarks. Whether it was done for the purpose of intimidating us or not we do not know, but we know that there was a great many things in that paper that did not meet our views. We will not discuss the subject any further this evening on account of the arrival of the Millacchigamish tonight. They were not present at the time of the negotiations of the Agency and if we say or do anything here in their presence

they will be totally ignorant of what we are talking about. Leave them with us for a little time so that we can get them to understand the provisions and conditions of that paper, and we shall be very much obliged to you. It would be better for us to retire and wait until another day, then we can enter into business and explain ourselves very freely. It is true the time is very short, but we think one night will not make much difference. We want to go into a little council among ourselves.

Secretary. In ordinary times I would not ask you to be in such a hurry - they might have as many days as they wanted. I want you to get rested and go to business just as soon as you can, or your journey will be lost.

Monomin-a-ga-shee. Father I have a few words to say to you. I am very glad to say I have followed the advice you gave me last fall, up to the present time. That paper you have

been talking about, to our brothers, that you wish to remove to our section of the country - interests them more than us. When we heard that paper read, there were some sections, I don't know whether they were there or not, that said if we did not touch the pen and put our names to the paper we should never receive annuities, because we would not be under the protection of the Government. I have not much to say except that we are very glad you have given us permission to come here, and very thankful to our Superintendent who has brought us here. Everything that he could do for our comfort in any way here was done. After you have come to an understanding with our fellow Chippewas we shall have a word to say, although we are not as deeply interested as they are in the paper.

Interview of the Secretary of the Interior, and the Commissioner of Indian Affairs, at the Department of the Interior, with chiefs representing the Chippewa bands of Indians of the Mississippi river, on the 2nd of February 1863.

Interview of Chippewa bands of Indians from Mississippi river, with Secretary of the Interior, February 27th 1863.

Secretary. My brothers; I am glad to meet you again to-day, and hope that since our last interview your councils have been governed by wisdom. As I gave you the counsel and advice which I deemed necessary at our last interview, I have nothing more to communicate, but expect to hear from you. After the time for deliberation which you have had, I am sure that the speaker whom you have appointed to declare your determination will be able to fully and clearly express your views, and I shall be glad to hear him.

Shaw-Bus-Cum. I shake hands with my father the Secretary of the Interior, and the Commissioner, my father, of Indian Affairs, and through them I shake hands with all the whites present. We were told certain things at the Agency that induced us to ask permission from the Government to come down here and pay a visit. The words that were spoken by our father, the agent at the Chippewa Agency, the man that was sent by you to take charge of the Indians at that agency, rather spoke words of fear, that no might fear hereafter. Intimidation appears to have been his main object. It was a question of policy with us whether it would be proper for us

to come to St Paul, and demand of the Superintendent the privilege to come down here and pay you a visit, after we asked it we met in open council, ^{and} made our wants known to him for certain reasons which shall hereafter be explained to you. We thought we would take a step further towards civilization where the rulers of the government were, and that we could make arrangements that would be satisfactory hereafter. We did not want to start from our reservations, after being notified that it was essential for us to remain on our reservations; we had to have permission from the agent before leaving our reservations. We went in a body and asked that permission. He never said a word. After that we addressed to him a letter and sent it to him by one of our chiefs. That letter is answered sir. It was impossible for him to grant permission for us to go down to St Paul and visit the Superintendent. When we saw that we could not get permission from our agent we made up our minds to hire teams for ourselves to go to St. Paul, and ask permission from the Superintendent to come down here. Knowing that we were undeservedly classed with the Sioux - which was very degrading to us, and that the whites of Minnesota were not kindly disposed to us on that account, we felt it was our duty

to come here, where redress could be found. We started out for the purpose of showing the Government that we had friendly feelings, not only for the State that we reside in. We are told that we ought not to blush for any acts committed by a portion of our tribe. We came down according to the request of the Commissioner of Indian affairs. We have the same good feeling towards the whites as we had last summer. From the time we left home we have been very kindly treated by the whites all through the States of Minnesota and Wisconsin until we arrived at Chicago. On our way to this place we have been treated by the whites as friends. We have had every care taken of us by our Superintendent; he has been pleased to grant every favor for us along the road. I have spoken the thoughts of friendship that reign in our hearts. There are two men we should have been very much pleased to have seen here, and they are the two Senators from Minnesota. They know our wants, they know the position the Indians occupy in that State.

Secretary. They are detained by their official duties in the great Council, in the Senate and it would be inconvenient ^{for} them to come at this time.

Shaw. Bus. com. The Senators from Minnesota know the wants of the people, and know our wants, ^{we think} and that it would be nothing but an act of courtesy to invite them here, and to hear what we have to say so they could tell their constituents at home that the stories about us have been exaggerated, and that we have been blamed on account of the late raid of the Sioux which we had no hand in.

Secretary. The Superintendent says they have been invited, but they do not come because their business is elsewhere. I suppose you have something to say about the Treaty. We have no complaint to make of you for anything you have done. We do not ask you for any apologies. We want you to attend to business and to make a new bargain - one that will be the best for you. You know there is very little time to do it in. I thought you came here to talk about that.

Commissioner Dole. It is impossible for us to attend to the business of the chiefs unless they tell us what they want done. They have had 24 hours to consider. I understand they have ob-

objections to some portions of the Treaty. If they will make them known we will change the writing.

Shaw-bus-cum. I understand very well the time is short and that you intent to hear our objections. When we left our section of country we thought we had picked out the best interpreters we had, but we have a complaint to enter against them. We have thought that they have not moral courage enough. We are afraid that wherever we extend views that will not meet yours, they will not say them to you. At the time the negotiations were pending at the Chippewa agency, all the chiefs that are here were present, with the exception of three - the last delegation that came from Millac. The treaty was given to us and we understood it fully. It was interpreted not only once that day after day until we understood the whole purport of the Treaty. There were a great many things that we did not like in the Treaty and for that purpose we are here to-day. We are willing to acquiesce with the views of the

Government. They call us their friends and we call the Government our father. They have treated us as such heretofore. We have been under the care of our Great Father ever since we were born. At the present time we are in a situation that is deplorable not only on account of our women and children, but on account of all the persons that are residing amongst us at the homes we reside in. We are coupled with guilty parties. We are very sorry to leave our present homes. I think we can live at peace all the time with our brothers. The proposed country you intend to remove us to you have been very much misinformed about. We do not think that number of Indians could subsist there, even with the utmost exertions in agricultural pursuits, for two years, because the land will not allow of it. We are very well acquainted with that country. There is hardly one Indian of our tribe left who has been over it. I know that it is a country of starvation. It is

7

nothing but sand barrens and swamps. There is a little strip along the lakes that may do for a few families but what is that for the subsistence of all these? I do not know where is the best place to remove us to, but the place you propose, I candidly say it is a place of starvation. We always like to adhere to the wishes of the Government, but in adhering to the wishes of the Government we always like to know that we shall have a subsistence on certain portions of land where they intend to remove us to. At the place you propose you cannot cultivate corn enough to winter a squirrel during the winter, let alone feed several bands of Indians. You know my objections now to remaining there.

Secretary. This place was represented by some of the Chippewas and by the traders as a good place, and a suitable place for you. I certainly should not have proposed it unless it had been so represented. It was represented to me that

there was as much good land about
 these lakes that did not belong to the
 Pillagers, as you had at Millac, and
 that by your living altogether we could
 do much better for you than when
 you are separated. That is the
 reason we want to put you togeth-
 er, and only to put you where you
 will starve. Now the Poughkeagemies,
 Sandy Lakes, Rice Lakes and Rab-
 bit Lakes are scattered about so
 that we cannot send a physician
 and a blacksmith to them all.
 We have not got money enough to
 do that. We want you to get to-
 gether. You all might go down
 to Millac, but you will be in the
 way of the Whites there, as they
 will be in your way. That
 is the trouble. If there were
 land enough in the reserva-
 tions at Millac so that the
 Poughkeagemies and the rest
 could go and live with you
 then we could make you farms
 and houses, and could appoint
 you a blacksmith and a doctor,

or some of the others might remain where they are, so that you would only be in two places.

Net-a-wash, of the Pillagers.

I hope that our father will listen to what I have to say, relative to the section of the country where we reside. We are very glad to have the privilege of coming here to visit you, and glad to see you shows a good disposition towards us. A portion of our tribe was included in the late raid last summer. The punishment that was inflicted on our bands, pecuniarily, was very heavily felt. The poverty that is existing in our band cannot be told;—nothing but eye witnesses can tell you how we are suffering. That is right. We have nothing to complain about that. Our father we speak to you with a great deal of feeling. When we look back to the country that we have left to come up to visit you, and know we want that our families are in, and think it becomes us to talk as men, as you told

us the other day. - To express our wants
 freely and frankly. We know the section
 where you wish to remove our fellow
 Chippewas. It is not a country where
 we can live all together. We picked
 out the best of it when we got our
 reservations. They hardly give us
 enough for our subsistence. The
 rice fields are thin. I am very sorry
 to say that whoever gave you the infor-
 mation, - whether he is an Indian, or
 whether he is a trader - an account
 of the land in our section of the country
 and the abundance of rice that grows
 on our rice fields, that he is very
 much mistaken. He must have
 done it from a matter of interest.
 I know that there is a great many ^{living} among
 us that will sacrifice not
 only the lives of one, but of all
 the tribe, if they can only
 put something into their own
 pockets. Even where we are now
 we are afraid that most of our
 bands will starve before we
 get home. You can see the way
 it is. I am speaking to you of
 the truth leaving it to all the

Chiefs that are here, I am considered
 a good hunter in our section of the coun-
 try. You told us that we would have
 found the section where you propose to
 remove us to the Nutcrack and Mesh
 to hunt in. I have only killed one
 deer in that section in ten years.
 So far as hunting is concerned
 there is nothing there to hunt for.
 Whenever there is a rise in the water
 our rice fields are destroyed, and
 we are left without any provision
 at all to live upon. I speak
 knowingly and truthfully of the
 section you propose to remove us
 to.

Cobmubbi.

The person you met in your travels
 misinformed you as to our section
 of the country. At Minneapolis there
 is not rice enough even for our
 bands. The sugar trees are scarce,
 should there be 3 or 4 more
 camps more than there are now
 we should not know where to
 place them in sugar camps.
 When we came down to see
 our Great Father in 1855 we

knew enough to reserve the best portion of our country. We knew where it was fruitful and fertile — we knew where the sugar bushes lay and where the rice fields were, we reserved them to ourselves and the Government was pleased to acquiesce in our request. There is no place around us where any other bands can live, there are the facts as they are.

Secretary. Do you know of any place where they could be all got together? Our chief desire is to locate them so that the agent can be with them.

Shawbuscum. The Mississippi bands could be concentrated at Millac. There would be sufficient land for all the Mississippi to be concentrated there, provided the reservations extended around the lake.

Secretary. Who are the Mississippi bands?

Interpreter. The Gull lake bands, the Rabbit lake bands, the Sandy lake Band, the Poughkegemies, the Rice lake bands and the Millacs.

Secretary. Are there any white settlers east of the Millacs?

Shawbucum. There is not a white man settled thereon. There were some white men settled upon it but they abandoned it. They stayed there about a year but they evacuated the premises. There have been none since on the East and North side of the lake.

Secretary. Did they go on account of fear of the Indians?

Shawbucum. It is about 6 or 7 years since they have left.

Secretary. I want you to understand now that I shall be a party to no arrangement that will starve you. I want you to keep together for the reason that no one can take care of you. Your sugar camps will not last many years. The trees will die from cutting so much. You must try to get a living some other way. If you are wise you will be thinking about that now.

Shawbucum. That is very true.

Secretary. The white people who build the large houses you have seen, and have cattle and wagons and so much property, get their living by

working the soil - none of them live
by hunting. You say all the Missis-
sippi Indians could live around
Millac, what do the Sandy Lake
Gull Lake & Poughkegemie's say?
Shawbuscam. They are all here and
can talk for themselves.
Cross in the sky. All I will have to do
will be to tumble over in my
bed and roll into the middle
of them - I am so near them.

Sandy Lake Chief. I want to state facts to you
although I am not the head chief.
When I was about to start from
Sandy Lake we called a smoking
party. The chief of Sandy Lake told
me to act in concert with Shawbuscam.
I am chief of the Rice Lake band.
I have only ten wigwams under
my control. Those ten wigwams
shall remove to Millac. I am
very much pleased to say that
the promises made by the com-
missioner to us last summer
were carried out. During the
raid of the Chippewas he
told us to remain quiet, and go

back to our reservations and we should have the payment at Millac. That promise was faithfully fulfilled and we are very much obliged to him for that. All the persons that represented the different reservations there at Millac, had an understanding at the time that should the Commissioner wish them to remove there or remain at Millac they should remain. That idea is not changed now. We are all willing to remove to that place and make it our home.

Commissioner Dole. I want to say a word to these chiefs. The object that the Secretary has laid before them of getting them together is only one of the great objects that we have in view. There is another great object and that is where shall we place these chiefs far enough away from the white settlements to prevent them getting into difficulty with them again. We want them distinctly to understand that only have these chiefs and their people to agree in relation to a location, but that we have to satisfy the people of Minnesota — so that they will not take the law into their own hands and make war upon these people. Now while it may be true — and it probably is true — that there is sufficient good land about Millac for the whole

of the Mississippi bands, yet it is known to these chiefs that the land is sold upon the adjoining lake to the Government - that it has been surveyed for settlement, and the question arises whether we can take that land which has been sold to the Government and put it into market, and get it for the Indians allowing them to move there from Poughkagemie and Sandy Lake. Let us meet this question fairly in the face. The remark of Shawbuscum was a good one - that it was better to have the Senators and representatives of Minnesota here in these councils. The further we progress in these councils the more I am convinced of the necessity of doing that thing, because when they go home to their people they will be called upon to know why it is ~~why~~ we have not removed these people from their midst, or from their border. I have not forgotten the councils that I held with the chiefs here from Millac. I have not forgotten all my promises to them, but they remember that the question of ~~their~~ removal was not thought

of at that time, and therefore I made no promises to them on that subject. I sent for them when the country there was in great difficulty. There was a question in the minds of the whites there whether they were not joining with the other part of the Mississippi band in the raid. They came and promised to keep the peace, they did so, and I am determined to be their friend in all their troubles; but I cannot promise but what it may be necessary that the Government should use its power for their removal, and the only question now is, where can they go for a home where they can make a living. It may be barely possible that the people of Minnesota will consent to the Indians now living at Millac, to remain there for the present. They may consent in the future for them to remain there forever if they will become good citizens. But I am sure that we will not give satisfaction to the people of Minnesota, however much it may be desired by the Indians, if we remove them all to Millac.

My view of it is that at least the Gull Lake Indians will have to remove further north.

Superintendent. I have come down here with you, have an interest in your welfare, and therefore I want to say a few words. You are aware of the difficulties that exist up in Minnesota, and of the feeling of the people of Minnesota towards you. You are also aware of the fact that the country is filled with soldiers under the control of a different department from this and you also know that there has been trouble here and these men have been sent to put them back on the reservations. I want you to look at the business before you seriously and not to make a proposition to stay where you know you cannot stay without trouble.

Interview of Wm. D.
Dole, Commissioner of
Indian Affairs, with Chippewa
Indians from Lake Superior
March 3^d 1863.

Interview of Commissioner Dole with the Chippewa
Indians from Lake Superior, March 32 1863.

Commissioner. I will hear whatever you may have to say this morning, and after you have got through we will answer some of the questions you asked when you first arrived here; or furnish you the papers by which you may, through your interpreter, examine into the accounts.

Olomantz. It is very little that we have to say to my father; I think I am old enough to know how to talk. It is in regard to what these chiefs have been talking about. It is about these lands we have reserved to ourselves that our father gave us and promised to reserve for ourselves. In regard to our employees: I am very poor my father; I have not had any benefit from the promise we have had from our great father, and it is ^{on} this occasion, my father, that I want to make my request, which is very urgent. I am in earnest when I make the request that I want our great father to fulfill the promise he has made to me. He has also promised that my children should be taught to read and

write and I want that to be fulfilled. ² I request that you shall do all that I ask in regard to the employees that are due us, and if not authorize our father, or give the money into the hands of our father, so that he can appropriate it to our benefit also for a school. I want the school funds to be equally divided on each reservation.

Au-ke-ven-zee. I also have a reservation. I have got to say but a few words in regard to it. It is from this quarter that the messenger came from our great father that came to me and had these reservations located for me. This is the third year now that I have had a blacksmith on my reservation. At the same time there was a school master ^{who} ~~that~~ came on the reservation. He was there one winter and one summer and all the service that he rendered I presume would be about one months service. When he says that he was not competent to fill the situation we thought we would remove him and get another one; and now is the time that we

3

want that there should be one situated there. We would like to have a school teacher so that our children should learn to read and write.

Commissioner. I can only repeat what I said the other day, that the fact of their having their reservations so far from the agency, and the different locations and reservations being so far apart, it is impossible for the Government to do equal justice to all of them. I want to say to them that all the money and all the employees, whether blacksmiths or teachers that the government promised to them is furnished by the Government. The only question is, where shall the money be expended - whether upon one reservation or another reservation? If we furnished an equal portion to each reservation none of them would be benefitted - the fund is so small, so small as it was ascertained here that the teacher they spoke of was not doing his duty he was discharged, and the only reason that there has only been one sent in his place

is the want of money to pay him. We
have a Manual Labor school at Bad
River that takes a large amount of
the money. - whether it is a good
school or not is the question, which
we are going to inquire into. Now I want to
speak plainly to these chiefs and tell
them why it is we are generally
~~supposed~~ to having different schools
upon all these different scattered
reservations. The reason is that
your people as a class will not
compel your children to go to school
and the result is that unless we
take them and board and clothe
them, and keep them away from
your people all the time they are
allured to stay at home and do
not go to school, only when they please,
and the money is wasted and
no good grows out of having
schools at all. I do not know whether
it is true of your people or not
- not having been among them
but I know it is true of most
of all the schools that they have
among the Indian tribes. Your
agent has petitioned the Government

ment to change your school system with
 a view of dividing all your school
 money. Among all your reserva-
 tions. Now we are going to inquire
 into that, and if we could be
 made to believe that you chiefs
 would talk to your people to in-
 duce them to send their children
 to school regularly - that you would
 exercise your authority there, and
 compel them to go regularly to
 school, and to attend to their stud-
 ies I would not have any objec-
 tions to this being done. But
 there is a better way still
 than that, as I said to you the
 other day, and that is that
 you people get together upon
 one ^{or two} reservations. Then you all
 have equal advantages, have
 equally good lands where you
 now are. You have the advanta-
 ges of the fishing of the lakes
 and of the rivers and you
 could enjoy the same privi-
 leges of schools and black-
 smiths and carpenters, and
 all the advantages which you

agent and the Government can give you. The chief that first spoke said the Government had authorized you to select these reservations and ~~that you~~, but I am very anxious that you should come to the conclusion yourselves that your ^{your message} waste ~~your message~~ ^{by} ~~left~~ ^{living} so far apart, and that you will go together, so that you can enjoy alike all the privileges that the Government furnishes you, and get rid of the difficulties that now surround you. The money is now all expended for the school. If we come to the conclusion to suspend the Mammat Sator school we shall then have some funds for the reserve but to do so we shall have to break down the one school for the sake of establishing the other.

Obequwad, Father, I have got a few words to say to you. The sentiments expressed by the chiefs that have spoken are my sentiments. In regard to our school teachers

7

our Great Father has promised us, when we reserved these tracts of land, and we earnestly requested that they should be granted us ~~on~~ ⁱⁿ our reservations, where our children might learn to read and write. I want our schoolmasters to be located just where we are now - where our village is. This is our wish and it is the wish of our people we have left behind to have schools located on our reservations.

Commissioner. I want to make one statement in relation to ~~these~~ ^{these} ~~schools~~ ^{claims}. That the Government has promised to have schools upon all these reservations. The Government promised them so much money for schools. That amount is \$4,333.33 a year. Now when a Chief arises here and says that the Government promised them a school upon their reservation he is mistaken. The Government promised them so much money to be divided among them to the best advantage. Now they live upon eight

reservations). It would amount to only
 a little over \$500.00 for each reservation
 a year, which would not keep a
 school at all. Your agent informs
 me that he thinks he could em-
 ploy one teacher at each of these
 reservations for \$500.00 but then
 there would be the necessary
 expenses of school books, and
 school houses to build, in addi-
 tion to this, and there is no funds
 for that purpose. I want to say
 to them however, that there is
 no disposition on the part of
 the Government to do anything
 in relation to their schools but
 that which will gratify them
 most, if it is possible to do
 so, without ~~the~~ a waste of the
 money. I will take their re-
 quests into consideration and
 see what we can do to
 establish more schools. I
 would very much prefer
 however, that they would de-
 cide to have less reservations
 and make less schools neces-
 sary.

9

Meghe-naway. It was the feeling amongst our people when we come from and also of ourselves that have come here to see our Great Father that we would ask you to pay us our money. We believed that there was some money here belonging to us, and we thought we would come here and ask you how much there was, and what had become of our money. We thought you would tell us at once how much there was belonging to us. It has been sometime since we have been here and we have not found out yet. When you have told us how much there is due us it is the wish of these chiefs that we should draw about \$15,000. There are a great many of our people expecting presents when we get home. We also want to get a party of our money so that we can have it in our own hands.

Commissioner. The question the chief put when he first came has occasioned us to look through the old books of a great many years ago and great labor is required to make the examination. Your agent, your interpreter and Mr.

Mix, the learned man of whom you spoke, have had to hunt up all these things, and they have been working very industriously to find the facts. There cannot be a report of these back treaties under your needs. We have to get a good deal of this information from other departments from the Treasury, where they keep the money - and it is probable that a part of this information we will have to send them after they get home.

Mr. Mix. I hold in my hand a paper, black on white of the past talk you held with your father, on my right. That paper was handed to ~~him~~ ^{me} by him, and by me handed to several young men, with directions to go to work at once and to put black on white all the matters that you talked of. Many moons have passed since the treaties you refer to were made. Few suns have rolled over since you made your request. The business of the white brothers has been deterred to accommodate the red brothers. Your first Treaty was made at

Prairie du Chien in 1825. That Treaty
 was one of amity and peace be-
 tween the Winnebagoes, the Menom-
 onies and the Sioux. That Treaty was
 also arranged for the boundaries be-
 tween these respective tribes. The
 first treaty by which the Chippewas
 sold any of their lands to the Govern-
 ment was made by John Dodge,
 Governor of the Territory of Wisconsin,
 in 1837; at Saint Peter. The next
 Treaty by which they sold any
 lands was to Superintendent
 Stewart, in 1842, at La Pointe. The
 next was where they sold Isle
 Royal, the same year, or the year
 afterwards. One of the next treaties
 was where they united with the
 Chippewas of Mississippi and
 ceded to the Government a tract
 for the Winnebagoes and the
 Menomonees. These various trea-
 ties provided certain stipula-
 tions in the way of annuities, employ-
 ments &c. Prior to the year 1847
 payments were made to the Lake
 Superior Chippewas and the Mis-
 sissippi Chippewas, separating

part of the Lake Superior and part of the Mississippi Indians. When Matrons, was agent their Great Father, General Taylor directed, as the Superior Indians had promised to remove from the country they occupied near Lake Superior - that all the annuities due to the Lake Superior Indians should be sent on to the Mississippi. The goods sent out to them in the year 1850-1 were burnt in the fire. Your Great Father hearing of it recommended to his counsellors at his council house to replace these goods which were sent up. The Chippewas of Lake Superior complain that they did not receive their proportion but their Great Father said they had not complied with their promise - they did not remove as they pledged themselves to do. Before 1851 - before these goods were burned - four years before that time - he sent his commission us up there to treat with the folks of Lake Superior. In 1847

Gen. Ver Plank and Senator Rice were
 deputed by their Great Father to
 make a Treaty for the land which
 they sold in 1854. — This was in
 1847. In 1854 the Treaty was made
 by your fathers, Hoerman & Gebi.
 One of the articles in that Treaty was to
 the effect on account of the trouble
 which had grown out of all their
 difficulties, was that an examination
 should be ~~per~~ made of their payment,
 what they call their arrearages. I
 want you to explain to them why
 I have gone into particulars about
 this number of treaties. These treaties
 are black on white, printed; — if they
 do not understand it I will give
 it to their agent so that he can
 submit it to them. An examina-
 tion has been made with a
 view to ascertain what amount,
 if any, is due to these Indians
 out of the treaties that were
 made before 1854, and of the
 old treaties before 1854. When
 you came there and had
 your first talk your father
 directed that a further exami-

ination should be made. To do the Chippewas
justice, and to allow them all they are
entitled to your Great Father has
several young men at work all the
time laboring to complete it, so as
to enable you to return home to your
squaw. As soon as it is completed
your Father will send it to your agent
to be turned over to you, to be explained
to you by his aid. This paper will
show what amount of money you
are entitled to; it will show when
the ~~books~~ were sent to you, to the
Agent to whom they were sent, and
who received them. It will show
how many boxes the Superior Indians
and received, how many the
Mississippi Indians received,
and how many by the Lake
Superior Indians in Wisconsin
and Michigan. I now hold in
my hands some papers, black and
white, showing the payments
that have been made since the
Treaty of 1854. This states how much
you are entitled to under the
Treaty of 1854, and what has
been paid of it so far as
known here. These papers I will

give to your agent, to be communicated
by him to you, and he will aid
in any explanation. The result of
the examination which we have
got shows we have got no hand,
in the strong box of their Great
Father, annuities of the Treaty of
1854, we have got \$21,000. 21
boxes old time. That is what is
coming to them under the last
treaty, they did not have any-
thing to say about the old trea-
ties. That of course belongs to
them. The Mississippi Indians
have nothing to do with this —
this is their own. Whenever we
find in the old treaties whatever
the balance is, that under-
stands that two thirds goes to
them, and one to the shipping
of the Mississippi. Say to them
under the Treaty of 1847, where
they say from the \$16,000 they
were entitled to, we have
their receipts for \$17,000; and
some of the parties are
here now whose names were
signed to that payment.
They stated they did not

Know what become of that money.
Here is a paper which shows they
have received it. You can see by the
looks of it ^{that it} is old paper which has
been lying here a long time - 14
years. The paper which has the
names of the chiefs who signed
it is a receipt not only for the
\$17,000 that was to be paid to them
under the Special Treaty but it
covers their required annuity of
\$17,233, 12.

Meghewaway. No never got that. If we
knew it to be so, we would not
come here before you and tell you,
what I know to be false. We come
here to tell you the facts.

Commissioners. I have no doubt of your being
honest, but somebody is mistaken. We
have got receipts for the money.
Henry H. Boileau and the inter-
preter at the time and P. Mark
Ham and Chas W. Borup were
some of the witnesses. They testified
that this money was honestly
paid to these Indians. Now
who must I believe?

Meghenaway. I think you ought to believe us for we ought to know whether we received the money or not.

Commissioner. They ought to know and I do not dispute their word. A great many of these chiefs and some of the Nitnupes are still living up in your country and Mr. Hooks a wealthy banker at St. Paul, it seems to me, one of the Nitnupes certified that the money was all paid. They understand that this was 14 years ago and those who have charge of the Department now know nothing about it. We had to depend upon the papers and the statements of the Indians and the Nitnupes.

Interpreter. What they want is the itself, to see by whom it was signed, and by what authority they took up this money.

Mr. Misc. By their commissioners who were appointed and made the Treaty Herriman & Gibbons Interpreter. They want an answer to their question about the money?

Commissioner. It is very seldom that we are
authorized to give money that belongs
to the whole tribe to the chiefs alone,
but I will give the chiefs a little
money to buy some presents to take
home; but it will be a very small
sum. If I gave you a large sum you
would get into trouble with your
people at home for you could not
properly disburse it. About this
bill of \$75.00 for medical attend-
ance. If you agree in your coun-
cil at home that it shall be
paid and your agent forwards
it with his endorsement I will
acquiesce in it, and the agent
will pay it out of your general
fund. It is not uncommon
in Kansas and among other
tribes to set apart a fund
which may be used for
charitable purposes, and if
not used it is disbursed
at the next payment. I
want to do anything that
is reasonable and fair for
you but I do not want to
get you into trouble at home

19

because all this money will go through your agents hands.

Oromantye. My father, you have got our business pinned on paper, I am one of the men who made the treaties and whenever the white men had any business with the Indians I was present and knew all about it. I spoke to you sometime ago about the burden that I bore and requested that you would lighten it and give me your assistance. My father, my people suspicion me very much but you see that I am very poor, although I am dressed up a little since I have come here. I am very much pleased to come here and see about my business. I should like very much if you could grant the request we have made of you. It is money that is due us and I should like to have you put it in our hands. A great many of our people that we have left at home are looking to us for presents. My father these

20

children of yours are getting impatient, they did not anticipate there would be so much time taken to arrange their business, and if we have to go back before all the papers are made up we would like to go as soon as we can.

Commissioner. I will not say very much more than I have said to these chiefs. As far as the tribes suspicion of the chief are concerned I do not think they have any reason to have any suspicion of his bad faith towards them. He seemed to me to be an honest man. If the chiefs when they came here, had asked me for information in relation to payments made to them since I was commissioner they would have had it given to them long ago, but they ask for information of the acts of people of a great many years ago and it takes time to look it up. In relation to this matter of the presents I have not much idea that I shall consent to give them

anything like so large a sum. I will
 give them some presents but they
 should remember that the money
 will go to them anyhow. It is only
 a question whether it shall be
 carried by them, or by the agents
 of the Government. My idea of their
 welfare is that they less they put
 into presents to give away that bet-
 ter. It is much better for them
 to expend their money in agricul-
 tural tools, in the buying of lands,
 and building of houses than to
 put it on their backs and
 wear it out - then it is gone. I
 do not think they right to
 spend one single dollar of the
 money coming to them from
 the Government for what they
 eat or what they wear.
 They are just as able to make
 their living as white men
 are. There is no excuse for
 it in the world but laziness
 why they don't make for them-
 selves land and this money that
 the Government gives them
 should be applied to build-
 ing houses ^{and} getting farms and

and they might live in fine style, that is a truth I want them to know. I do not say this in a bad spirit - I say it as their best friend. The day is coming when their people will be compelled to depend upon their own exertions, as our people do, for their living. When you get home you should say to your people you are going to get some money but you ought not to eat it up but only to buy some land, and set out some apple trees; do something with that money besides eating it up. It is very seldom that I have ever met with chiefs of the same intelligence as these chiefs have. They can think well of the things I have said and can place their people in such a position that they can sustain themselves.

Interview of William P.
Dole, Commissioner of Indian
Affairs, with Chickasaw Indians
from the Mississippi River
March 5, 1863.

Interview of Commissioner of Indian Affairs with
Chippewa Indians from the Mississippi River, March 5,
1863,

Commissioner. Brothers, we ^{much} make good use of our time as
it is short. I have had several councils before
with you on the subject of a Treaty. You have
been no doubt thinking on the subject and
preparing your minds to tell me what
your conclusions are in relation to it. Before
you left home you must have all been
well satisfied that you could not re-
main on your present reservations
— that the difficulties that the Sioux
have had with the Whites — together
with the difficulty that some of you
have had with the settlement — ren-
der it necessary that you should
have a new Treaty with the Govern-
ment. I appreciate fully the dif-
ficulties that you labor under.
You love for your homes, you see
the necessity, anxiety that you
have to remain at your present
reservations — and I understand
fully that some of you are
desiring of the bright future
the Government to remain there
but we must look at this

difficulties that have arisen be-
 tween the whites and the tribe of
 Chippewas as a whole. We can-
 not separate a part of you from
 the balance. I know of two, or perhaps
 three of the bands of the Chippewas
 near Crow Wing where we had our
 difficulties that remained true
 friends of the white man. I remember
 well that you came to me while
 at Fort Ripley, gave me your
 hand, and continued our friends.
 In consequence of that you can re-
 main so near the white settlements.
 The whites, it seems, demand their
 removal in account of the recent
 difficulties. I am sure that we
 will be able to make no treaty
 by which we can separate the
 Millac band and Poughkage-
 mies, and the Sandy Lake bands
 from the Mississippi band. I
 myself am inclined to do
 so. The Millac bands have
 earned this from the Government
 that they ought to be allow-
 ed to remain where they are,
 at least for the present. But

I believe at the same time that it
 will be absolutely necessary for
 your reserve at Gull Lake Agen-
 cy to be abandoned. I have only
 the least idea that you can
 remain there at peace with the
 white people, but I wish to say
 this, that if any party of your
 people are refused - if you
 have to leave any part of your
 reserve - that your Great Father
 the President, will be inclined
 to pay you the full value of
 that Reserve, and to place
 you in as good or better con-
 dition in your new homes than
 you are now at this present
 location. So far as the Millas
 Reserve is concerned in con-
 sequence of the Indians be-
 longing to that band having beha-
 ved so badly during our diffi-
 culties last fall, ~~that~~ it can
 be arranged that they might
 remain there a year or two until
 they themselves shall seek
 out a new home to their
 satisfaction. I shall be glad.

4 They are aware, however, that the white people are already settling near them, - that the lands have surveyed and put into market, on one side of the lake and with the bitter feeling that exists in Minnesota between the white man and the Indian, I doubt very much if it is not better for them to make haste in their removal. I want now to hear what the chiefs have to say. You are an intelligent people; you have advanced far in civilisation; you understand well what I am talking about. I do not wish to confine you to the Treaty that has been read before you. I wish you to say to me now what change you ask in that writing. If there is any part of that Treaty drawn up by the Secretary of the Interior that you do not like, speak frankly and freely - say wherein it displeases you. You can remain here but a few days longer. It is necessary to your people that you should re-

turn to them. Difficulties may arise
 in your absence which, if you were
 at home, you might have prevent-
 ed, and it is therefore necessary
 that you speak frankly and
 freely in relation to the Treaty
 which you wish to make, of
Shaw-bus-cum. It seems to me that I
 am not mistaken in looking at
 you. You are the person we met
 there at Fort Ripley last summer
 and our Superintendent was
 there at the time, but there was
 one man there also who I do
 not see here. I think if I remem-
 ber right he was the Secretary
 of our Great Father, I have
 forgotten the words that were
 spoken at the time we met in
 council. All those words were treasur-
 ed by us. We heard them and
 they were very pleasant. We were
 very glad to accept them and
 treasure them in our hearts
 and also in our minds. We
 are very sorry to hear that there
 is one who has been the insti-
 gator of all the transactions of

which we have to bear the blunt, He
 would be the proper one to listen to all
 the complaints made by the Govern-
 ment. We are very sorry too, that we
 could not have the Senators here
 from our State, at this council. When
 we met you there at Fort Ripley
 the very same words that we
 were given to understand when
 we were in Washington heretofore,
 you made us understand the
 very same words. Whatever stipu-
 lations there has been made in
 the Treaty heretofore made, we
 have it at heart all the time.
 There is not one stipulation but
 what we still adhere to. We know
 all the stipulations and what has
 been promised to us. When we
 wake up in the morning we have
 nothing to think of but those stipu-
 lations. How can it be possible
 to abandon our reservations when
 we were told to seize every inch
 of the land with the exception
 of the land for the Reserves.
 If it does not give enough for
 an Indian to live upon, we

can it be good enough for a white man to live on, where we are living now. We demand that we should be allowed to live on our Reserves.

Commissioner. I must answer a few words that the Chief has spoken. I have not forgotten the council that we held at Fort Ripley. I have not forgotten the promises made there. But the chief who has spoken will remember well that the subject of the removal of the Indians from their present Reserves was only a subject of conversation, or of council. When Hole-In-The-Day, in the wickedness of his heart, called the Chippewas to Gull Lake, that they might make war upon the white people, I sent to Gull Lake ^{mill of} for this chief, and those under him to come to me at the Fort. He came with some fifty of his chiefs and promised away that they would keep the peace with the whites, and with the Great Father and their Government, and that

they would not join in the raid a-
 gainst the settlement. And they
 kept their promises well. I promised
 on the part of the Government, that
 the Millac, the Sandy Lake and the
 Poughkagewie bands of Indians
^{should}
~~who~~ received their full annuities
 in goods and money, payable at
 their reserves, which had never
 been done before and ^{that} they should
 not be liable to the payment of
 damages committed by the balance
 of the Tribe, and I kept my word
 in that respect. That is, I believe
 all the promises made on their side,
 other than the general promise that
 these Indians should keep good
 faith in their treaties with the
 Government of the United States,
 and I promising on the part
 of the Government that we would
 keep faith with them. That we
 still propose to do. With the
 Gull Lake band no council was
 held other than the one that was
 held at the point of the bayo-
 net, armed on both sides -
 where bad faith was kept

by taking prisoners on the Council ground. With them we made no promises, and are under no obligations to them, as they have forfeited their rights under the Treaty. But I wish to say that the Government has no revengeful spirit towards that tribe. Our object is to have peace and good will and while we are willing to forgive their depredations we at the same time ask them, for their own good, to remove from that reservation to the reserve sixty miles further north, that they may be at a distance from the white men they have had trouble with, and avoid further difficulty with them. I see Bad Boy here. I met him at the Fall. His wife had died here from home. But I believe there are chiefs here who were against the Government. Here is Mr. Johnson, who they took prisoner at the time. I know only for what reason unless it was that he was an educated Indian and might be a friend

of the Whites. I do not mention
 these things to create bad faith
 but to show you that I fully un-
 derstand the case, and that altho
 you were enemies to us then you
 are friends now, and the Treaty
 we wish to make is only that
 we wish to punish you, but
 you have had trouble with
 the Whites and you cannot
 live at peace with them and
 we now ask you to fix some
 terms by which you can
 remove from contact with
 them, and desire that you
 may live at peace. I too, am
 anxious that the Senators and members of
 Congress from Minnesota should be at our
 councils, and they have been invited to be
 present at every one of them. I am more
 anxious they should be with us be-
 cause of this difficulty with the
 Chippewa Indians and the peo-
 ple of Minnesota - more than it is
 between the Chippewa Indians and
 the Government of the United States.
 And when we adjourn this coun-
 cil we will adjourn to meet at

at such a time when we can have them with us. The Chief who was the most friendly to us in our difficulties is put forward here to make the speeches on all occasions for the whole tribe. Now, while I am very glad to hear that chief, he is a fine orator and possesses judgment and intelligence. I want to hear from that tribe who have had the trouble with the United States. I want to hear something they have to say.

Shawbucup. All that you have told us is very true. So far as I am concerned I am very tired of speaking for the rest of the bands, and I wish they would speak for themselves. Let the guilty culprits come forward and speak for themselves.

Commissioner I want the Chief to understand that I am always glad to hear from him but I want also to hear from the Indians.

Bad Boy. All the words that our father has uttered to-day are words of truth, but I must state this circumstance that the Reserves

12

he is touching upon to-day I still own. At the time we down there to negotiate the Treaty with our great father the very same Reserves that we laid aside we still hold. The promises that were made to us at that time were not the same as were made to us at the time we made the negotiations. I am sorry to say that their works have been spoiling everything that has been made in the country for sometime past. Hole-in-the-Day is spoiling everything that has been done in our country. It was stated to us that we should enjoy the improvements where we ceded our lands. One of our chiefs is sick and we should like to have his views before we proceed further with any business.

Commissioners. The chiefs will hold themselves in readiness for a council to-morrow morning at ten o'clock. It is very important they should act promptly in this matter.

Bad Boy, I want our Father to understand that the reason I was seen at Fort Ripley was not the fear I had of the Chipewas, because I had no fear of them; but I thought I would show myself among the Whites because they have been my support ever since I can remember. I was told at the time that if any Indians were compelled to remove they would only be those who remained true to the Government.

Commissioner. I was glad to meet Bad Boy here and the fact that he was compelled to leave the Indians and come to the Whites at the Fort is the best proof that he was a friend of the White man, and so far as he was the friend of the Government no will not forget but the fact that they had me on two in the band who remained true will not answer to insure the forgiveness of the whole.

Interview of Secretary of the Interior with
Chippewa Indians from the Missis-
sippi river, March 6, 1863.

Interview of Secretary of the Interior with Chippewa
Indians from Mississippi River, on
Friday March 6, 1863

Secretary. My Brothers; you have been here a good many
days and I do not see that much has been
done. I suppose you are tired of staying
here and that you want to go home to your
women, your young men and your chil-
dren. The business which you came to at-
tend to required a good deal of reflection and
consideration, and I am not much sur-
prised that you have not been enabled
to make up your minds yet. I know
you have been detained because Senator Rice,
who is your friend, has been engaged
in the councils of the nation, and could
not give you his attention until now. He
has consented to act as your friend. He
has known you a long time, and he ~~is~~
knows what is for your interest.
I advise you to listen to what he tells
you and to take his advice for this
reason that he has had a great
deal of experience in the world, that
he knows much more than you do and
will give you any advice that is for your
good. You can tell him everything
you want and he will tell ~~you~~ and

2

then we will see if we can agree. It is necessary for you to be in a hurry about this because it is not profitable for you to remain here much longer, and his time will not permit him to devote much more of it to you. I told you before, and I tell you now, that your great father wants no advantage of you. He wants to do for your good. And if you consult with your friends he knows what is for your good and he knows what is for the good of the whites - what is best for both - and your great father will be inclined to take his advice when he tells him what he had better do for you. Your great father has confidence in him as you have, and knows that he will do nothing to harm you, and nothing to harm his white children.

Senator Rice. It is not necessary for me to say anything to you now. We have talked so frequently together that we understand

stand each other and I am ready
to meet them any time.
Shawbucum. No are willing to meet
with the Senator at any time.

The Indians then held a private
consultation with Senator
Rico at the office of the Secre-
tary of the Interior.

Interview of William P. Dole, Commissioner of
Indian Affairs, with Chippewa Indians
from Lake Superior, March 6, 1863.

Interview of Wm. P. Dole, Commissioner of Indian Affairs
with Chippewa Indians of Lake Superior, March 6th 1863.

Commissioner. I understand the Chiefs want \$1500.00 to purchase presents to take home to their families and young men. I am going to New York myself on Monday morning; I will meet you there and I will so arrange that they will get what they want. If they want a few dollars besides the presents - whatever they agree upon they shall have the money. The Agency will be with us and I advise what is best for them.

Mezhenaway. We want to expend about one half of the money on our way home, and one half we want to take home to use among our people.

Commissioner. I don't very much the authority I have to give them a very large sum. I will do what I think is best for them.

Chief. The first time we came here to see you we requested that you should let us know how much money and how much goods you will give us at the payment, and put it on paper so that we may show it to our people and

satisfy them. There is a man here who has been very kind to us in our country. He wants to go home with us and we want him to have the privilege of going with us, and of having his expenses paid.

Commissioner. You must only have nine company with you than is actually necessary because it is very expensive. That is a question I shall leave entirely with the Agent.

Chief. We should like to have our papers for our reserves.

Comm^r. As soon as the agent can make the selection and report they will have the patents issued.

Megheranay. We have frequently spoken about the schools, we would like to have schools in our reserves. We also want to run something about the papers.

Comm^r. The agent will take a list only of the certificates issued by others that make selections, and forward them also and then the patents will be issued.

They can take a receipt from the agent when they give it up so if the agent loses it they will have something to show what lands they have selected.

Chief. This claim of Benjamin Armstrong that we have been talking about. We request that it shall be paid before we go.

Comr. I cannot do that. The order for the payment must be passed in council at home. Then the request will go to the agent; he will forward it here and if he recommends it then we will pay it. I will give you to day in writing the amount of money and goods due them under each treaty, so they may know what amount of money and goods we place in the hands of their agents. We have already told them that \$21 or \$22,000 is due them from back payments under one of their ~~past~~ treaties. We are making the examination as to any balance that may be due them under all

4 their Treaties, but will not get
the paper ready before they go.
It is too expensive for them to
remain so long, and we have to go
to the Treasury Department to get
it. I have been anxious since you
have been here to render you every
assistance, and I want to advise
you to have full confidence in
your agent. Your Great Father sent
him here as an honest man
and one in whom he had full
confidence. It is very wrong for you
to undertake to transact your busi-
ness with parties who have no
authority from the Government. You
surely get into trouble when
you do so. If upon any occasion
you come to the conclusion that
your agent is not doing his duty -
that he is wasting your funds -
it is entirely proper that you call
a council, and that you there,
in his presence, give notice to
the agent and send your
letter here giving your opinion
and belief in relation to it
and your Great Father will

5

authorizing an investigation and look
into the facts at once, and see
that justice is done to you.

Chief. We want some tokens of your
friendship and of your kindness
that we may carry home to our
people. We have spoken to you
about giving us a flag a piece
for our reserves, that we can
wave them in the air as a
token of friendship from our
father.

Capt. You shall have them when we
get to New York.

== " ==