
IN THE SENATE OF THE UNITED STATES.

FEBRUARY 18, 1892.—Referred to the Committee on Indian Affairs and ordered to be printed.

Mr. HANSBROUGH presented the following

MEMORIAL OF CITIZENS OF NORTH DAKOTA PRAYING FOR LEGISLATION AUTHORIZING THE REMOVAL OF THE CHIPPEWA INDIANS FROM TURTLE MOUNTAIN AND THE SETTLEMENT OF THEIR CLAIMS TO LANDS IN THAT REGION.

Hon. H. C. HANSBROUGH and Hon. LYMAN R. CASEY,
United States Senators from North Dakota, Washington, D. C.:

We, the undersigned citizens of Rolette County, respectfully petition you, as representatives of the people of this State, to secure if possible some legislation that will settle forever the existing difficulties between the white settlers on one side, and the Indians and "mixed bloods" on the other, in the Turtle Mountain region of North Dakota. And in support of this our petition we respectfully submit the following facts, to wit:

All the land in the Devil's Lake land district, with the exception of two townships in Rolette Co., has been opened for settlement by the Government, and settlers have been invited to come, locate, and make their homes upon said land. Thousands of the sturdy young men of other States, having the courage to endure the hardships of pioneer life, have accepted the invitation, and in many cases they have been driven from the lands they filed upon by "half breeds" or "mixed blood" Indians who claimed the land so filed upon, notwithstanding the fact that said land was located outside of the two townships named as a reservation, and the "half breeds" or "mixed bloods" had no filing upon the same.

The Secretary of the Interior, in his last report, states officially that there are but 278 full-blood Indians on the reservation, 1,289 "mixed bloods" on reservation, and 760 "mixed bloods" that live off the reservation upon Government land. Consequently there are 760 "mixed bloods" living upon land that has been opened for settlement, who are claiming and enjoying all the rights of citizens without assuming any of the burdens. They have persistently refused to pay taxes and refused to recognize local authority in any manner whatsoever.

They have resisted warrants of arrest, and have retaken by mob violence their property when it has been distrained by law for taxes.

We do not wish to deprive those 760 "mixed bloods" of the right to become citizens of the United States, or of any of the rights pertaining thereto that they are entitled to. Neither do we wish to deprive them of any right accorded to American Indians, if in fact they are such; but

we most emphatically protest against clothing them in citizen's garb while protecting them as Indians and encouraging them to resist the local authorities.

We do not blame these people for the position taken, for they have been encouraged and upheld in such position by special Government agents, and believing that such advice came from the fountain source of Government, at Washington, they naturally believed and accepted such advice as final.

The official statement of the Secretary of the Interior shows upon its face that something is wrong and should be enough in itself to suggest an investigation.

We are of the opinion that all of the Indians of the United States should be treated humanely and that the Turtle Mountain Band of Chippewa Indians should be accorded all the rights and benefits that have been extended to other tribes; they are as honest, as well meaning, and as deserving; but, in view of the expense entailed upon the Government in the administration of our Indian affairs, the Indian Department should be careful that *only Indians of the United States* are thus protected and sustained and that it is not harboring and feeding "squaw men" and their progeny that properly belong to another country.

It is self-evident that the 1,289 "mixed bloods" on the reservation and the 760 "mixed bloods" in the vicinity thereof, aggregating 2,049 "mixed blood," can not be the progeny of the 278 full bloods for the reasons—

(1) It is a physical impossibility.

(2) There were no white men in the vicinity of said reservation until within the last fourteen years.

(3) The white men who settled this county do not belong to that class of men designated as "squaw men."

If, then, those "mixed bloods" aforesaid are not the progeny of said full-blood Indians, where did they originate and why are they here?

We are of the opinion that they are the progeny of the men who were sent out by the "Hudson Bay Company" into the interior of Manitoba to trade with the Indians years ago, who, being deprived of the influences of civilization, cohabited with the Indians, and the Turtle Mt. "half breeds" and "mixed bloods" is the result.

Their baptismal certificates may be found in the church records at Winnipeg and many other places in Manitoba, and they are here because Uncle Sam's reservation is the attraction.

If they belong to the Canadian Government they have no claims upon the United States as Indians, and *none* as citizens until they have first declared their intentions to become such.

But even if they are "mixed bloods" of the United States, of Chippewa blood, an investigation is necessary under a recent decision of the United States court which holds "that mixed bloods" whose fathers are white are not Indians, but are also white, taking the descent from their fathers.

This being the law, an investigation is necessary for the purpose of rooting out that class, if there be any such found on reservations.

We are also of the opinion that the Turtle Mountain Reservation, in its close proximity to the *international boundary line*, will always be a cause for perplexing and vexatious questions arising out of the intermingling between those "mixed bloods" and Indians who rightfully belong on this side of the *boundary line* and those who rightfully belong on the other side.

In view of this apparent fact, we earnestly recommend that the Turtle Mountain Reservation be discontinued and that those found thereon who are rightfully wards of this Government be given a reservation in a more congenial clime, where it will cost less to support them by reason of a milder climate where they can help to sustain themselves by hunting and fishing, and if they are entitled to any compensation for any lands in North Dakota, let whatever is reasonable be cheerfully given. Confident that whatever you do in the premises will be done in accordance with what you believe to be fair and impartial justice between man and Indian,

We are, very respectfully,

C. F. Wilbur, cashier Rolette Co. Bank; W. M. Steele, p't Rolette Co. Bank; G. M. McKay; Wm. H. Becker, State's att'y, Rolette Co., N. D.; Charles Jas. Partridge, ex-county auditor; A. McDermid, merchant; Walter Gailfus; William Mountford; J. Pinkerton, M. D.; R. D. Cowan, M. D.; A. S. McLean, sheriff of Rolette Co.; G. A. Heard, co. coroner; J. A. Peterson, ex-register of deeds; N. O. Welkas, hotel; Frank Rosecup, butcher; John Kyle, carpenter; Andrew Smith, ex-Co. auditor; W. W. Carter, foreman of Star; C. P. Parsons, ed. of Star, Rolla, N. D.; C. A. Grohon, jeweler, Rolla; Arthur T. Sumner, Rolla; William Jolliffe, Rolla; Ren Jolliffe, Rolla; Burton Harris, Rolla; Hillis Kyle, hardware merchant; John Munro, hardware merchant; Cyrus Sullivan, Baptist minister; M. O'Laughlin, lumber ag't; Wm. H. Irvine; Jas. O'Laughlin; G. F. Galloway, J. P.; Joseph H. Switzer; William Widmeyer; Edwin Paine; Albert Switzer; William Mitchell; D. M. Mahaney; Hugh Whittaker; W. G. Engle; F. B. Gordon; A. O. Graham, Co. auditor; J. R. Carter, Rolla; Sam'l Boyd; Edson Taylor; John E. Brown, Co. sup't; Chas. R. Lyman, dep'y coll. customs; O. Skout, merchant; T. T. Shell, merchant; C. E. Scott, carpenter; A. S. Porteous, blacksmith; H. H. Fritz, clerk of dist. court; James C. Bradley, barber; A. A. Taylor, deputy sheriff; William McKay; J. C. Galloway; Lawrence Gosnell; Fred W. Schindler, deputy U. S. marshal; John Bridsto, Co. treasurer; Thos. Stageberg, reg. of deeds; John Burke county judge, Rolette Co.