

1854
June 8, Saender, (G-45, 1), (Father) Simon
Arbre-Croche, (Michigan)
to Bishop Frederic Rese
Detroit, (Michigan)

Father Saenderl received a letter from Bishop Rese, brought to him by Saenderl's brother Vibus. In that letter Rese speaks of a settlement of the Potawatomi Indians on the Ottawa Territory. As much as Saenderl wishes that the Potawatomi could find a place where they can practice their religion, he cannot approve of Rese's plan, because there are

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difficulties which frustrate any hopes for such a settlement. All Ottawa chiefs are against it. Mr. (Henry) Schoelcraft, whom they asked for advice several times, also warned them against it. But even if these chiefs would give their approval, nothing would be gained for the Potawatomi. Saenderl showed the Ottawa Farmer's map of Michigan, to find out the exact situation of their territory. They answered that it reaches up to the Grand River but admitted that those, who live on the other side of the Grand Traverse, do not have any right to that

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vast territory, but that those Indians of their tribe living scattered around in this territory are the real owners of it and may sell to the government as they wish, and those living this side of Grand Traverse can have no share in it. Saenderl himself had made the proposal to settle the Potawatomi on that Territory, until he heard that the Ottawa had no ownership over it. Should Rese nevertheless desire to settle the Potawatomi there, Rese would have to negotiate with heathens, who will only laugh at him. Almost the whole Territory from Grand Traverse to Grand River is populated by heathens, who

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need
original
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become the stubborn the more their...
Therefore the only piece of land that...
to the Ottawa Indians of L'Arbre Croche...
of land which lies between the Traverse...
Cheboygan, along the Cheboygan river to...
then to the left along the lake shore back to Little
Traverse. That land is like an island, except for a
small tract of land of about 3 English miles near old
Mackinac, which is already owned by the government.
This sandy and rather barren country is divided into
5 districts, which are as far as ownership is concer-

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ned, independent from one-another, namely: L'Arbre
Croche, Middle Village, Tehingahen, Cross Village
and Cheboygan. Tehingahen is the weakest district,
but they are heathens, over which Saenderl has no
influence. The two possibilities, whether the Pot-
awat/omi should settle in one or in all of these
districts were rejected, because fishing is a main
branch in their maintenance and none of these district
will or can sacrifice that advantage either altogether
or even partly, the less now, as the south of Michigan
will soon be closed to them. Why should these poor
Indians desire to lose a part of their livelihood,

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when they have no enough for themselves and are for-
ced to go to distant places for it. These Indians
have already chosen the best places in which they
plant Indian corn and potatoes. The Potawat/omi
would have to cut down whole forests in order to ob-
tain on a bad and sandy soil what they were unable or
unwilling to obtain on the very fine soil on the St.
Joseph (river). If these people intend to cultivate
land in future, and that would be absolutely necessary
in the north of Michigan, why have they not reserved

for themselves some 1000 acres of it, which would be sufficient for their maintenance? Saenderl can easily understand that the government wants to settle the Potawatomi on Ottawa territory, because then it is released from finding new living quarters for them besides it saves the cost of transportation which would be very great, if the rumor is true that they were to be settled across the Rocky mountains, near the Pacific coast. What right has the government to ask the Ottawa Indians to give part of their limited land to strangers? For there is no difference between

letting strangers live with them and giving them part of their limited land, as the Menominee have experienced in regard to the Indians of New York. The chiefs complain that the Potawatomi have already secretly killed several of their people and that there never was a good relationship between the two tribes. A living together of the two tribes would mean constant disputes and quarrels, especially about the property, as there will soon be intermarriage between them. These and other reasons are brought forward against a settlement of the Potawatomi

among the Ottawa. Besides the Potawatomi would never thank Rese for settling them in the North of Michigan, as they would be exposed to hunger and need in a short time, because there is no hunting at all and fishing is very limited, and the soil is bad and sandy. If these Indians of St. Joseph (river) (Michigan) do not get an annual payment under the heading "school" in their treaty, which would make it possible to keep a priest in their new settlement, then there is no hope that these poor people, whom Rese has saved a few years ago with

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so much trouble, can keep the blessings of the
Catholic religion.

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