

23594 OFFICE OF INDIAN AFFAIRS
Rec'd DEC 31 1883
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Carlisle, Pa.
Nov. 22/83.

Capt. J. A. Pratt.
Ref. to securing
Indian children in
Dakota for Carlisle
School, and criticizes
actions of Father
Craft, the Catholic
Missionary at
Rosebud Agency.

✓ 1 Encl.

see 4849.

Cook

Nov. 30/83.

Wm. M. Fookwood
Emer. Clerk.

See Secretary's reference
on 4848.

X

United States Indian Service,

TRAINING SCHOOL FOR INDIAN YOUTH,

CARLISLE BARRACKS,

Carlisle, Pa., Nov. 22nd 1883

Hon. H. M. Teller

Secy of the Interior

Washington D.C.

Sir:

I hand herewith for your information several papers concerning one of the Catholic Missionaries of Rosebud Agency, Dak., named Craft.

I went to Dakota, as you know, intending to bring to Carlisle about ninety pupils from Rosebud and Pine Ridge. When in Washington, just before starting, the Hon Commissioner said he preferred I should bring the larger part from Rosebud, because there were no schools there, and Pine Ridge had schools. I apportioned fifty to Rosebud and forty to Pine Ridge, but determined to lay before the Rosebud people the desire of the Dept. and to accept the whole ninety from that Agency should they be willing to send them.

Agent Wright called a Council of the Chiefs and head men, and laid the matter before them fully, expressing his own desire that they should avail themselves of the opportunity and send the whole ninety. Speeches were made in favor of it by White Thunder, Swift Bear, Brave Bull, and others, and they then agreed to raise the whole ninety.

The best of feeling prevailed and the several Chiefs and head-men returned to their Bands to begin the selection of the children, having agreed to meet among themselves the next day compare notes and arrange further. When they met next day, Father Craft met with them. We heard at once that he was talking strong against sending the children. The conclusions at this second meeting were not as satisfactory as anticipated, and they adjourned to meet again the following day. At this third meeting Father Craft was again present and made his speech as reported by himself and Luther Standing Bear. Father Craft claimed that he was invited to be present at these meetings, but would not give the name or names of those who he

said invited him, nor could we find out that he was a welcome guest and counsellor.

The Agent used every means and we labored hard for ten days, when, having secured forty-seven pupils, I concluded to come east. It seemed best to let the responsibility for partial failure rest at Rosebud and did not go to Pine Ridge. The Indians presented many whom they knew I could not take, on account of disease, or extreme youth or over age. The twenty-one girls and twenty-six boys I did bring, one, with four exceptions, as satisfactory as any pupils heretofore received. The reasons for the exceptions are fully known to the parents and relatives, so that if anything happens to these four it will not be unexpected. The Dr thought the chances good enough to pass them. White Thunder sent his only child a stirring girl of seventeen, and this in the face of the fact that his only son had died at the School. Young Spotted Tail sent his brother, who passed a good physical examination, and is a manly six footer of nineteen. He was one of those removed from the School in the

Spring of 1880, by his father. Crow Dog who killed Spotted Tail, sent a promising girl of sixteen. Two Strike, Swift Bear, Chips and other leading men sent their children.

The Jesuitical arrogance and mendacity of Father Craft are well established by information from many sources, Indians, half breeds, and Whites. He is so bold and defiant as to give color to his claim that he is backed by high authority in his schemes to precipitate mischief. He is certainly a serious injury to the Indians, disturbing their relations to the Govt. whose authority he so boldly defies, and teaches them to defy. Had he and the Agent been transposed in their positions the whole country would have been filled with howls of ^{him being persecuted} ~~persecution from him~~ months ago. Twice during my stay he visited the Agents office pompously in his robes, selecting the busy period when most Indians were present prolonging his discussions, and putting forward his notions for effect. The Agent promised him full support and encouragement in his church

Mission and School work, whenever he should begin them, but read the Statutes, and the opinions of Paul Hor, Ewing - former head of the Catholic Indⁿ Bureau in Washⁿ - thereon, (these are pointed in the Council File for Feby, Mch, & Apl, 1880) which were against many of his acts. Father C - then declared he was subject no authority whatever, save his Bishop, and that he should not be subject either in speech or action to any other. I think he covets some action towards himself which can be tortured into a semblance of persecution, and opposition to his work. I would respectfully suggest that an indication from the Hon. Secretary to Bishop Marty would secure a quiet exchange, and give to Rosebud an acceptable and efficient aid to the Govt. in its hard work to reclaim these people. Father Bushnell the Assistant Missionary of the Catholic Church, at Rosebud seems a most worthy and acceptable person. I found no opposition to Catholic Missions and Schools, but rather a desire that they should have

full chance to aid in the work. I think the animus of Father Craft to Carlisle is founded on the fact that so many of our returned pupils are fairly worthy members of the Episcopal Mission Church at the Agency.

His contrasts in regard to health are not without foundation, for our losses from the first delegation of Rosebud pupils ~~was~~ ^{have been} excessive, but that is explained when the family history in the several cases, is known. His strictures about the acquirement of our pupils are apparently loose flings made without investigation, and show a lack in knowledge which I fear is assumed, for every one sounded the praises of several of our boys at work for the Agent and traders with whom he must come in contact daily.

Agent Wright favors my laying this matter before you.

I can only say of Agent Wright's course that I was not thoroughly impatient at his

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patience. With the amplest ^{cause} ~~power~~ to
eject, he has withheld his authority, and
as the representative power and executive
of our most liberal Govt, he has for the
sake of peace and broadest liberty to
Church work, quite permitted his own
and the dignity of the Govt, to be dragged
in the dust.

Very respectfully
Yours &c. Sewall
R. H. Pratt
Capt. & Sup.

Rosebud Agency D.T.
Nov. 6th 1883.

Hon Jas B. Wright;

Dear Sir;

I would respectfully call your attention again to the letter which I addressed to you under date of Aug 11th, this year, (a copy of which is herewith inclosed) and ask your consideration of the following additional rumors on the same subject.

1st That "Faster" Craft, of this Agency, told the Indians that the slabs from all logs sawed at the Agency saw mill were theirs by natural right and that you had no right to require them to put in firewood to the mill in exchange for them.

2nd That when Maj S.C. Pendleton and Miss Bonine were here last August with authority from the Government to get 30 girls for the Lincoln Institution in Phila. he materially hindered their success by advising the Indians against sending their children away and promising to provide schools for them all on

the Agency.

3rd That since Capt Pratt, & M^r Burgess, have been here on similar business of the Government he has been, and is now, actively engaged in dissuading the Indians from complying with the wishes of the Government in this matter.

4th Lastly, that, at a Council of Indians held last week in Brave Bull's lodge on Little White river, he told the Indians, that if the Agent should attempt to put him off the reservation, he wanted them to stand by himself, and, if necessary, to fight for him rather than allow him to be removed.

I hope it will be understood that, in calling your attention to these reports, I am animated by no personal or sectarian jealousy of the party accused, but solely by the desire to promote the wishes of the Government, the best interests of these Indians, (to whose enlightenment I have now devoted eleven of the best years of my life) and the peace and good order of this Agency.

It has been my constant endeavor since the Roman Catholics began regular work here, last Spring, to avoid altercations with them and to do or say nothing which might interfere with any legitimate efforts on their part to evangelize these people. Owing to the attitude which "Father" Craft at once assumed, on coming here, towards myself and my work, the effort to restrain my congregation from being drawn into a religious fight has been a difficult task.

With regard to the Government School work, I see plainly a tendency towards the repetition here of what was the history of my first efforts among the Lower Brule's in their wilder and more ignorant days. After the Mission had got well started and our services, schools &c were being crowded, some irresponsible party appeared among the Indians, from another Agency, & secretly worked them up to the belief that I was a fraud, only more cunning in my methods than others to rob them, and that my whole work was calculated to ruin them.

and their children. The result was perfectly natural with Indians as ignorant and often deceived as they, namely, that the Mission was left without a dozen adherents and our work has to be abandoned there for more than a year.

That the Indians believe what Mr. Craft says about providing them schools for all their children here, or that, in case he did, they would send their children to him, is not to be thought credible in the least. He serves, just now, for a convenient excuse - that is the substance of the whole matter. They no more desire, or intend, (as a people) to patronize schools or churches of any kind to any great extent, unless compelled by greater enlightenment or other means, than they intend to make any steady effort towards earnest work and care of what they have, for their own support until some such pressure of necessity as lies upon other races, unless they wish to starve, is brought to bear upon them. Very respectfully,
H. J. Cleveland.

United States Indian Service,

Rosebud Agency,

November 1st, 1883.

I am satisfied from recent acts of our conversation with Rev. Mr. Crafts that the statements in the accompanying letter of Rev. Mr. Cleveland are based upon facts. I have personal knowledge of some of them which I know to be correct. and have reason to believe others.

Jas. L. Wright
U.S. Ind. Agt.

United States Indian Service,

Rosebud Agency,

November 1st, 1883.

Being requested by the Agent to give a written response to the letter, a copy of which is herewith attached, and positively refusing to do so, the following statement was taken down:

Mr. Craft:

You sent a letter stating, etc., etc. (relating substance of letter). I make the following explanations:

In the first place, I am a Catholic priest, called here by the Indians to teach the people. Indians you know ask advice etc. etc. A council was called. I was especially invited there. I ~~didn't~~ know what the council was for. In that council they

began to talk about sending their children to school, etc., etc. I said nothing.

The Indians agreed to hold another council the next day. I was invited to attend. I went. In that council they again spoke of sending children to school. They looked to me but unless called upon I would not speak. I asked the Indians if I should speak. They said, "Yes." I asked when. They said, "Now." so I spoke and as near as I can remember, said:

"My friends, I will tell you something. You know who I am. You have a few children each. I have many, because you all regard me as a father. There is a question of sending children away to school. I will tell you what I know. Sometime

ago, a white man teacher came and wanted children for Carlisle. Of those who went many died. Of those who returned many died. When you had no doctor I rode around among you, and saw disease. Many said that came from Carlisle, (referring to special cases of sickness.)

Recently the teacher came again. Now, the gain you receive from sending your children to Carlisle is not equal to the loss. Won't the same thing happen again if you send them now? If you had a school at a distance where the children could go and live, not die, my heart would be pleased. I would say, "Go!"

I fear this will not be the case, now, but do as you please. I have given you my opinion

only. Do as you please."

Then Standing Bear, and others, I believe White Thunder, was one, in talking among themselves said something about sending children anyhow: and Standing Bear to the people in answer to my remarks said:

"You say few come back, etc. I don't think you should say so," then called attention to the well children who have returned.

After he stopped speaking, I said; "What Standing Bear says does not change my mind. You know I must speak the truth. Black Robe must speak with one tongue.

If I should keep still, etc., etc. you would blame me, and say.

Why didn't you tell ~~me~~ about these things." This is about all I said at the council, but

at different times I have said to the Indians, "There are other schools beside Carlisle. I think there is something about Carlisle that is bad. I can't hear that Hampton scholars die. Standing Rock children have gone there and returned and seemed all right."

Agent McGillycuddy and others have told me the house at Carlisle was in a bad location. I have never been there. I don't know anything about it, but have been told there was malaria there. It is the house and location I object to, not to your going away. I want them to go where they can go and live not die.

Then another thing I have told them, that a majority of those who return are very deficient in scholarship. No good

scholars have returned,

Perhaps Luther Standing Bear is an exception. I hear that he is very smart and has done well."

I always encourage them to send their children to Hampton, and say there is a good place.

Mr. Craft:

I will not sign the above because I see no necessity and besides I feel aggrieved that a Catholic priest should not have freedom of speech with his people, especially when giving his simple opinion to those people at their request.

He asks for a reason why he should sign, and the Agent replies; that as Mr. Craft refused to give a reply to the Agent's letter

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in writing, the Agent has had his verbal statement taken down in writing; that it has been read to Mr. Craft, and that he acknowledges the same to be correct in substance, that I want his signature to it so in case I am called upon I have something that is verified.

I do hereby verify the foregoing as a true copy of a statement made by Rev. Mr. Craft to Agent Wright, which ^{taken down by me at the time} was read to and acknowledged by him (Mr. Craft) as correct.

M. Burgess

The foregoing statement (embraced in seven pages) was made to me by Rev. Mr. Craft was read to, and acknowledged by him as correct, in my presence.

for J. L. Wright

L. S. Apthian, Agt.

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Mr. Craft. after the clause from the statute book was read, said:

"One thing I omitted to say. I said to the Indians: "You know I hold these children as very dear. I wish them to live. I wish them to be instructed, to be wise, to be happy on earth and to avoid sin, in order that when they die they may be happy in heaven, forever."

The Indian Bureau has no authority over a Catholic priest. Each priest is subject to his Bishop. If the Bureau wishes to approach a priest it is through the Bishop.

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Rosebud Agency

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Sir -

I would like to tell you some unright words which a white man said to all the Indian Chiefs today. And I thought you would like to know. But I dont know his name. He said these words to chiefs. You all have eyes and ears, so you can see and hear what is going on down Carlisle School. You send some good Children to school, but most of them were died, and a few of them came back to you, yet they are not learn anything instead of learn some English words. I see it myself that these Children which they come back to you from Carlisle School they dont know anything, the reason I said this, is because as I met a boy from Carlisle and I tried to talk with him, but he dont understand me at all, so there is no use send your Children to school. But must keep them here, I will build a school house, and I let your Children go to school here and learn all they can, I will keep them well and let them become a white Children, so I dont want you send your Children to school way off. If you send your Children to school down Carlisle they will never learn any

thing and they will not strong enough to help you when they come back to you, so let them go to school here. I will build a school house for them. I dont want you to send your children to school way off and die there".

He said these words to chiefs. And then Standing Bear spoke to that man. S. Bear said these words to that man and all Indians.

My friend I thought you dont want say this way to these men. I thought you are white ~~man~~ and know which way is right. I thought you came in on this Reservation with order by Government. If the Secretary hear you when you said these words, I know he would think your opinion is not in the right path, and you cant let the children educated here and keep them well, you cant do that, everybody shall die, we dont know when it is our time come, and God knows is best, and as I have seen myself what Carlisle School is, and I know they have same God as you have here I am willing to send my own children to school. Well if all my children would learn how to talk English, and learn the Civilization, I know you Indian Chiefs here will envy me afterwards, so dont mine

What this man said, I will not oblige him. I see
he persuaded you in wrong way. We must oblige
what the Secretary say, send your children to
School. I always tried to help you all, But if
you dont care about Secretary words I shall not
help you at all, this is all I shall say to you.

Now Captain, - I did not know these myself, But
this is what my father told me, and I asked two
times if he tell me the truth and he said yes, and
he like me to tell you about that.

^{original of the}
The foregoing is written by Luther Standing Bear, a
Student at Carlisle, whom I had brought to the
Agency to aid me in selecting pupils.

R. H. Poole

Capt & Sup.

Copy.

Rosebud Agency, D. T.
Nov. 7. '83.

Capt. R. H. Pratt,

Dear Sir:-

In compliance with your request to give you my ideas regarding the causes which have made your mission here, in part, a failure, and the best course for the authorities to pursue in order to ensure success in future, I ask your consideration of the following.

The partial failure with which you have met is reasonable cause for disappointment and just indignation not only to the Secretary of Interior, the Com. of Ind. Affairs & yourself, but, indirectly to all friends of these people. That, however, is a small matter compared to the serious loss and injury which must result to the Indians themselves, and their children through their unwise conduct.

I attribute it chiefly to what seems to me, after eleven years of observation in their midst, to be a fact, viz. that in reality, the Indians do not want their children, or themselves, to become like

the white race any faster than circumstances absolutely compel them. They look upon it as one of the things which are inevitable in the future, but, against which it is for their interest to contend, even in great poverty, if necessary, as long as possible -

They do not wish to become like the whites, because the whites have to work or starve, & this they look down upon as a kind of slavery, of every man to some other above him. Thus the employees at an Agency, from the Agent down, they look upon as sent here by the "Great Father" to be their servants. They train their children up to this & similar ideas. They believe themselves to be in reality the superior, but, for the time being, the more unfortunate race, and naturally, they prefer to live like lords, as they think by right they are, & without work, so long as they can contrive to get a living out of their oppressors (the whites) in idleness. When an Indian really wants anything, no man is more ready than he to part with many times its value to get it - he thinks nothing of money, trouble, suffering, consequences, or even his children, then, but he will gratify his want.

The secret of their so often professing to

to want schools &c. is that they think, by that means to please you, and, by appearing to yield to your advice and saying they want what they know you wish them to want, they will gratify you, in so far establish a claim upon you, on the strength of which they can make exorbitant demands with the same end in view, viz: that they may continue to be supported in idleness, and get all their absolute needs supplied (having as yet no higher ambition) without labor. Thus they readily assented to the clause in the last treaty, which requires children to attend school in order to be entitled to rations, but, even now, after they have enjoyed the rations, gratis, for years, when the school is put before them for actual use, you see how little sincerity there was in their promise.

Naturally they look about for any straw which can be made to serve as excuse for non-compliance, or to gain time; and hence any one who will assist them in this search, or offer them advice against complying - as Father Craft of this Agency is said to have been doing all along, is hailed as a friend in distress and, for the time, he gets full possession of their

ears.

They do not see that while they thus endeavor to shift the responsibilities of life & bulldoze, cajole & deceive the Government into perpetuating them as a nation of paupers (of which distinction, strange to say, the Indian is not one bit ashamed) their life is being taken from them by Him who gave it, and inevitable destruction hastening upon their race through physical deterioration on account of the very idleness they court, and the on rushing tide of hard working settlers along their borders, while their only chance, and that a glorious one, which the Government now gives them, to stand up & meet life like men — to be men among men with as good a prospect of becoming rich, powerful and free as any other race — is rejected almost with contempt.

They have been threatened with a loss of their rations, & other hardships, so often that (these threats always failing to be fulfilled and, if anything, larger supplies than ever before being provided instead by some new treaty) the prospect of losing them in a few years from now has but little effect. They feel certain that something will "turn up" to provide rations for another generation or so, and have they not good reason?

They have often been told that, come what might, the Government could not "let them starve," and that other foolish saying of somebodies, that it is "cheaper to feed them than to fight them." The fact is we should never have thought of doing either, while their thinking so is their present, and the next treaty for sale of lands, if managed as others have been, will prove their future ruin.

What they need is to feel now and constantly some strong pressure of necessity to do something to keep themselves and their little ones from starving. Is it that what you and I feel? Is it it at the bottom of all our industry, progress and national greatness, that, if we cease to work, we begin to starve? And our labor, first providing for our animal appetites and ~~something~~ more, we acquire new appetites and higher aspirations which must also be satisfied in turn & call for new & higher exertions? Is it it the eternal decree written on the ages, "In the sweat of thy face shalt thou eat bread"? What right has the Government to set aside that decree, and are not the results of its futile attempts to set it aside for these people manifest in the degradation, physical ruin, disease & death which are increasing among them?

Now I shall not presume to say much more, for

I think I have pointed out the root of the evil, but my idea as to the best course for the authorities to pursue in this particular matter is this.

Let the Secretary of the Interior address a letter to these people (not simply the Chiefs) through their Agent, stating to them in strong terms the importance of education to them and their children, the greatness of the favor he thought to do them in sending you here, the fact that the school is not supported, as they now think, by funds which would otherwise go to help fill their stomachs, and his great displeasure, almost disgust, with them at the manner in which they treated his offer. Let him snub the Chiefs a little by thus talking over their heads to the people for once, to show them he can get along without them altogether if he gets in dead earnest.

Then let him follow this up by reminding the people of their agreement in the treaty and his own plan for carrying it out in a much better way than there provided for, and close with a square toed statement of his determination not to be fooled with in the future. And that they may know he means it, let him, in same letter, instruct the Agent to take out at once

from the Warehouse and beef herd at the Agency and ship back to the R.R. before their eyes, an amount of rations, annuity goods and beef equal to what the 30 (or odd) Children whom they did not send out of the 50 asked for, would be entitled to draw during the term of years they propose to keep them at home instead of sending them to Carlisle as the Government asked. Then state that when another requisition for Children is made, if they are sent, they will be taught, fed and well clothed at school, but nowhere else, and that for as many as they fall short of sending the required number, the same deduction will be made from the supplies of the whole people as in the present case.

The taking away the rations &c. after they have been already delivered here to be issued to them, is the important point in the above. It will not answer the same purpose at all for the Gov't to say, "if this happens again we will do so &c," - such threats are better left unsaid - or to save trouble and expense, simply tell them that so much less will be sent next year. "Out of sight, out of mind" was never truer of any people than of the Indians and what will come home to them most is the childish punishment of seeing their supplies actually taken back & shipped away.

My suggestion may seem unkind, but I believe it to be the part of true charity to treat them with more severity, and for their good to suffer if, at the same time, a way of escape is provided, or pointed out to them, and they refuse to go in it.

Very Sincerely, Mrs.

(Signed)

W^m J. Cleveland

Rosebud Agency D. T.
Aug, 11th 1883

Hon Jas. S. Wright;

Dear Sir;

"Father" Craft, of this Agency, is reported to me, by Indians of this Agency, to have said to them, and others;
1st That he had been "requested by the Govern-
ment" to come and take charge of the Educational and Missionary work at this Agency.

2nd That, in those lines, no ministrations, other than his own, were of any authority.

3rd That, therefore, no marriages performed either by yourself, or by me, were binding.

4th That all the Indians, and other people, at this Agency, were under his oversight and protection, and that he was their father to whom they were to look for guidance.

5th That it was his first duty to look after, and seek to reclaim, the sheep who had been led astray.

by the white-robed wolf, as they were in a worse case and farther astray from the road of life, than those who had never yet heard the Gospel — meaning, by the "white-robed wolf," me, and, by the "sheep who has been led astray," the members of my congregation.

6th That, if the Indians would enable him to put up a suitable building, ~~here~~, their children should henceforth all be taught here, under his own supervision, and no children should be sent off the Reservation to attend school.

7th That he knew that their present Agent was not a good man and was doing nothing to help them, but rather, was making them worse.

8th That he was "not afraid of" you.

9th That you were "under" him.

10th That he would see that the wrongs the Indians were now suffering, in having you for their Agent, were removed.

11th That he had just returned from Pine Ridge Agency where he had removed the Agent, and arranged for their having another, who would be a good father to them.

- 12th That there was soon to be an entire change of Agents on all the Sioux Agencies.
- 13th That the Sun-dance, and other Indian dances, were good and harmless customs.
- 14th That the powwowing, conjuring of the sick, and other practices of their Medicine men, were all right, being "shadows of the true and spiritual way", and that, if he should be taken sick, he would call upon their Medicine men to doctor him.
- 15th That he upheld them in the above, and other customs, condemned by the Secretary of the Interior, in a recent circular, as "Indian offences".
- 16th I am also credibly informed that the said "Faster" Craft has been formally admitted into, and is now a member in full standing, of, the Omaha dance society of Indians at this Agency, in token of which he has for some time past in part adopted Indian costume, and now wears a bear necklace and a feather in his

cap.

This information was all given me unsolicited, and incidental to other matters, in general conversation. I have no doubt that Mr. Craft did make these, or very similar statements, and has, for some time past, been constantly making them among these people.

I make no formal charges against Mr. Craft, for I have no personal knowledge in the matter.

I simply report the above items to you, and, through you, to those in higher authority, for what they are worth as hearsay. Such language anywhere in civilisation, would be laughed at as foolishness and passed over; but, when it is considered that it is all prefaced with the astounding claim that he has been requested by the Government of the United States to come here for such a purpose, then I do not think my language will be thought intemperate when I say that, among Indians as wild, foolish, inflammable, suspicious and ignorant as these 7000 among whom we free whites risk our lives, it may lead to serious results, and may be fairly called

incendiary.

Of course no man should be condemned on mere hearsay evidence; but, at the same time, if the Government must wait until it can definitely prove such things as the above to be literally true, before taking any, even precautionary, measures, with regard to them, I fear, considering the man and the people with whom it has to deal, not only that it may have a long wait, but that, meantime, great mischief to all its efforts for the elevation and enlightenment of these people will be accomplished unchecked, and, on an Agency like this, the evil may quite easily attain to such proportions that it cannot be eradicated without bloodshed.

I make these statements as a citizen of the United States and solely in the interests of the peace and good order of the Rosebud Agency.

Very respectfully.

H. J. Cleveland.

United States Indian Service,

_____ Colerua _____ Agency,

_____ November 7th, 1883. _____

I am personally cognizant of several of the statements in this letter of Rev. Mr. Cleveland and have no reasonable doubt that all are correct and true if I am to judge by acts which speak more plainly than words.

_____ J. L. Wright _____

U.S. Ind. Agt.