

11376

29/84

OFFICE OF
INDIAN AFFAIRS.
Rec'd MAR 26

1891

Indian Training School, Carlisle, Pa.

Capt R. H. Pratt, 10th Cavalry, Supt.

March 25th 1891.

Forwarding papers relating to
difficulty experienced at
Belknap in securing pupils

17554 / 90
27967 / 90

mc

March 25th, 1891.

File

I have the honor to return herewith original letter
of Mr. Campbell, dated June 8th, 1890, relating to experiences
at Fort Belknap in securing students for this school, with
accompanying enclosures in reply thereto from the Bureau of
Catholic Missions and the field agents, and also Mr. Campbell's
letter reply. It would seem to be within reach by the
Bureau of the question of necessity which is raised.

Very respectfully,

Yours, etc. servt.,

Capt. 10th Cav., U.S.

29/84

INDIAN INDUSTRIAL SCHOOL,
CARLISLE, PA.

March 25th, 1891.

To The Honorable,

The Commr. of Indian Affairs,

Washington, D. C.

Sir:

I have the honor to return herewith original letter of Mr. Campbell, dated June 6th, 1890, relating to experiences at Fort Belknap in securing students for this school, with sundry enclosures in reply thereto from the Bureau of Catholic Missions and its field agents, and also Mr. Campbell's later reply. It would seem to be within reach by the testimony of the agency physician, the agent and others to settle the question of veracity which is raised.

Very respectfully,

Your obt. servt.,

R.H. Pratt

Capt. 10th Cav'y.,

Sup't.

17554

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MEMORANDUM.

11376

OFFICE OF INDIAN AFFAIRS,

.18

Letter of Paul
Mission School
Account
School or
over which
the Catholic
of mission
control

I have
written this

sent to the C.B.
of me for their
information & for
report any reply
they may desire
to receive also
with respect
that some other
point to who were not
informed with the
subject by him

Commissioner.

1
Indian School.

Carlisle, Penna.

March 23rd '91.

Capt R. H. Pratt.

Supt.

Sir - Referring to letter of the Commissioner, dated Mar 5th '91. and containing reply of Rev. Father Eberschweiler to my letter of June 6th '90. I have this to say in addition. We had no opposition until Father Eberschweiler appeared in the Assinaboine camps and then not only our children that we were to have, were taken, but the people were turned against us. The Agent had no knowledge of his being in the camps until he had been there for over a day and the Indians coming in and telling what he had said while there.

The attack on Mr. Bent is entirely uncalculated for and I have no doubt that Mr. Bent is just as sincere in his religious

convictions as the said Rev. Father, I every where heard Mr. Bent spoken off in the highest terms. He lives with his Indian wife in the dwelling next to the Agents residence and his house is neat and tidy.

He has the reputation of being one of the best interpreters in the northwest. My information was not narrowed down to Mr. Bent. In fact I first heard of Father Eberschweiler and his doings in the Assinaboine Camps from others and the news was confirmed by the Indians coming in and telling about it. As regards the case of Mary Brown, her father Jno. Brown came down to the Agency from St. Assinaboine and said he wanted us to get Mary to go to Carlisle. To use Mary's exact words, she had said to me, "I want to go, but I won't go." He stated the situation to the father and it was he who told us the reason she would not go. It was Mr. Brown, who went to the Rev. Father in front of the agency and appealed to him to allow her to use her own mind, Mary was along standing a few feet away. I was present,

Dr. Carroll and others also. It was at this time that the said Catholic Father says I insulted him. It was simply the case of the worm, having been trampled upon. His attack on us repeated at this time was the last straw. When he referred to our supposed, attack on him, I pointed to Dr. Carroll, who is a Catholic and said "The Doctor can tell you that we have not attacked you, that we have been very careful not even to mention the Mission to the Indians." To which the Doctor gave assent; When he referred to our death rate, I told him that on that score he had nothing to say, that I was informed that he had two pupils dying now, who were without medical attendance and I also heard that they depended entirely on the Government Physician (40 miles away) for all of their medical attendance.

That if the above was true they were violating their contract, if I understood aright. I further said that no man had any right to interfere with any order of the Government and any such

man should not be tolerated on any Indian reserve, no matter what his calling, missionaries included.

As regards the statements of Jas. Matt and Wm Perry (Indian boys, whom I saw) I pass them over without comment other than that in the Indian country it is easy to get affidavits to support most any statement. As regards Jno. Brown's signature to statements of Mary Brown, I can say nothing other than I misunderstood the man if this is so. The only solution I can make out of it, is that Father Fensi took the confession referred to instead of Father Eberschweiler. Of course I can not assert this. But there is no doubt to my mind that the girl's first statement is the correct one, as there was no need of not telling the truth.

Very Respectfully -
W. P. Campbell
Disciple

Department of the Interior
OFFICE OF INDIAN AFFAIRS
(Encl.)

Washington
March 5, 1891.

11376
EDUCATION
1890 - 1890
INDIAN OFFICE
Incl. No. 2
1891

Sup't. Pratt Institute,
Garfield, Pa.
R. H. Pratt,

For your information to be returned with any answer Mr. Campbell wishes to file in connection with the matter, I enclose herewith a letter dated September 10th from Rev. J. A. Stephan, of the Bureau of Catholic Indian Missions, in which he re-encloses Mr. Campbell's letter and forwards a lengthy type-written statement from Father Hirschweiler in regard to the matters complained of. Please return all enclosures.

Very respectfully,

J. P. Morgan
Commissioner.

T. W. B.

March 5, 1891.

Sup't. Pratt Institute,
Garfield, Pa.
R. H. Pratt,

Refer in reply to the following:

Education
#27967 - 1890

(Encl.)

Department of the Interior,

OFFICE OF INDIAN AFFAIRS,

WASHINGTON, March 5, 1891.

Capt. R.H.Pratt,
Supt. Pratt Institute,
Carlisle, Pa.

Sir:

For your information to be returned with any answer Mr. Campbell wishes to file in connection with the matter, I enclose herewith a letter dated September 10th from Rev. J.A. Stephan, of the Bureau of Catholic Indian Missions, in which he re-encloses Mr. Campbell's letter and forwards a lengthy type-written statement from Father Eberschweiler in regard to the matters complained of. Please return all enclosures.

Very respectfully,

J. J. Morgan
Commissioner.

T.W.B.

27967

OFFICE OF
INDIAN AFFAIRS
Rec'd SEP 11

1890

28/33

J. A. Stephan
Cath. Bureau

Sept 10/90

Enclosed contain
evidence to prove
that Father Ebus
schools did not
interfer in efforts
of W. P. Campbell
to obtain pupils
for Carlisle Sch
from Mt. Belle Res.
Calls attention to
charges against W.
Bent Interpreter

6 12 91
Encl Carlisle Mch. 1891

11376

INDIAN OFFICE

Inclos No. 5

1891.

J. A. Stephan
Director

27967

The Bureau of
Catholic Indian Missions,
Washington, D.C.
941 F ST., N.W.

September 10, 1890.

Hon. R. V. Belt,
Acting Comr. of Indian Affairs,

Sir:

Referring to your letter of June 11th last, relating to certain complaints of W. P. Campbell, Disciplinarian of the Carlisle School of interference by Rev. Father Eberschweiler in his efforts to obtain pupils for that school, I have the honor to file herewith, for your consideration, the following:

- 1.- Extracts from Report of Rev. Fred. Eberschweiler, dated April 18, 1890, to his Superior, Very Rev. J. M. Cataldo, marked Ex. "A"- which extracts cover all of said report that relates to Mr. Campbell's complaints;
- 2.- Letter of Rev. J. M. Cataldo, dated July 28, 1890, marked Ex. "B". [Copy.]
- 3.- Report of Rev. Fred. Eberschweiler to this Bureau, dated August 3, 1890, marked Ex. "C". [Copy.]
- 4.- Letter of Rev. Balth. Feusi, dated August 5, 1890, marked Ex. "D". [Copy.]
- 5.- Statement of Mary Brown, dated August 5, 1890, marked Ex. "E".
- 6.- Statement of James Matt and William Berry, dated August 4, 1890, marked Ex. "F".

These documents satisfy me that Father Eberschweiler in no way attempted "to obstruct the efforts of the Government to educate the children" of the Fort Belknap Reservation, and that he did nothing that would justify this Bureau in removing him from the superintendency of St. Paul's Mission School.

In this connection, I feel it to be my duty to call your attention to the statements made in reference to W. Bent, the Interpreter at Fort Belknap Agency, and to suggest the advisability of an investigation of the same, with the view of determining whether he is a fit person to hold so responsible a position as Interpreter on an Indian Reservation.

Very respectfully,

J. A. Stephan.
Director.

Ex. "E"

Statement of
Mary Brown,
dated Aug. 5/90.

27967

INDIAN OFFICE.

Incl. No.

5

1890.

11376

INDIAN OFFICE

Incl. No.

7

1891.

St. Assiniboine, Mont., Aug 5. 1890

I the undersigned Mary O Brown
solemnly affirm, that, "Rev. Father
"Eberschweiler did not extort a promise
"from me, that I would not go to Carlisle,"
"in confession, under a threat of being
"excommunicated, dying and going to hell."
Now I solemnly affirm that I made
no confession to him at all during this
whole year.

I also solemnly affirm that I never intended
and never wanted to go to Carlisle

Mary Brown.

Witnesses:

John Brown interfeitor
J. D. Bell

Ex. 71

Statement of
James Matt Alb. Berry
dated Aug. 4/90.

27967

INDIAN OFFICE.

Inclos No. 6

1890.

11376

INDIAN OFFICE

Inclos No. 6

1891.

Wayne Montana August 4th 1890

We the undersigned who accompanied
Rev. F. Eberschweiler as interpreters,
while Mr. W. J. Campbell was at
Ft. Belknap - Agency Montana,
solemnly affirm that the said Father
Eberschweiler held no councils with the
Assiniboines, and did not tell
the Indians that all the children that
came to Carlisle would "die and
go to hell".

James Matt
William Berry

Witnesses:
Thos Finnegan
Jas Finnan

Ex. D

Letter of
Rev. Bath. Huxi
Dated August 5/90.

27967 INDIAN OFFICE. 1890.
Inclos No. 4

11376 INDIAN OFFICE. 1891.
Inclos No. 8

COPY.

Fort. Assinaboine, Mon.

August 5, 1890.

Very Rev. Father Stephan:

Enclosed documents should speak clear enough. We took just the words of the accusations and put them in negative form. Should you want more clearness, please write, we are able to furnish it. You see we have not to be afraid to appear before the public with the whole matter.

It makes truly a painful impression that the principal disciplinarian of the famous Carlisle School, Mr. W. P. Campbell, showed at Fort Belknap Agency such a great lack of the most common politeness and refinement of civilized people.

Extortion of promises was on the part of Mr. W. P. Campbell. Many of the Indians, if we can believe the Indians, said finally, "yes", only to get rid of him. Five young men - this is a sure fact - came during the time when M. P. Campbell went through the camps to the Little Rockies to hide themselves. When Mr. Simons, the Agent, tried to get for the 25th of May young people for Carlisle, a young married man came to me and was very anxious to be received at once amongst the pupils. I asked the reason, and he answered that the Agent tried to get young people to Carlisle and he would not go there. He was not received.

About Mrs. Bent, the Interpreter, allow me some remarks:

- 1.- For years he lived amongst the Indians with two women; one of them died about 3 years ago.
- 2.- He never was married lawfully to the woman with whom he now lives.
- 3.- The Indians relate that he mocks our religion.
- 4.- The Indians relate that he always speaks against our school and tries to persuade them not to send their children to our school.
- 5.- It seems that he went so far in his slandering that the Indians lost all confidence in him.
- 6.- The Indians are anxious to have him removed.

Would these remarks not justify the suggestion that the Indian Department should remove such a man as a hindering to the civilization and christianizing of the Indians?

Excuse my miserable handwriting, I am in a hurry and I come just back from a tour through the camps here while it was terribly hot. Therefore my hand trembles. But for my trouble I was recompensed enough by the affidavit of Mary Brown, and by securing 12 children for St. Paul's Mission School.

I purposely took the father of Mary Brown as witness for the affidavit.

Now recommending our school to your protection and favor,

I remain, your humble servant,

BALTH. FEUSI, S. J.

2/13

Q. 1136

Handwritten notes in the left margin, including "Q. 1136" and "Handwritten notes".

INDIAN OFFICE
1890

INDIAN OFFICE
1890

COPY.

ST. PAUL'S MISSION,

Ft. Belknap Agency, Mon., August 9, 1890.

Very Rev. J. A. Stephan,
Director Bureau Catholic Indian Missions,
Washington, D. C.

Very Reverend Father:

In my report to Very Rev. Father Cataldo, my Superior, which he has sent to you, I have fully explained the troubles which Mr. W. P. Campbell caused here; under which difficulties I had to secure the children that long before the Agent of Carlisle saw them were promised to our Mission School, and to keep our own pupils in our own school when Mr. Campbell sent a father of one of our boys to get him from our very school.

Yesterday I read the accusations of Mr. Campbell against me. My former ^{report} refutes those ridiculous calumnies. I have to add only the following remarks:

It is a hideous lie that I should have "told the Indians that all the children that came to Carlisle would die and go to hell."

It is an inexcusable falsehood to say that I heard the confession of Mary Brown.

I rightly answered her father that I had nothing to do with her confessions and promises. How ridiculous! release Mary from a promise never made to me! and all the rest!

I suppose some other gentleman would have avoided all difficulties. An Agent of Carlisle should know that his presence in a Reservation does not deprive the Missions of their right, confirmed by the Department, to get for themselves pupils on any day of the year; nor the Indians of their right, confirmed by the Department, to send their children on any day of the year wherever they like; that his office gives him no right to act ungentlemanly in public; that he should leave alone confession and professional secrets, which the law excludes from court proceedings; [they are to be re-

spected as secrets like private consultations with a physician, especially because a priest, bound to secrecy, can never defend himself, deny or rectify such accusations against himself]; finally, that he should make no confusion of statements before the Department, after having caused enough of confusion in this Reservation.

A prudent Agent would also have been more reserved in believing what is reported, particularly considering well whether the person who accuses is truthful or not.

Many Indians came repeatedly to me that I should petition the Government for the removal of the Interpreter, W. Bent, because since a number of years they mistrust his truthfulness. They assert that they cannot tell to Inspectors and others what they like to say, because he does not translate truthfully, and changes and adds of his own what he likes. So it may have happened, too, that Mr. W. P. Campbell in his talks ignored the very existence of the Mission School, and Mr. Bent, as the Indians affirm, talked continually against the Mission. He always talks against our school and blasphemes against our religion before the Indians. He lived amongst the Indians for many years as a polygamist. When one squaw [3 years ago] died, he continued living with the other. He causes trouble and should be removed.

I always had peace here and was rather encouraged by the Government in my endeavors to educate the Indians; but now some aggressors cause troubles. But, trusting in the justice and generosity of the American Government and people, I hope to be protected in my rights.

Very respectfully,

FRED. EBERSCHWEILER, S. J.

Ex "B"

Letter of
Rev. J. W. Cataldo,
Dated July 28, 1890.

27967	INDIAN OFFICE.	1890.
	Inclos No. 2	

11376	INDIAN OFFICE.	1891.
	Inclos No. 10	

J. W. CATALDO,
S. J.

COPY.

GONZAGA COLLEGE,

Spokane Falls, W. T., July 28, 1890.

Very Rev. J. A. Stephan,

Washington, D. C.

Very Rev. Sir:

In answer to your communication referring to a letter of Hon. R. V. Belt, Acting Comr. of Indian Affairs, dated June 11th, and also to a letter of W. P. Campbell, of Carlisle Schools, both letters complaining that Father Eberschweiler interfered with the efforts of Campbell in obtaining pupils for his school, I beg to make the following remarks:

I enclose herein a report written by Father Eberschweiler, from which you can get answers to Campbell's complaints.

I was myself at St. Paul's Mission only a few days after the departure of Campbell, and I know positively that Mary Brown did not make any promise to Father Eberschweiler of not going to Carlisle School- she did not go to confession to him, and she never spoke to him about Carlisle. Father E's answer to Mary's father was that he had nothing to do with that matter of confession, nor with any promise.

These facts I know as well as I know that Campbell was there, and this knowledge [in my mind] disposes of most of C's complaints; so I think that if most of the accusations are untrue, the others may be so too, and I must believe Father Eberschweiler's reports to be perfectly true.

I know also that most of the Indians in that reservation say that Bent's statements are not reliable, and even, according to their opinion, wilfully untrue. I do not like to give an opinion on Mr. Campbell, but I can say that he was imposed upon by Mr. Bent.

I can add that during my short stay at St. Paul's, 3 large boys came from the woods at the Little Rockies to the Mission, saying that they had hid themselves in the woods for a few days to avoid to be

at B.

to Mr. J. M. Cataldo

Mr. J. M. Cataldo
1131
1881

-2-

sent by force to the Carlisle School.

Hoping this will be satisfactory explanation,

I remain,

Respectfully yours,

J. M. CATALDO, S. J.

1881
INDIAN OFFICE
WASHINGTON
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INDIAN OFFICE
WASHINGTON
1881

COPY.

ST. PAUL'S MISSION,

Chinook P. O., Mon., April 18., 1890.

Very Rev. J. M. Cataldo, S. J.

Spokane Falls, Wash.

Very Rev. Father:

It is my duty to acquaint ^{you} with some facts that took place of late.

* * * * *

The getting of new pupils is hard work. You remember, it was at the end of February that Father Feusi froze his toes in returning from a sick call at the forty miles distant Milk River. At that time he told the Agent that in the early Spring we would come to the Milk River valley to secure children for our schools. On the 4th of April I left St. Paul's Mission for that purpose. William, the boy of the Indian policeman, "Speak Thunder," accompanied me in order to interpret for me in Assinaboine, which at the same time was for him the very best exercise in learning English. Lo! on the road his father met us and told him: "A gentleman from the East is around collecting many children for Carlisle. I come with our Agent's permission to take you for him; for I am told that you are are no pupil in the Mission, but hired for work there." William answered: "I am very sorry that liars have deceived you; I am studying in the Mission School; I like the place and will under no condition go away." His father heard this with great pleasure, and asked to be allowed to accompany us and help to get children for our school. Gladly I accepted his offer.

On the 5th and 6th of April I visited all Assinaboines. They showed a very good spirit; I baptized 19 babies and 2 sick old-man. But when I asked for their children for our schools, they told me everywhere the following story:

"Our Agent and his interpreter with a man from the East have visited us. We must give our children for Carlisle or the future

Agency school; otherwise the soldiers take them. We cannot give them to the Mission; otherwise we will be punished by getting shortened rations to live upon. We hear that in the Mission the children are starving, the sick are not nursed and two are actually dying without a doctor; that the pupils are punished in a jail, learn nothing but prayers, meanwhile the scholars in Carlisle learn shoemaking and every thing else. Our Agent says scarcely anything; but the Interpreter Bent says so many bad things which we hate to hear."

Although not every thing the Indians say is to be believed, such rumors by whomsoever they were spread had to be refuted. My interpreter William as an eye witness testified to the very contrary by his strong words and by his healthy appearance, ability, good manners and knowledge of the Indian language. I told them:

"I know so much about Carlisle as to assure you that many more die there than in our Mission; that they learn rather less than more than in our schools under Sisters who in the States even educated ladies for teachers, in parochial and public schools; that all learn in the Mission such work as is needed to make their living—namely, housework, farming and cattle raising; that certain pupils learn trades too. Learn from the white settlers around your reservation. Not one of them lives from shoemaking or the like— all, without exception, cultivate some land or raise cattle in this prairie country. Let your children learn near you what they need. When they are strong enough, you get them to help you. Our Mission is in your home. You can see your children and know how they are and how we treat them."

Because the Indians love the Mission, it was not too difficult to refute the lies told against us. But after all they repeated saying: "You cannot have our children; they are promised to the other gentlemen." "But since I lived with you, you often promised them to me. Your ^{first} promise to me is at least as good as your later promise to them. In any case you are free. Where will you put your children?" "In the Mission School, if the Agent does not punish us." "He cannot punish you." After this conversation a few got courage and brought their children themselves directly to the Mission.

On the 6th, in the afternoon, a letter was brought from Father Feusi, announcing that his frozen toe got so bad that an amputation seems to be necessary. It informed me also that four fathers came

to the Mission in order to take their children out of the school under different pretexts, but that all pupils refused to go to Carlisle and told their parents that they were deceived by lies."

* * * * *
* * * * *

On the 7th I visited the Agent, * * * * * who rebuked me for what he called my work against the Carlisle and the Agency schools, and by getting pupils without first writing and coming to him, and sending children to the Mission without bringing them to the Agency first. Thinking of the fable of the wolf and lamb, I replied:

"I found the Indians so worked up against the Mission that I had to refute their calumnies against us. In your copy of our contract you can find no word obliging me to get your permission before securing pupils for our schools. I shall send you a list when the Doctor will have seen them in the Mission. *** I am also amazed to find the poor Indians in our free America are all full of fear to be punished by you if they would send their children to the Mission".

"This is a mistake; I will be happy to see all children in any school, Carlisle, the Agency, or Mission school."

Immediately after my visit, I told these last words of the Agent to the Indians, and gladly they gave me a number of their children.

Walking over the public place before the Agency, I was suddenly insulted by the man from Carlisle, Mr. Campbell. He gave me all kind of names, as liar, crazy man, &c., threatened to report me to the Indian Department and annul our contract, and went so far as to say that the missionaries were only tolerated in this Reserve. I told him that his performances are a show of meanness. Here I remark that our Catholic missionaries have been working amongst these Indians not only since the time but even before the time that any reservation was made, and that at the time when the present reservation was made these Indians in their treaty with the Government set apart ~~the~~ land including the Mission buildings for the education of their children in the Mission.

* * * * *

I would like to know, Rev. Father Superior, if really the Carlisle folks have any right from the Government to disturb our schools, which are open to inspection of any Government official having authority to do so, and which I claim to be at least as good as that of Carlisle, costing the Government per capita less than one half of what the Carlisle School costs.

Your most obedient servant,

FRED. EBERSCHWEILER, S. J.

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for the
of the

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