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U. S. Department of Justice  
Bureau of Investigation  
Washington, D. C.

CRIMINAL DIVISION

FEB 10 1932

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February 9, 1932.

MEMORANDUM FOR ASSISTANT ATTORNEY GENERAL DODDS.

With further reference to the case entitled GOLNEY SEYMOUR, Apache Indian, Murder on Indian Reservation, I am attaching hereto a copy of the report submitted by Special Agent Street at El Paso, Texas, dated February 2, 1932.

It will be remembered that this is the case involving the murder of Miss Henrietta Schmerler, on the Apache Indian Reservation, at Whiteriver, Arizona.

Very truly yours,

*J. E. Hoover*  
Director.

W. E. H.

FEB 11 1932

Inc. 731831.

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OF JUSTICE  
FEB 11 1932  
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Exhibit A

El Paso, Texas.

El P. No. 70-180

Form No. 1

THIS CASE ORIGINATED AT: EL PASO, TEXAS.

2-2-32

1/21-27/32

J. P. ... Street.

REPORT MADE AT: <b>GOLNEY SEYMOUR, alias GOLNEY SEYMOUR, alias MAX SEYMOUR (Apache Indian)</b>	DATE WHEN MADE: <b>2-2-32</b>	PERIOD FOR WHICH MADE: <b>1/21-27/32</b>	REPORT MADE BY:
TITLE: <b>GOLNEY SEYMOUR, alias GOLNEY SEYMOUR, alias MAX SEYMOUR (Apache Indian)</b>			CHARACTER OF CASE: <b>MURDER ON INDIAN RESERVATION</b>

**SYNOPSIS OF FACTS:**

Investigation at Whiteriver, Ariz., and vicinity reveals that Seymour was drinking on July 18, the evening the murder was committed. No definite record available at Whiteriver of Seymour's school grade at time he quit school in 1928. F. C. Warner now located at Albuquerque. It is not the custom of Indian women to ride the same horse with men unless they are man and wife or father and daughter. A widow or unmarried woman who associates with men is considered a boudwam (prostitute). Information obtained relative to subject's character; also, corroborating statements made by Gatewood and Seymour.  
**LEADS: LOS ANGELES, EL PASO.**

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**DETAILS:**

At El Paso, Texas.

On January 13, 1932, a telephone call was received from John C. Gung'l, U. S. Attorney, Tucson, Arizona, by Agent in Charge R. H. Colvin, in which Mr. Gung'l stated he desired further information, if possible, regarding the above entitled matter. First: If possible, to locate some witness of approximately the same age as defendant who will testify as to the defendant's drinking on the date of the murder. Second: Locate some witness from the school attended by Seymour who will testify as to the grades received by Seymour while in school and as to his character and reputation while a student. Third: That further information be obtained as to the present whereabouts of F. C. Warner who will probably be subpoenaed as a witness in this matter. Fourth: Also obtain information as to the custom of Indians regarding a woman riding on the same horse with a man and if a woman is considered indiscreet by so doing.

DO NOT WRITE IN THESE SPACES

APPROVED AND FORWARDED:	SPECIAL AGENT IN CHARGE	RECORDED AND INDEXED.
COPIES OF THIS REPORT FURNISHED TO:  Bureau-2 Los Angeles-2 U.S. Atty. Tucson-1 El Paso-2	BUREAU OF INVESTIGATION	CHECKED OFF:
	DEPARTMENT OF JUSTICE	JACKETED:
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JAS/gm		

## At Whiteriver, Arizona.

This agent while in Whiteriver, Arizona, located and interviewed John Doane, an Apache Indian who is now located at Forestdale, Ariz., which is also on the Apache Indian Reservation, who states that in the afternoon of July 18, 1931, he was at the camp of Samuel Seymour, better known as H-4, who is the father of Golney Seymour; that at the time he was at this camp there were present Samuel Seymour and wife, Golney Seymour and wife and Robert Gatewood and wife; that they were all drinking tulapi but none of them were intoxicated; that he remained at that camp for the better part of the afternoon; that about 6:30 P.M. Samuel Seymour and his wife and their daughter-in-law, the wife of Golney Seymour, left on horseback stating they were going to the Canyon Day dance; that shortly after they left he also left with the intention of going to the Canyon Day dance; that when he left the Seymour camp there was Golney Seymour and Robert Gatewood and wife still at the Seymour Camp; that he, Doane, left the camp on horseback and came out of the gate of the Seymour farm which is directly in front of the house where the white girl lived; that when he came through the gate the white girl was standing in front of the house in the road with a large dipper in her hand which he believed contained some water; that he spoke to her, and as Jack Keyes had previously spoken to him about him, Doane, doing some interpreting for the white girl, that he introduced himself, telling her who he was and stating to her that Mr. Keyes had spoken to him about doing some interpreting for her, and that she said, "Yes, you are John Doane, and Mr. Keyes has mentioned you as being a good interpreter of Apache into English - If you will come Monday I will give you some work for a few days as I want someone to do some interpreting for me";

That he left, traveling west on the road which is a lane from the white girl's house; that about 200 yards from the white girl's house he met Jack Keyes and Jack Perry who were horseback; that he traveled the highway then from there to Ft. Apache and did not see anyone on the road until he arrived at Ft. Apache; that after he left Ft. Apache he met up with an Indian by the name of Johnson and two or three other Indians, and they all proceeded to Canyon Day to the dance together; that after his arrival at the dance he does not remember seeing any of the Seymour family, nor does not remember seeing Golney Seymour at the dance. While he states they could have been there and he would not have taken notice of them, as there were a great many Indians there as well as a few white people, yet he does not recall seeing them; that he spent the entire night at the dance leaving the dance Sunday morning about sun-up and arriving back at the Seymour camp about 7:30 or 8 o'clock in the morning; that when he arrived at the camp there was no one there but Robert Gatewood and his wife and little child; that he only spent a few minutes there and left and went up the East Fork River about a mile to an Indian's camp, the name of the Indian being Stone, where he spent the major portion of the day sleeping; that up to the time he left the Seymour camp Sunday morning neither H-4 and Wife nor Golney Seymour and wife had returned; that the

next time he saw Golney Seymour he thinks it was about Tuesday or Wednesday the following week, when Golney Seymour came to where he and Robert Gatewood were cutting wood up near Gatewood's camp.

He further stated that on Saturday, July 18 he did not notice Golney Seymour having one of his hands tied up and does not believe that he had his hand tied up at that time, and does not remember taking any notice of Seymour's hand when he came to where they were chopping wood on Tuesday; that Seymour was on horseback and could have had his hand tied up and he would not have noticed it.

John Doane was closely questioned regarding his statement as to Golney Seymour and Robert Gatewood being at the camp of Samuel Seymour on Saturday evening when he was leaving to go to the Canyon Day dance, as it will be remembered that Jack Perry stated that he saw Golney Seymour and Robert Gatewood riding the same horse at the time he and Jack Keyes were together and came up to the white girl's house. John Doane stated emphatically that when he left the Seymour camp that Golney Seymour and Robert Gatewood, as well as Robert Gatewood's wife, were still at the Seymour Camp and that he met in the lane about 200 yards from the white girl's house Jack Keyes and Jack Perry and there was no one else with them at that time.

Prior to the time of the interview with John Doane agent had interviewed a squaw by the name of "Dora", who can be identified through William Maupin, an Indian policeman at Whiteriver. Dora stated that she resided now at Forestdale, Arizona; that John Doane had come to that vicinity shortly after the white girl was murdered and that he, while drinking, had told several of the Indians at Forestdale that he witnessed the murder of the white girl and saw her running around through the brush from Seymour and also screaming for help. \*

John Doane was interviewed regarding this matter and denied any knowledge of how the white girl was killed; also denying ever making such a statement as that. At the time agent was interviewing John Doane he was about half drunk on tulapi and stated to agent that the Indians of Forestdale had been snowed in for a number of days and could not obtain food, and had been living mostly on tulapi.

John Doane will be interviewed again after Robert Gatewood is interviewed regarding this matter, as it is possible that Gatewood can, if questioned closely, give some light on this matter that will assist in the further interviewing of John Doane.

On January 23, 1932, Rev. E. E. Genter, Pastor of the Lutheran Mission on East Fork, was interviewed and stated that he was formerly a teacher in the Lutheran Mission on the East Fork of the Whiteriver Indian Reservation; that Golney Seymour entered that school in 1914 and was given by him the name of Golney Seymour; that at that time the Seymour family

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was only known as the H-4 family; that being the custom and rule when a child first entered school that they were given names, he selected the name of Golney Seymour for this subject and that since that time subject's father had assumed the name of Seymour, as well as the rest of the family; that Golney Seymour attended school at the Lutheran Mission during the Years of 1914, 1915 and 1916, and possibly, 1917; that he does not remember the grade that subject was in when he quit school and is unable to obtain any record of the grade subject was in, but it is the belief of Rev. Genter that Seymour was in the 5th or 6th grade when he quit the Lutheran Mission School in 1916 or 1917; that he remembers distinctly that Golney Seymour while attending school, he, Rev. Genter, as his teacher, was a very bright pupil, and does not remember of Seymour ever giving him any trouble. ??

Rev. Genter further stated that there was a lady teacher in the Lutheran Mission School at that time by the name of Mrs. Carl C. Britton, who is now connected with the Sherman Institute at Riverside, Calif., and that he received a letter shortly after Seymour was arrested for the murder of Henrietta Schmerler from Mrs. Britton in which she stated that she remembered Golney Seymour very well as he attended school while she was a teacher at the Lutheran Mission on Whiteriver during the Years 1914, 1915 and 1916, and that Seymour was considered a bright pupil but was a bad boy, stating that she remembered one instance wherein Seymour had entered a chicken coupe and with a knife had cut the heads off, also the limbs, from a number of chickens before he was discovered. Rev. Genter stated he did not doubt Mrs. Britton's statement regarding this matter, but he did not recall the incident himself. \*

Rev. Genter further stated that he did not form the acquaintance of the white girl while she was on the reservation, but saw her a number of times in company with some of the Indians, and from what he saw at the time he thought she was acting foolishly - going around alone with different Indians; that he also remembered hearing some of the Indians when in conversation about the white girl, refer to her as a boudwam (prostitute). Rev. Genter further stated that he had lived among the Apache Indians for a number of years, speaks their language, and has studied their habits and customs, and knows that it is entirely unethical for a single woman to ride horseback or accompany an Indian man alone; that the only Indians who ride on the same horse are man and wife or father and daughter; that it is unethical for a single woman or a widow to even travel around the country alone or with some Indian man. <

Rev. Genter was further questioned about Jack Keyes, Chief of Band B. Indians on East Fork. Rev. Genter stated that Jack Keyes was of the Lutheran faith and attended church regularly up until July 18, 1931, after the death of the white girl, and frequently came to him for advice prior to that time, as well as to borrow money; that Jack Keyes



if they did so the Indians would take it for granted that they were women of ill repute.

Chief Baha, of the North Fork of Whiteriver, was interviewed and stated that it was not the custom of Indian women to ride on horseback with a man unless she was his wife or his daughter, and that it was not the custom for a widow or single woman to travel around the country with a man, and if she did so, she would not be respected by the Indians.

Jack Keyes, Chief of Band B Indians on the East Fork, was interviewed and stated that it was not the custom among the Indians for a single woman to ride on the same horse with a man, nor to travel around or live alone, and that he had so informed the white girl before her death that she should not do those things; that if a woman did those things they would lose the respect of the Indians.

Don Cooley, a half-breed Apache Indian, born and raised on the Apache Indian Reservation and who knows the Indian customs, was interviewed and stated that a single woman who lived by herself or traveled around the country alone or associated with Indian men would lose the respect of the Indians, as it was an old custom of the Indians that a single girl and boy should at no time be alone.

Jesus Velasques, an American-born Mexican and married to an Apache Indian squaw, who has resided on the Apache Indian Reservation for the past 40 years and who knows the customs of the Indians, was interviewed and stated that unless they were man and wife or father and daughter it was not the Indian custom for a man and woman to ride the same horse, nor was it the custom for a woman to travel around the country alone; that for a widow or a single woman to be caught riding the same horse with a man or traveling over the country would cause them to lose the respect of the Apache Indians.

W. A. Lee, formerly a teacher in the Indian School at Whiteriver and now a merchant, who has resided on the Apache Reservation for the past 25 years, stated that it was not the custom of a single woman to travel around the country alone or with a man, or to ride on the same horse with an Indian man, and if they did so they would lose the respect of the Apache Indian.

Mrs. John Moore, Matron at the Boy's Dormitory at Whiteriver, Ariz., was interviewed and stated that Golney Seymour attended school at Whiteriver during the Years 1926, 1927 and 1928 and was considered a very quiet boy, but she does not remember the grade that Seymour was in when he quit that school in 1928.

The records at the School Superintendent's Office were consulted by this agent, assisted by Mrs. Gertrude Cobb, Secretary to Supt. William Donner, of the Whiteriver Indian Agency, and no record could be found as to the grade that Golney Seymour was in when he quit school at Whiteriver in 1928, and the Superintendent stated that these records for



the Year 1928 had been misplaced somewhere and he had been unable to locate the records of the grades the pupils were in during that time. The only record that could be found was the census roll in the Superintendent's Office which indicated that subject did attend school at the Whiteriver Indian Agency during the terms of 1926, 1927 and 1928.

James McNeal, of Show Low, Ariz., was interviewed and stated that he was driving the mail truck from Holbrook, Ariz., to Ft. Apache during the months of June, July, August and September, 1931, and that sometime in June he brought the white girl, Henrietta Schmerler, and her baggage from Holbrook to Whiteriver, Arizona, and that she told him at that time she was going to be located somewhere on the Apache Indian Reservation for quite a while and would be engaged in doing research work; that after her arrival at Whiteriver he met her on several different occasions and became very well acquainted with her, and that from what he saw of victim she was a lady in every respect.

A number of Indians of the better class, as well as the white people of Whiteriver and vicinity, were interviewed regarding victim's character and it is the general opinion of these people that victim was a lady. Quite a few of these people stated that while the victim might have been indiscreet among the Indians, that it is their belief that she was misled by Indian stories she had read, as she had in her possession a number of Indian Story Books which were stamped on the inside "The Property of the Columbia University" in which a number of these books referred to the noble red man and how he had been mistreated by the white man, and how honest and truthful the Indians were; that victim in conversation with white people and when she was being warned that she should not live by herself and accompany the Indians out alone, would state to them that she felt that she knew the Indians better than they did; that they only knew them in an official way, leaving the impression that she thought that the Indian had been mistreated by the white man and all that was necessary was to give them good treatment, therefore, she was misled by some means, as it is a well known fact that the Indian will lie and is just as treacherous as any other race of people, in some respects more so.

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Jesus Velasques was interviewed and stated that quite a few of the Indians on East Fork were now saying that they were advised by the Chief that if the Indians would not talk the white man could not find out anything; that they now stated that the Indians did not talk but the white man came in and found out everything. Mr. Velasques further stated that since the arrest of Subject Seymour the Indians had become more docile than they were prior to his arrest; that before Seymour's arrest the Indians seemed to be very cocky and had the impression that it would never be found out as to who murdered the white girl.

Rev. Genther also stated that he had noticed a considerable difference in the attitude of the Indians since the arrest of Seymour; that prior to subject's arrest and while the investigation was being made he noticed the Indians were putting on a bold front, more so than usual, but since the arrest of Seymour he had heard it stated among the Indians that



if an Indian committed a crime it made no difference whether he talked or not, the white man would find it out, and it is the belief of Reverend Genter that if this case had not been solved and the guilty party brought to justice that the Indians would have caused more or less trouble, and that the more severe punishment that is inflicted upon subject the better effect it will have in dealing with the Indians; that they should know that they will be prosecuted to the fullest extent of the law for crimes they commit, as well as anyone else; that the Indians had seemed to have the impression that because they were wards of the Government and were being protected in a financial way that they would be protected by the Government for crimes that they might commit.

Information was received that Dr. Ferguson, of Ft. Apache, had stated that just after the murder of the white girl Golney Seymour had come to his office in Ft. Apache to have a sore hand dressed, and that at that time Golney Seymour had asked him this question, "I wonder have they found out who murdered the white girl"?, and that he told Seymour they had not and that Seymour replied, "May be so it was a Navajo, a Negro or a White Man".

An attempt was made to locate and interview Dr. Ferguson but he was away from Ft. Apache and could not be located at that time. However, it is presumed that Dr. Ferguson, as he was one of the physicians who examined the body when found, will be subpoenaed as a witness in this case and he can be interviewed at that time regarding this statement made by subject.

#### UNDEVELOPED LEADS:

LOS ANGELES OFFICE - Is respectfully requested to interview Mrs. Carl C. Britton, Sherman Institute, Riverside, Calif., who at one time was a teacher in the Lutheran Mission School on East Fork, near Ft. Apache, Arizona, regarding information as to subject while a school boy at the Lutheran Mission breaking into a chicken coop and chopping the heads and legs off of a number of chickens with a knife, and any other information that she might have that would be of assistance to the Government in this case.

EL PASO OFFICE - Will in the near future interview Robert Gatewood now confined as a Government witness in jail at Tucson, Ariz., regarding the statement made by John Doane relative to Doane being at the Samuel Seymour camp on the evening prior to the murder of the white girl and as to them drinking tulapi and regarding the conflicting statements made by Doane and Jack Perry wherein Doane states that Seymour and Gatewood were at the camp when he left and that he met Jack Perry and Jack Keyes when he was leaving the white girl's camp, and that Keyes and Perry were coming

up to the camp and that there was no one with them at that time. Gatewood should be further interviewed regarding the statement made by Simon Wycliffe relative to him and Golney Seymour meeting Wycliffe sometime in September at which time Seymour grabbed Wycliffe's horse by the bridle reins, tried to make him get off the horse, telling Wycliffe he was going to kill him. Gatewood should be interviewed as to why Seymour wanted to kill Wycliffe at that time. Find out if it was not because Seymour was under the impression that Wycliffe had seen him on the afternoon of July 18th while on the road to the Canyon Day dance in company with victim, just prior to the murder of victim.

PENDING.