Dear Sir:

In Re: Golney Seymour - Murderer, E.P. File #70-180.

Having reference to your letter of Feb. 3, 1932, relative to publicity in regard to the Henriette Schneerler or Golney Seymour case, I am enclosing herewith a fifteen page story of the case which I have compiled from the files and from conversation with Agent Street, which contains in narrative form most of the facts, and a little other stuff, concerning the case. My literary ability and imagination are not sufficiently developed to have put out any better story, and I submit it "as is" for such censorship or embellishments as the Bureau may deem appropriate for publicity purposes.

I am also enclosing some pictures of the victim, the murderer, Agent Street, and the writer, in case the Bureau should desire to use any of them in a story which may be released. Some time ago I sent also to the Bureau postcard photograph of Agent Street, Tom Dosea, interpreter, and others who assisted in the investigation.

In accordance with the suggestions in your letter, I am again writing Miss Madeline Kelley Hannah advising her that she will have to secure her information from the Bureau.

At the present time this case is set up for trial on March 14, 1932, and it might be best to hold up the story until the trial is over, although I do not see that any particular harm could come from the release of the story at this time after it had been censored or edited by the Bureau. However, if we are successful in convicting Seymour, the story would be more complete if put out after the trial and sentence.

At the time I talked with Mr. Nathan about this story
in Washington, I thought I could turn out something real good, but it seems that I have been dealing with facts for so long that the old imagination just won't work.

Yours very truly,

R.H. Colvin,
Special Agent in Charge.

RHC/wc
Encs.
The Apache Indians, whose native habitat since the beginning appears to have been that Southwestern portion of the United States now comprising Arizona and New Mexico, and Northern Mexico, have always been known as one of the fiercest and most warlike tribes of all the Indians native to the United States. They were, in fact, the last tribe of Indians to be finally subdued and placed under government control. The remnants to this tribe, consisting of three sub-tribes or divisions, are now restricted to three Indian reservations set apart for them and controlled by the Bureau of Indian Affairs. These three branches of the main Apache tribe are known as the Mescalero Apaches who are on the Mescalero Indian Reservation in Otero County, New Mexico, about one hundred miles northeast of El Paso; the San Carlos or White Mountain Apaches located on the San Carlos Indian Reservation near Globe, Arizona, and the Whiteriver Apaches on the Whiteriver or Fort Apache Indian Reservation, around Fort Apache and Whiteriver in Southern Navajo County, Arizona.

Many of the Whiteriver Apaches are the remnants and direct descendants of that notorious Apache warrior, Geronimo, whose cruel and relentless depredations against the white settlers in early Arizona and New Mexico history were so famous. Geronimo, the leader of this band of savage warriors, was finally captured in Mexico by United States cavalrymen, after which he and his band were first exiled to Florida and later removed to a reservation in Oklahoma. After being confined there for some years the least troublesome of them were returned to the reservations in Arizona and New Mexico, some of them being sent to the Mescalero Reservation and others to the Whiteriver reservation. The capture and confinement of Geronimo and his band finally broke up the theretofore active and continuous campaign of the Apaches against their enemies, the ever encroaching white man.

The Apache is by nature the least progressive, industrious and intelligent of all the native Indians now under the guardianship of the Government, who through the Bureau of Indian Affairs has for many years done a great deal towards attempting to educate these wards of the Government, has provided them with schools, houses, farming and stock raising equipment and has exercised a fatherly supervision. The Whiteriver Reservation is located in a mountainous section of eastern central Arizona, high among the mountains and forests of virgin pine, being well watered and excellent stock raising country, but in an isolated community, being about ninety miles northeast of Globe, Arizona, and about the same distance south of Holbrook, Arizona.
In spite of all the efforts of the Government to educate, civilize and improve the condition of these native Americans, the progress has been slow and although it has been possible to educate them to a limited extent it has been most difficult to inculcate into them the standards and morals of the white race. The Government has in its benignity provided them in many instances with modern houses, up to date schools and farming implements but; true to his generations of savage life, the Indian simply accepts these favors so long as it pleases him and then reverts to his primitive mode of life, abandoning the comfortable houses which have been provided and erecting in the immediate vicinity an ordinary brush shelter or wickup. He prefers, in fact, to live the former nomadic life of his ancestors and much prefers his crude camp to the civilized quarters provided by Uncle Sam. He is somewhat restricted, however, by the regulations which require him to remain for the most part on the reservation set aside by the government and to submit, more or less docilely, to the rules and regulations promulgated by the Indian Bureau as to his conduct.

The Apache's cultural life has not advanced noticeably. However, in lieu of his former hunting parties and savage forays upon the adventurous American frontier settlements, his activities are largely now confined to more or less haphazard farming, stock raising, tribal dances and indulgences in their native anti-Volstead refreshments known as "tulapai", "tapachi", or "tiswin", under the influence of which they frequently and, one might say, naturally, revert to their pre-civilized blood-thirsty and lustful natures which results not in outbreaks against the whites or the government, but in frequent brawls and killings among themselves and too frequent assaults upon unprotected or unsuspecting white women.

Little is accurately known of the anthropological or ethnological history of this tribe. It is certain though that at no time in past history have they achieved any degree of culture or high civilization as in the case of some other Indian tribes. They are known to have always been fierce, cunning, cruel, dishonest and treacherous.

Columbia University in the City of New York includes in its curriculum, of course, such studies as those of archaeology, history, anthropology, ethnology and allied subjects. For many years it has been the custom of this institution of learning to award certain scholarships or special assignments as a mark of merit to those students who have done exceptionally well in their respective specialties. Each summer the faculty of the university selects from among the students, such as have been designated for special notice and gives them assignments to do research work in the field under the sponsorship of the university and at the expense of the institution. They send these research workers into the field in various parts of the world to make studies, gather data and submit reports on the results of what they have learned in their firsthand studies of the various subjects. These reports are preserved in the archives of the university, many of them being printed and used for the benefit of students in the various department
Miss Henrietta Schmerler of New York City was a student at Columbia University in the Anthropology Department and at the close of the term in June, 1931 had attracted the notice of the faculty by reason of her diligence and accomplishments in the study of anthropology and as a result was designated by the faculty to do field research work among the Apache Indians of Arizona during the summer, and on such assignment was provided with funds by the university and instructed to proceed to Whiteriver, Arizona, in the pursuit of her assignment. Her particular instructions appear to have been to gather such information as might be obtained from association with the women and children of the Apache tribe, and to confine her activities to study of and association with the women and children only.

Miss Schmerler, a highly intelligent and attractive young woman of twenty-three, was slated at her assignment and boasted to her associates before leaving New York that she intended to secure information which had never before been obtained from an Indian, and that she was going to do this by "being an Indian." She evidently had the idea that previous efforts along this line had been unsuccessful because the research workers had not approached the Indians correctly.

Miss Schmerler arrived at the Whiteriver Indian Agency about June 23, 1931, introduced herself to Mr. William Donner, the superintendent, and advised him she had been sent by Columbia University for the purpose of doing research work among the Apaches and desired to live on the reservation during the course of her field assignment. Mr. Donner suggested that she take up quarters at the agency where she could live with some school teachers and conduct her experiments from that base. To this kindly suggestion she did not agree, stating that she did not feel she could secure the proper results by living with the white people and that in order to achieve her purpose she thought it necessary to live "right among the Indians."

Mr. Donner, superintendent of the reservation, earnestly counseled the young lady to be careful in her relations with the Indians and suggested that if she insisted upon "living among the Indians" that she arrange to make her home with some more or less respectable, middle-aged Apache family or that she employ as a companion some reliable Apache woman or girl to live with her and to accompany her at all times on her work. Headless of this counsel, Miss Schmerler proceeded to what is known as the East Fork Indian settlement, several miles from the agency, where, at first, she had constructed a crude brush wikiup or shelter similar to those used by the Indians in their summer camps and immediately adjacent to some of the Indians. This she occupied for a few days. However, when the rainy season began and after she had been counseled by Jack Keys, sub-chief of the Whiteriver band of Apaches, and by Mr. Cummings,
superintendent of farmers for the agency, that her manner of living was not safe, she was prevailed upon to rent one of the houses which had been built by the government for an Indian and who, as per their custom, refused to live in same. This house was situated some half mile from the White farmer's place and just across the road from where a number of Indians lived in their camps. Here Miss Schmerler domiciled herself, apparently satisfied in her belief that the Indians would not harm her. She, in fact, disagreed with all the advice given her and told her well-wishers that she thought she knew more about Indians than those who had lived among them all their lives, as she had made a scientific study of the subject and that she was so good to the Indians that they would not harm her. Her belief in her theory is evidenced by her acts on all occasions when Indians called at her house when she would give them cookies and candy.

Notwithstanding her instructions from the university as to confining her investigative work to the women and children of the tribe, Miss Schmerler was evidently so imbued with romantic literature concerning Indians, of which she had a large amount in her possession - the general tone of which was to the effect that the poor Indian had been much abused and misunderstood and that in reality he was the "Noble Red Man" and that to win his friendship and respect it was only necessary to treat him with trust and kindness - disregarded that she disregarded her instructions and advice and instead of doing her investigative work among the women and children she immediately began to associate almost wholly with the young bucks; to make solitary excursions to their camps and to attend their tribal dances alone and unprotected, in some instances remaining at these dances, at which there were no white people, all night. She, on her theory that in order to get secret information from the Indians she must be an Indian, even adopted the squaw's tribal or native costume and shunned, apparently, all association with white people.

Letters which she wrote to girl friends indicate that she was delving into the sexual life of the Indians, relating certain information that she had received about the adolescent ceremony for girls which is an annual affair among the Apaches, and also indicating that she had approached a young Indian buck and discussed with him matters pertaining to the customs which were common among boys arriving at the age of puberty. Her correspondence indicates that she had, at the beginning of her sojourn among the Indians, experiences which should have indicated clearly that she was in danger. One such letter having expressed the fear that she would be raped, and to which her correspondent replied, chiding her on the matter and saying that she knew a thousand women who would like to be in that position.

On July 4, 1931 the Apache Indians gave a large Indian dance which Miss Schmerler attended and which was several miles from her camp. Subsequent developments show that she took part in this dance with the Indians as dance partners until two or three o'clock in the morning. At this hour, after the
dance had broken up Miss Schmerler, evidently under the impression that she was going to discover something very mysterious and secret, concealed herself in the Indian camp and remained there until nearly day-light, looking, listening and learning, until she was discovered by the vicious Indian dogs which raised such a clamor until the Indians came out to investigate and found her in the midst of their camp, barefooted and with her shoes in her hand. Surprisingly, the Indians did not resent her presence but invited her to breakfast.

The Indians had arranged another tribal dance to take place on the night of July 18 and in anticipation of being an attendant, Miss Schmerler had arranged with Mary Velasquez, a half-breed Indian girl, to make her a full Indian squaw's costume and borrowed Mary's beads and other equipment for personal adornment and had solicited Claude Gilbert, a young married Apache buck, to take her to this dance at Canyon Day, some seven miles from where she was camped. Claude, who was willing it appeared, however, was unable to break loose from the sprout strings of his squaw and was not able to keep his engagement with the white girl and, therefore, did not show up at the appointed time.

Here comes a blank in the life and episodes of Henrietta Schmerler for a few days.

On Monday, July 20, Jack Keys, sub-chief of Band B of the Apaches and who lived directly across the road from Miss Schmerler's camp, reported to Mr. Cummings, the Indian farmer, that the white girl had disappeared, not having been seen since Saturday evening and that he had information she was not at the Canyon Day dance on the Saturday previous and that she had not returned to her camp. Nothing was done about it until the next day when Jack Keys again reported that the white girl was missing and that he was very uneasy. At this time Keys, in company with one F. C. Warner, a white man, and Mr. Cummings, went to the home of Jesus Velasquez, a Mexican stockman married to an Apache woman and who has been a resident on the reservation for 40 years. They reported their information to Mr. Velasquez who advised them the matter should be reported at once to Superintendent Donner. This, however, was not done until the next day at which time Mr. Donner thought it was possible that she had gone to camp with some of the Indians and would probably show up in a day or so. On Thursday, July 23, a general search was started, it having been ascertained in the meantime that the girl's house had been broken into and robbed.

Jesus Velasquez was searching the canyons, trails and forests in the vicinity of the girl's camp and in a little canyon discovered a beaded purse and flashlight which were known to have been in the possession of the girl. He also observed buzzards circling the vicinity and became convinced that the body of the missing girl would probably be found somewhere in the vicinity.
The immediately reported to Superintendent Donner, with whom accompanied by the party to the vicinity of the little canyon previously discovered and after a short search found the body of Henrietta Schmerler lying in the bottom of a small gully, flat on her back with one arm extended above her head, her clothes partly torn from her body which was partially buried in the sand of the creek bed, two small floods having come down this canyon since her disappearance. The body lay some fifteen feet below where a barbed wire fence crossed the stream and a strand of this wire was entangled in her clothes. The body was in a bad state of decomposition and was being devoured by vultures. Physicians were called and an examination of the body revealed a broken nose, the front teeth knocked out and that the right side of her neck bore a long knife wound two or three inches in depth. There were also other bruises and contusions on her body. One hundred and one steps above her body in the edge of the little canyon were found signs of a struggle and at this point her beaded purse was found.

Mr. Donner, after having the body taken charge of by the undertaker, immediately communicated with John C. Gun'l, United States Attorney, at Tucson, Arizona, who in turn requested Mr. R. E. Colvin, Special Agent in Charge of the Bureau of Investigation of the Department of Justice at El Paso, to assign an agent to meet him at Holbrook, Arizona, for the purpose of proceeding to Whiteriver in an effort to solve the mystery of the girl's murder and to effect the apprehension of the guilty one.

Agent ___ of the Department of Justice and Mr. Gun'l arrived at Whiteriver on July 27. Mr. Gun'l immediately called a court of inquiry and found that Superintendent Donner had caused the arrest of seven Apache Indians whom he suspected of being the possible murderers. These were all examined, as well as some twenty-five or thirty Indian and white witnesses, but no information was procured which might lead to the solution of the crime. Two of the most suspected Indians, Peter Kassey and Claude Gilbert, were continued in confinement for several days but were finally released, since investigation having failed to indicate sufficient evidence to hold them longer. At this time Mr. Gun'l and Agent ___ were called away on account of Federal Court and the investigation was suspended for a short time.

In the meantime Department of Justice officials were conducting an investigation in New York with a view to securing the girl's correspondence with friends in the belief that some clue might be contained therein that would throw direct suspicion on certain individuals.

On August 21 Special Agent J. A. Street of the U.S. Bureau of Investigation was dispatched to Whiteriver to resume the investigation but was only able to remain a few days on account of having to attend court elsewhere. However, these few days were well spent in the Mr. Street discovered that horse tracks had been found at the scene of the first struggle and that in one of the horse's tracks which had been left imprinted in the soft ground there was found the
fountain pen of Henrietta Schmerler which had been stepped upon and crushed by the horse's hoofs. This was a most important discovery in that it clearly indicated that whoever had murdered this girl had been there on a horse and immediately eliminated many angles of the investigation and pointed out that a search for clues should be directed toward persons on horseback.

On September 1 Agent Street was directed by Mr. Colvin, in charge of the El Paso office of the Bureau of Investigation, to return to Whiteriver and to remain there until this crime was solved and the culprit in custody, if at all possible, and he was particularly directed to pursue his investigation along the line of determining who might have been seen in the vicinity of the white girl's house on horseback on the evening of July 18. Agent Street had formed a close alliance with Jesus Velasquez, a Mexican married to an Apache and who has had forty years experience among the Apaches, knows them thoroughly and speaks their language, and Mr. Velasquez entered whole heartedly into cooperation with Mr. Street, who had been selected to finish this investigation by reason of particular qualifications for that class of work.

Street is a native of Mississippi who emigrated to Texas at an early age and thence to New Mexico where he had been, in turn, trapper, cowboy and sheriff and finally entered into the service of the U.S. Bureau of Investigation in 1922, since which time his investigative activities have lain largely in the West and Southwest where his training and previous environment made him of especial value. Among the outstanding investigations in which he had taken an important part was the solving of what is popularly known as the Osage Indian murder cases in Oklahoma, in which a ring of white men had conspired to have wealthy Oklahoma Indian men marry white women or wealthy Indian women marry white men, whereafter the Indian would be mysteriously removed from existence and his estate divided among the conspirators by reason of the white heirs being a party to the plot. This particular investigation lasted more than two years and finally resulted in life sentences for the ring leaders, who were prominent Oklahomans.

By reason of this and other investigations among the Indians and Southwestern characters Agent Street had developed a thorough knowledge and understanding of Indian traits, characteristics, etc., and had also developed an essential patience and perseverance requisite to the procuring of information from the stoical and silent Indian.

At this time Agent Street was re-assigned to this investigation, the Indians, of whom there are 2,500 on this reservation, were engaged in their annual round-up and sale of cattle and also there was in progress the annual Indian fair conducted under the auspices of the reservation officials. In consequence, the reservation was jammed with almost the entire tribe and their hundreds of dogs. During this period it was almost impossible to do any effective work in the way of surveillance or questioning for the reason that the Indians would be in camp at Whiteriver one night and the next day would be forty miles away in
"My name is Robert Gatewood. My age is 22 years. I am an Apache Indian residing on East Fork on the Apache Reservation, near Fort Apache, Arizona. I am the son-in-law of H-4 (Samuel Seymour), and the brother-in-law of Colney Seymour, who is the son of H-4 (Samuel Seymour), who also lives on East Fork near the Lutheran Mission.

On Saturday, the 18th of July, 1931, the day that there was a dance at Canyon Day, at night Colney Seymour, (who is also known as Lax Seymour), came to my wood camp, which is about 1/2 mile south and west of the camp of H-4 (Samuel Seymour) which camp is also near the house where Henrietta Schmerler (the white girl) lived. He arrived at my camp about five P.M. He asked me to cut his hair, stating that he wanted to go to the dance at Canyon Day that night. I told him that I had nothing to cut his hair with, that my razor had gotten wet and was rusty and I could not use it. I took the razor out of a paper which it was wrapped up in and showed it to him. It was now getting late in the evening and Colney Seymour and I then left my camp on horseback - I was riding bareback and he had a saddle. We started to go back to the camp of H-4 (Samuel Seymour). When we got near the camp, at the gate which goes in to H-4's camp, we came to the house of Henrietta Schmerler (the white girl) which is just across the road and opposite the gate that goes into H-4's camp. On our arrival there we saw Jack Perry sitting on his horse outside of the white girl's gate, and the white girl was standing on the ground talking to Jack Perry and gave him a drink of water from a cup which she had in her hand. On our arrival there I rode over to the gate and opened the gate while sitting on my horse. Jack Perry left and went up the road which is east - what we call, 'going up East Fork'. Colney Seymour had a short conversation with Henrietta Schmerler (the white girl) and then came on to the gate and he and I rode over to the H-4 (Samuel Seymour's) camp.

When we arrived at the camp there was no one there, but I saw my wife and little boy down in the field and they later left, walking, going back toward my camp. Colney Seymour and I remained at the H-4 camp for about 30 minutes and while we were there we were looking at a newspaper. We then got on our horses and came out to the gate which is just north and in front of the white girl's house. Colney Seymour got off of his horse and opened the gate and I rode through and started on down west toward my camp, and a short way I looked back and he was still wiring the gate. I rode a short distance further and looked back and I saw Colney Seymour's horse tied to the fence in front of the white girl's house. I also saw Colney Seymour and the white girl (Henrietta Schmerler) standing on her front porch, as though they were talking. I continued on down the road, west, then turning to the
south and going on top of a little hill, and it was then beginning to get dusk. At that time I saw Colney Seymour and the white girl (Henrietta Schmerler) riding on the same horse, the girl was riding in front in the saddle, and Colney Seymour was riding behind. I could see that she had on an Indian dress. I could tell that the dress came down low and covered a good part of the horse's shoulders, and the dress was yellow with some white in it. At that time they were traveling the road which leads south and west in the direction of Fort Apache and Canyon Day. I then went on to my camp and my wife and little girl arrived there just after I did, they walking. That night after I had been in bed sometime, I do not know the exact time, as I had been asleep, I heard someone call me. I answered getting up and putting on my clothes I went out and it was Colney Seymour. I talked to him for quite a little while. He told me that he had killed the white girl (Henrietta Schmerler) in a canyon down below near Fort Apache, at that time saying to me that 'I know you saw me with this girl and I came back here to tell you if you ever tell it I would kill you.' 'I have bought a gun and have it hid up on the mesa and if you report me I will get it and kill you and your wife', (who is his sister). While talking to him I noticed blood on both of his arms, on his shirt, the most being on the right sleeve. He told me at that time that when they arrived at this canyon (he did not tell me which one) that he insisted on having sexual relations with the white girl and she refused and they became involved in a fight. That the white girl got a knife out of her beaded purse and attempted to cut him with it; that he took the knife away from her and cut her on the head and finally succeeded in raping her, but did not tell me how many times. That he later cut the white girl around the head, also cutting her neck and when he left her she was dead. He later went into my camp and got some water and washed the blood off of his sleeves and hands and related part of the conversation he had had to me in the presence of my wife, again telling us that if we reported him he would kill us. After he had washed the blood off of his sleeve and his hands he got on his horse and left, saying that he was going to the Canyon Day dance.

While I was talking to him I could not see any blood on his pants as they were dark and if there had been blood on them I probably would not have seen it. On Sunday morning, the next day after the Canyon Day dance I went over to H-4's camp and there I saw Colney Seymour laying down and noticed that he had on a different shirt from the one that he was wearing the night before. At that time he was lying down and as I walked by him he repeated to me again, 'if you tell anyone or report me for killing the white girl I will kill you sure.'
My wife nor I have not talked to Golney Seymour since that time regarding this matter, as we were afraid of him and have avoided him as much as possible.

I do not believe that my wife would tell of this matter as she is a sister of Golney Seymour, and also the daughter of H-4 (Samuel Seymour), also the daughter of Alva Seymour, who is the wife of H-4 (Samuel Seymour), who is the toughest and most Indian woman on the Apache Reservation, and that my wife if she desired to tell anyone would be afraid of her mother, as well as her father.

I further want to state, referring back to the time that we came to the camp of H-4, when we saw Jack Perry talking to the white girl and she gave him a drink of water, at which time we went into H-4's camp, that H-4's wife and H-4 had already left their camp and gone to the Canyon Day dance, and that there was no one with Golney Seymour and the white girl when I saw them going toward the Canyon Day dance on the horse.

I further want to state that when talking to Golney Seymour that night after he had come to my camp and woke me up, in that conversation he stated that there was no one with him at the time he murdered and raped the white girl and the only person that he saw on the road while with this girl was an Indian that they passed on the road, whom he believed was Simon Wycliffe, but it was his belief that this party did not know who they were.

I further want to state that it has been my intentions, if ever questioned by the proper authorities, that I would tell the truth about this matter, but when questioned on this day and in the presence of an Apache interpreter I evaded telling the truth to him as I did not want the Indians to know that I had told this and was afraid that this Indian might tell the other Indians what I had told.

I further want to state that with reference to the sore hand of Golney Seymour I did not notice his hand being tied up or being sore on Saturday when he came to my camp to see about having his hair cut. The first time that I saw his hand being tied up was along about the first of the week, probably Monday or Tuesday, after the Canyon Day Dance."

The above statement of Gatewood who is a full-blooded Apache was made in the silence of the night and unknown to anyone except Agent Street and Jesus Molasqua, and Gatewood was quietly returned to jail without even the Indian interpreter Thomas Dosela being informed he had made a statement.
The next morning Agent Street had Colney Seymour brought in from McNary, Arizona, where he had been shipping cattle and who, upon arriving at Whiteriver, asked the Indian interpreter, Thomas Dossela, whether or not Gatwood had talked. The interpreter, of course, not knowing of the midnight statement, informed Seymour that Gatwood had made no statement. Agent Street and Velazquez then proceeded to question Seymour who denied all knowledge of the crime. Agent Street then asked to Seymour, "Now, Colney, I had a talk with the white girl last night (referring to the murdered girl)—and this is what she tells me: that on the evening of the dance you came to her house on horseback and she asked you to lend her a horse to go to the dance, to which you replied that you had only one horse but that she could ride with you; then a little after sundown you went to her house and she got on the horse in front of you and upon arriving in the little canyon where the flume is you pulled her off the horse and assaulted her and then killed her with a rock and a knife. I also know that you then went back to Robert Gatwood's camp and washed your shirt and then went to the dance at Canyon Day."

Colney Seymour, as well as the Indian interpreter Thomas Dossela, were overcome with the superstitious belief that Agent Street could communicate with the dead and their eyes protruded as though they were seeing ghosts. Seymour immediately threw up his hands and exclaimed, "I might as well tell you all," He then made the following signed and witnessed statement:

"My name is Colney Seymour, also known as 'Mar' Seymour, age 21. I reside with my father on Eastfork near Whiteriver, Arizona. My father is known as H-4 (Samuel Seymour), my mother is Alva Seymour. I have a sister that is married to Robert Gatwood who resides on Eastfork near where my father's camp is and where the white girl (Henrietta Schmerler) lived. On July 18th, 1931, I went from my father's camp over to my brother-in-law, Robert Gatwood's camp, with the desire of having my hair cut. Later on in the afternoon Robert Gatwood and myself returned to -- camp of my father. We were on horseback. On arrival at the gate that goes into my father's place just near where the white girl lives we saw Jack Perry standing talking to the white girl. The gate was opened by Robert Gatwood and we rode into my father's camp. Before going into my father's camp I had a conversation with the white girl and she said that she desired to borrow a horse from me to ride to the Canyon Day dance. I told her that I had only the one horse, but she could ride with me to the dance if she desired to do so. Later on Robert Gatwood and myself left my father's camp, passed out of the gate, Gatwood going down the road and I stopping at the white girl's house. We remained there a short time and we left, the white girl and I both riding the same horse, she riding in front in the saddle and I was riding behind. Down the road a short ways from the white girl's camp I saw Robert Gatwood off to the side of the road as he was going toward his camp. We went down the road further. It was getting dusk and we met Simon Wycliffe
who passed us going up the road in the direction that we were coming from. I recognized him but wondered if Simon recognized me. We went on past the seven mile canyon and we turned off on the trail that leads in south of the old Fort Apache cemetery and goes south of the Fort Apache town. We arrived at a little canyon where there is a flume that crosses the canyon. It was muddy in the canyon and we each got down and walked across the canyon to the far side when the white girl began to hit me with her hand bag and tease me. I thought from her movements that she desired to have sexual relations with me. I took hold of her and we had sexual relations at that time. After this was over she got mad and commenced to fight me. She threw a rock at me and hit me in the breast. She got a knife out of her purse and also picked up another rock and started to throw it at me, and just as she did I threw a rock at her and hit her and knocked her down. I do not know whether I hit her in the head or not. She fell on her face, but as I threw the rock she was facing me. After I hit her with the rock I went over to her, took the knife away from her, put my arm under her neck and stabbed her in the neck and possibly about the head. After I had stabbed her she got up and walked down the canyon for a short ways and laid down. I walked down to where she was and stood on the bank and cried and felt very bad about what I had done. I stood there for a short while and I picked up a stick and laid it across the body. She was still breathing. I then got back to where my horse was, which was standing on the west side of the draw. I rode down toward Canyon Day and into a fence and could not get through it. I turned and came back, crossing the draw where the fight first started. It is possible at that time that my horse could have stepped on the girl's fountain pen and crushed it, but I did not see any pen there. I then came back up to Robert Gatewood's camp. I called Robert Gatewood out and told him what I had done and told him not to tell anyone. (At this time subject was asked if he went into Robert Gatewood’s camp to wash the blood off of his shirt, to which he would not answer). While there I talked to Robert Gatewood and told him not to tell what I had done, as I know he had gone to the dance with the white girl. After talking with Robert Gatewood I got back on my horse and went back to the Canyon Day dance. After arriving at the dance I sat out on the wood pile for quite a while and my wife came out to where I was.”
The statements made by Seymour and Gatewood were interpreted from the Apache language into English and after being typed in English were read back to them by the interpreter after which they were signed in the presence of several witnesses.

Seymour and Gatewood were immediately taken to Globe, Arizona, where a complaint charging Seymour with the murder of Henrietta Schmerler was filed and he was held to await the action of the U.S. Grand Jury. As it was feared that his tribe might attempt a jail delivery at Globe, Seymour was removed to the county jail at Tucson, Arizona, far away from the Apache strongholds. It was also feared that perhaps some of Seymour’s Apache relatives might attempt to do away with the material witness, Robert Gatewood, and he was also taken to Tucson and kept in jail at his own request. Seymour was duly indicted for the murder by the U.S. Grand Jury at Tucson, Arizona, on November 23, 1931 and the case will be tried at Globe, Ariz., on March 14, 1932.

The defense will probably be that the victim by her un-chaperoned and free manner of living among the Indians indicated to their primitive minds that she was a woman of loose character and that by her friendly association with young bucks of the tribe she was in a receptive mood for their amorous attentions. The defense will also probably attempt to show that according to Indian customs no woman is supposed to ride on the same horse with a man or travel about alone, with a young Indian unless she be his wife or very near relative and that any other unattached woman who does so has no recourse if the consequences are to her detriment.
An interesting sidelight on this investigation is the evidence of keen observation on the part of the half-breed Apache, Don Cooley, who discovered the horse track with the fountain pen in it which finally put the investigators on the right track. Also, it had previously been the theory of the investigators that the body of the victim had been washed down stream about one hundred yards from where the attack took place. Cooley, who was present at the finding of the body, appears to have been more observant than others and from him it was learned that this theory was undoubtedly wrong as he had examined the clothes of the murdered girl, whose body was lying in the narrow gulch under the edge of a red clay bank, and had found her body to be partly covered with loose sand and gravel which had washed down the gulch. In examining the clothing of the corpse Cooley observed that immediately next to the clothes adhering thereto was a layer of red clay and on top of this were deposited successive layers of sand and gravel. This indicated very clearly that the body lay where it was found when the flood came down the creek, as the first water of course washed down particles of red clay from the bank under which she was lying and this was, in turn, covered by sand and gravel which later came down the creek.

Another interesting light on the beliefs and superstitions of the Indians is afforded in the fact that at the beginning of and during the investigation, prior to the apprehension of the murderer, a common and frequent remark of the Indians when conversing among themselves was "Indian no talk, white man no find out nothing." Since the apprehension of the murderer and the securing of his confession, the Indians have changed their slogan to "Indian no talk, white man find out everything."

Another interesting feature is that when Agent Street returned to Whiteriver to reopen his investigation he found that all of the Indians who had previously had their camps in the immediate vicinity of the white girl's house and along the road up to where the body was found had abandoned their camps and moved four or five miles away. The agent was considerably mystified by this unaccountable exodus of the Indians from this particular locality until, after considerable inquiry, he ascertained that these Indians fearing to be questioned in the investigation had removed themselves from the immediate vicinity of the scene of the crime in order that the investigators might not so readily locate them for questioning. The truth of this is found in the fact that since the murderer has been apprehended and his confession secured these Indians have all moved back to their former camps.

During the investigation the Apaches frequently tried to divert the agents' attention to a certain number of young Navajo Indians who were attending school on the Apache reservation, attempting to show by insinuation that the crime had been committed by some of these young men. Agent Street discovered however that several times these Navajo bucks had had corn roasts in the immediate vicinity of where the body was found and, knowing the Indian as he does, he realized the crime had not been committed by Navajos as if: such had been the case, due to their superstitions, they would not have approached near the scene where the body lay.
Hawkshaw "Mounties" "Get Their Man"

By ROBERT CAMPBELL

They live again—the daring, dashing, Sherlock Holmes, Old King Kelly, Ned Carter. A Chicago judge, a United States Department of Justice agent, and a member of the Royal Canadian Mounted Police—eclipsed by the lines—have just written the glories of a new chapter in law enforcement. It is the tale of Edgar Allan Poe, Wilkie Collins, Emile Zola, and others—writers of the time, for whose sake the police force has been a blessing. Their work has been a blessing in the best sense of the word, for their work has been a blessing to those who believe in law enforcement. It is the story of a new chapter in law enforcement, a chapter that has been written by the police force, and that has been written for the sake of law enforcement. It is the story of a new chapter in law enforcement, a chapter that has been written by the police force, and that has been written for the sake of law enforcement.