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Indian Industrial School at St. John's, 1884-1896

Peggy L. Roske

College of Saint Benedict/Saint John's University, proske@csbsju.edu

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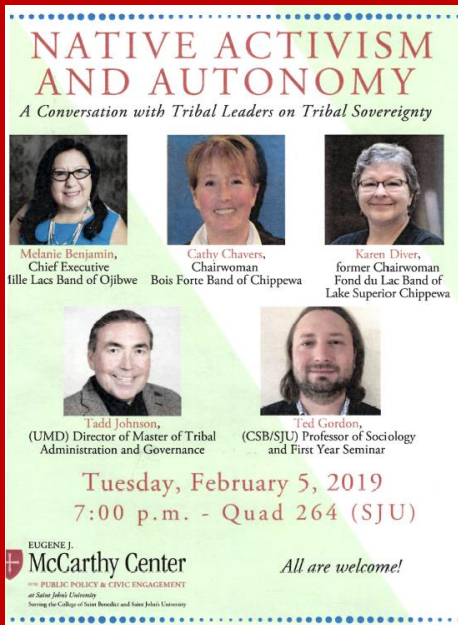
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St. John's Indian
Industrial
School
1884-1896



"Saint John's Indian Industrial School," *Scriptorium* v. 16 n. 1, p. 110 (123 of the pdf)
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26383/rec/29>



There is a lot of current interest on this topic among students, faculty and others.

Goal:

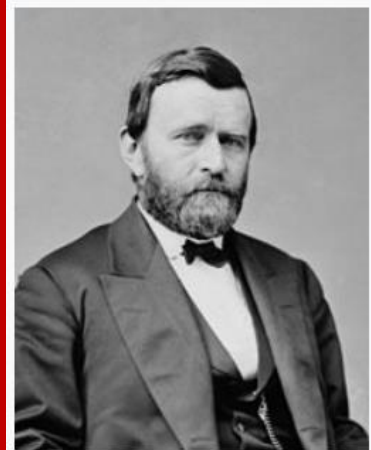
To be culturally sensitive and historically accurate on a subject for which written records are scarce.

Event poster & 2019 02 05 Tribal Sovereignty panel handout (map)

the Sioux uprisings brought General Sherman's advice: "We must act with vindictive earnestness against the Sioux, even to their extermination, men, women, and children,"²

² Lloyd Lewis, *Sherman Fighting Prophet* (New York, 1932), p. 597.

President Grant took a different view of the problem and significantly called his plan for the American Indian a "Peace Policy."



March 4, 1869 – March 4, 1877

[ST. JOHN'S INDIAN INDUSTRIAL SCHOOL -- HISTORY -- 1885-1896](#) *Scriptorium* 1957 04 p.112

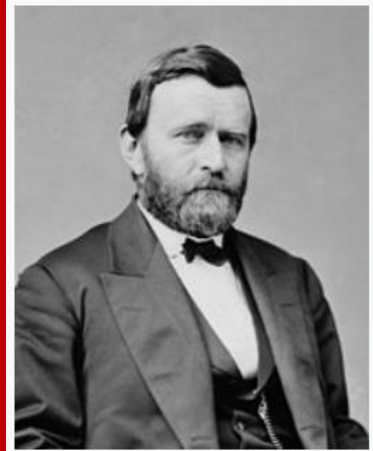
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26385/rec/29>

Image from https://en.wikipedia.org/wiki/Ulysses_S._Grant

Grant's 1868 campaign slogan, "Let us have peace," defined his policy toward... relations with the western Indian tribes.

In a major address, Grant stated that the settlers and the Indians "do not get on together, and one or the other has to give way in the end...I see no remedy for this except in placing all the Indians on large reservations...and giving them absolute protection there."

It was a double-edged responsibility that the government took on, for in justice the nation owed the Indian restitution and the opportunity, both for his own good and the good of the country, to become an active citizen instead of a ward of the government. The plan was highly idealistic, and the United States is still attempting to realize the ideal. Indian schools, to be placed in charge of religious groups, were a prominent part of the program, but in many regions education remained inadequate.

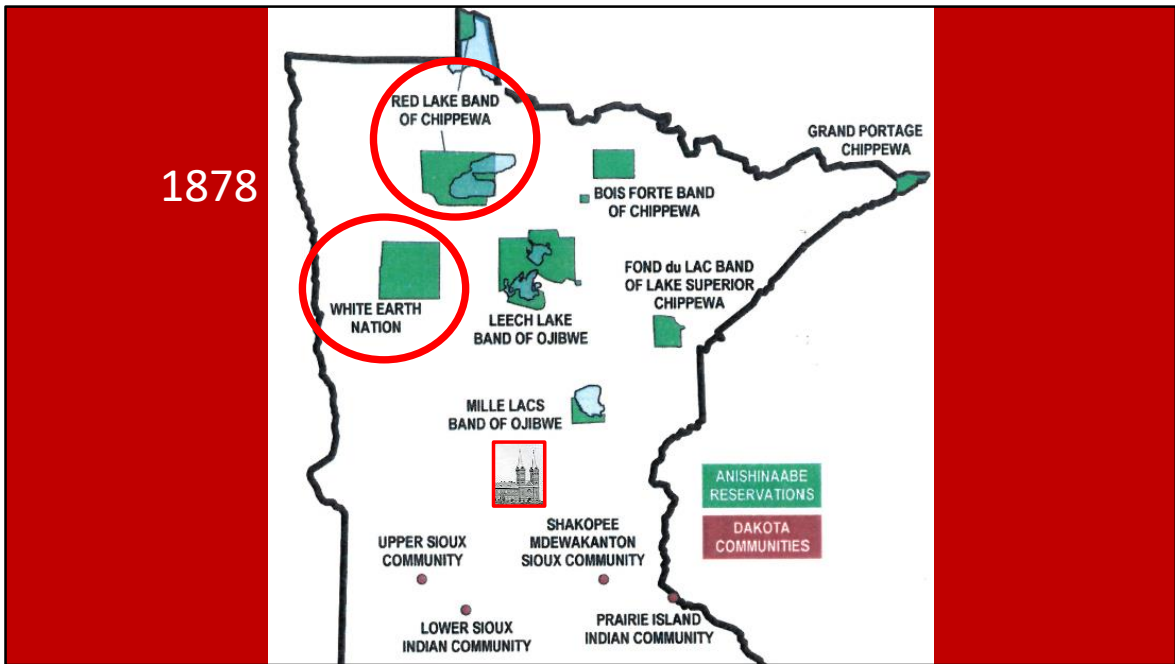


March 4, 1869 – March 4, 1877

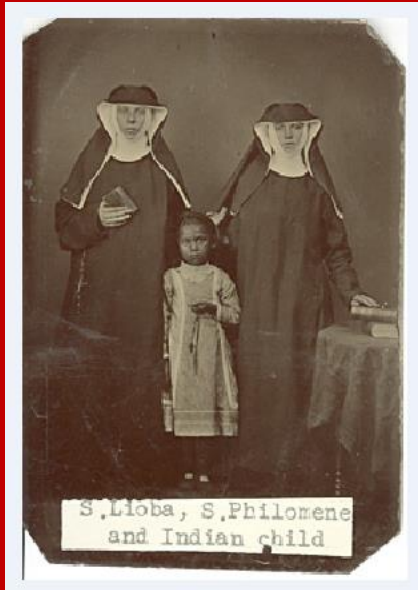
Top text: https://en.wikipedia.org/wiki/Ulysses_S._Grant

[ST. JOHN'S INDIAN INDUSTRIAL SCHOOL -- HISTORY -- 1885-1896](#) *Scriptorium* 1957 04 p.112

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26385/rec/29>



2019 02 05 Tribal Sovereignty panel handout (map)



Fr. Aloysius Hermanutz's ministry covered almost 5 million square miles – traversing the 80 miles between the White Earth and Red Lake reservations.

“In 1878, Abbot Rupert Seidenbusch, OSB, asked...St. Benedict's Convent to provide teachers for White Earth... Sisters Philomena Ketten and Lioba Braun were sent to meet the challenges.”



SBM.06b Sisters Lioba Braun and Philomena Ketten with an orphan girl at White Earth Mission

Quotation from description of SBM.06a Sketch of White Earth Mission in 1875.

McDonald, pp. 227-232

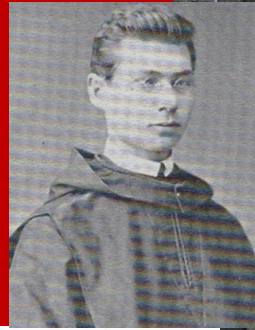
Remaining text paraphrased from Reichert, 2005, p. 20.

Monks' images from

O:\Archives\SJUArchives\Images\SJP\People\Headmasters\Seidenbusch, Rupert

And O:\Archives\SJUArchives\Digital Archives\Depts&Programs\Indian Boys' Industrial School\SBM scans IndianInd&WhiteEarth\pg mn white earth-13 Hermanutz.jpg

Bishop Rupert went by wagon with Fr. Aloysius & the sisters, arriving there Nov. 5, 1878



During the first two years, Father Aloysius gained sufficient mastery of the Chippewa language to preach to the Indians, while visiting numerous small Indian settlements where he began to make large numbers of converts. The Benedictines and their flocks desired to have churches and schools. There was an existing government school on the reservation directed by non-Catholics, but the Catholic Indians wished to have their children instructed in the Catholic faith.

Fr. Aloysius remained at White Earth until his death on Sept. 4, 1929

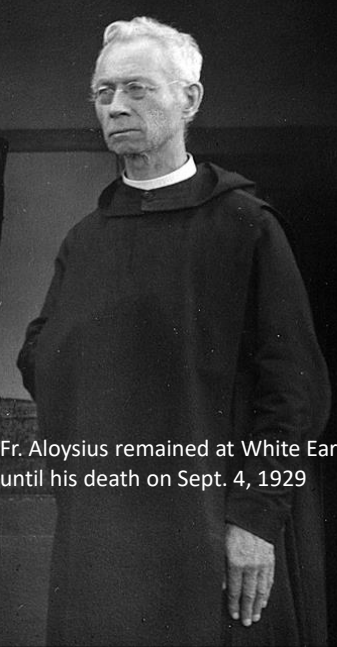


Image: SBMA pg mn white earth-2 Hermanutz, Aloysius OSB
Snipped text from *Worship & Work*, p. 139.
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/11065>

President Ulysses Grant's well-meaning 'Peace Policy' established by the federal government in the 1870's, placed the supervision of Federal Indian affairs in the hands of the various religious groups working among the separate tribes. The aim of this policy was to foster a more humanitarian treatment of the American aborigines. In actuality it fostered bigotry. Catholic Indian groups were frequently placed under the control of agents of Protestant denominations. According to one report, an agent "had the power to appoint missionaries, and to prevent the Catholic missionary from setting foot within the Indian reservation, and he could also punish the Indians for going off the reservation to attend a Catholic church if the missionary erected a chapel on free ground" (*The American Catholic Quarterly Review*, I [1876], 166). For a complete treatment of this

Peace Policy & the political/religious situation:
Catholic Indians were placed under Protestant denominations

Worship & Work, p. 546, notes to Chapter V

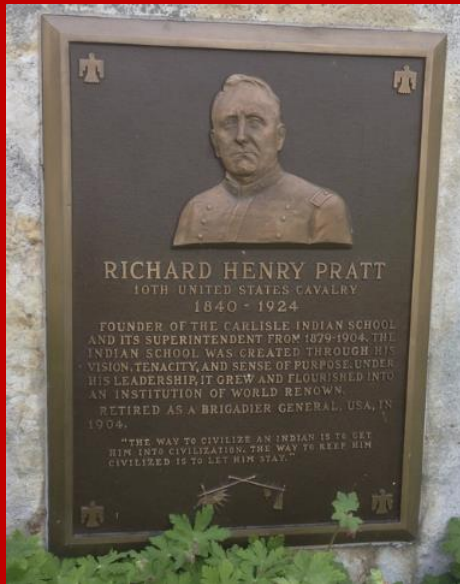
Richard Pratt founded the first Indian Industrial school in 1879 in Carlisle, Pennsylvania, informed by his experience running an education program in an Indian prison.

At a convention of Baptist ministers in 1883, Pratt stated, "I believe in immersing the Indians in our civilization and when we get them under, holding them there until they are thoroughly soaked."



Pratt thought he was helping American Indians.

Text: <https://upstanderproject.org/firstlight/pratt/>
Carlisle Indian School - Images of the Carlisle Indian School held by the Archives and Special Collections | by Dickinson Library
Richard Henry Pratt, Superintendent, Carlisle Indian School
<https://www.flickr.com/photos/dickinsonlibrary/2497927178/in/album-72157605091893725/lightbox/>



In his oft-referenced 1892 speech, Pratt stated, "A great general has said that **the only good Indian is a dead one**, and that ...has been an enormous factor in promoting Indian massacres."

"I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. **Kill the Indian in him, and save the man.**"

Speech, "The Advantages of Mingling Indians With Whites"
by Captain R. H. Pratt, 1892.

Speech, "The Advantages of Mingling Indians With Whites" by Captain R. H. Pratt, 1892.

<https://upstanderproject.org/firstlight/pratt/>.

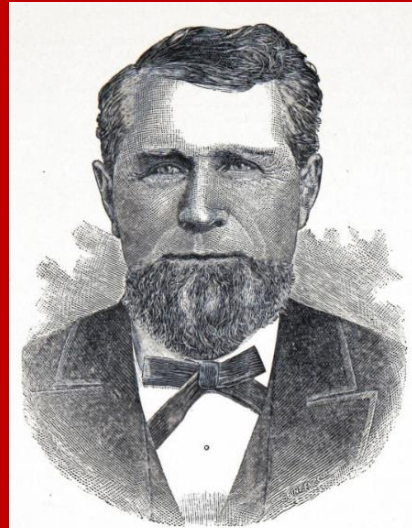
["The Advantage of Mingling Indians with Whites,"](#) in *Proceedings of the National Conference of Charities and Correction*, ed. Isabel C. Barrows (Boston: Press of Geo. H. Ellis, 1892).

<https://play.google.com/books/reader?id=dpJIAAAAYAAJ&printsec=frontcover&output=reader&hl=en&pg=GBS.PR1>

With the condition of the Chippewa Indians of northern Minnesota and the limited number of schools in mind, Congressman Knute Nelson of Minnesota asked Abbot Alexius Edelbrock, O.S.B., of St. John's Abbey to help in the education of Indian boys and girls of the White Earth Reservation.

The consensus was that if the children's education was to be effective, schools should be provided off the reservations because the parents interfered too much and caused irregularities in procedure.

In July of 1884 Abbot Alexius wrote to the Reverend Joseph A. Stephan, director of the Catholic Indian Bureau, and requested him to arrange a contract with the government, under Grant's Peace Policy, for students for the Abbot's proposed school.



The Honorable Knute Nelson, Governor of Minnesota.

1957-04 *Scriptorium* Volume 16 Number 01 124,

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26384/rec/29>

[ST. JOHN'S INDIAN INDUSTRIAL SCHOOL -- HISTORY -- 1885-1896](#) *Scriptorium* 1957 04

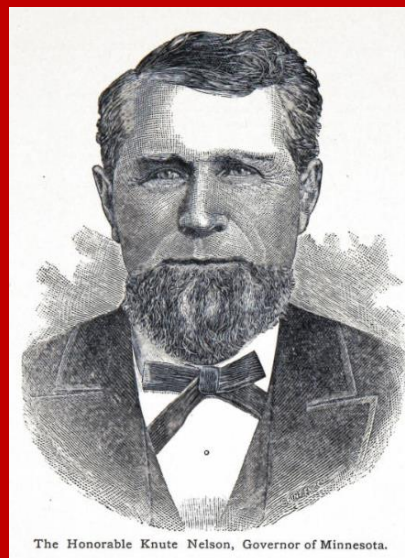
p.112

Nelson image from *The Record* June 1894, p. 137

<http://cdm.csbsju.edu/digital/collection/CSBArchNews/id/7881>

The abbot's plan was to have the students at the West Union priory & farm, but that plan changed, and the boys came instead to St. John's. (p. 113)

In July of 1884 Abbot Alex-
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[ST. JOHN'S INDIAN INDUSTRIAL SCHOOL -- HISTORY -- 1885-1896](#) *Scriptorium* 1957 04

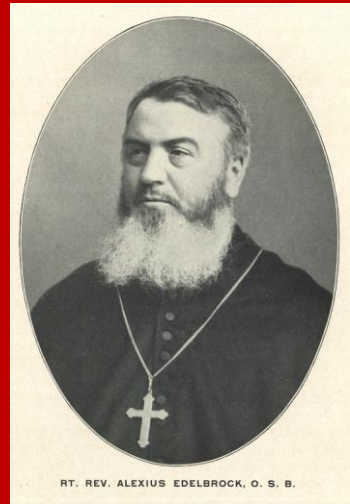
p.112

Nelson image from *The Record* June 1894, p. 137

<http://cdm.csbsju.edu/digital/collection/CSBArchNews/id/7881>

There could be no better place for educating Indian boys, and White Earth has plenty of Chippewa Indian boys who would embrace the opportunity with pleasure.³

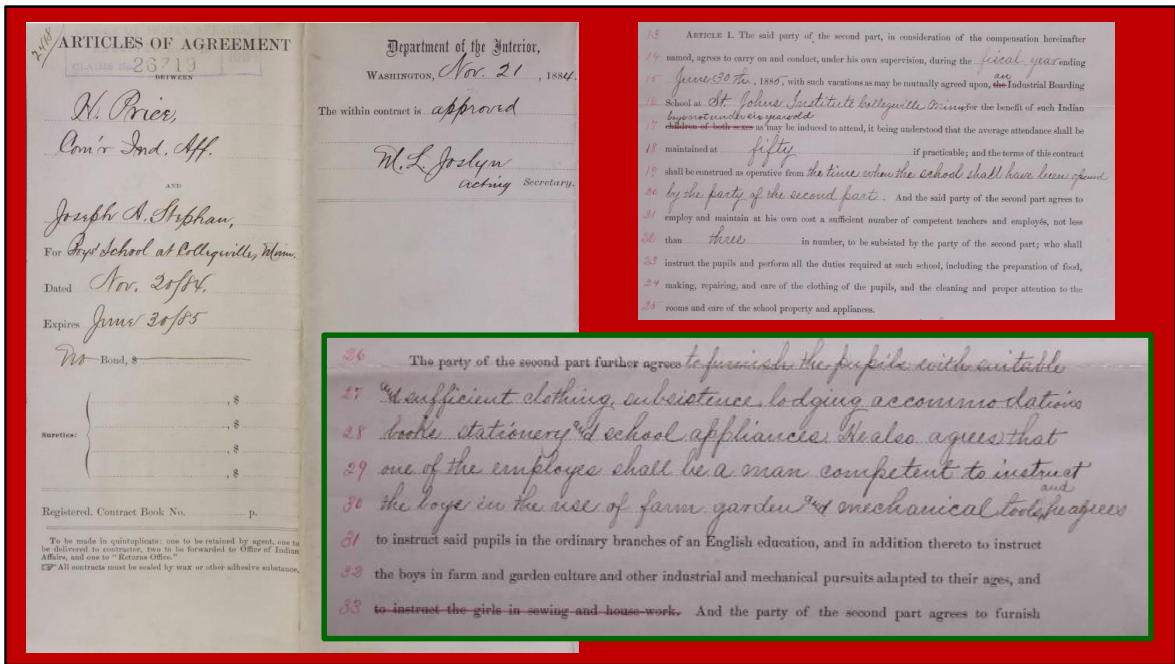
After Congressman Knute Nelson had obtained permission from Secretary of the Interior Hiram Price for Abbot Alexius to enter the field of education of Chippewa Indians, a contract⁴ was made between the Catholic Indian Bureau and the government.



RT. REV. ALEXIUS EDELBROCK, O. S. B.

³ July 14, 1884 letter from Abbot Alexius to Rev. Joseph Stephan

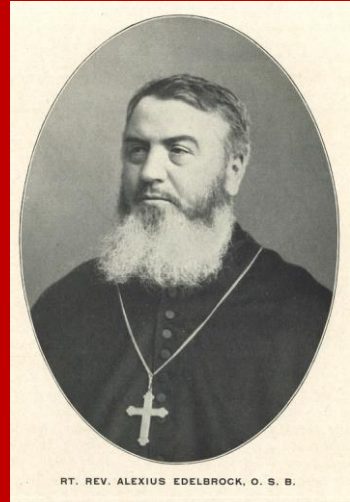
1957-04 *Scriptorium* Volume 16 Number 01 124,
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26386/rec/29>



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If the St. John's Industrial School for Chippewa Indian boys was a new experience for the Fathers and Brothers connected with its administration, the reaction of the first students, whose ages ranged from ten to seventeen, showed that leaving home for three years of boarding school life was not accepted by all the boys and their parents with the pleasure that Abbot Alexis had anticipated.

That's an understatement...



RT. REV. ALEXIUS EDELBROCK, O. S. B.

³ July 14, 1884 letter from Abbot Alexis to Rev. Joseph Stephan

1957-04 *Scriptorium* Volume 16 Number 01 124,
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26386/rec/29>

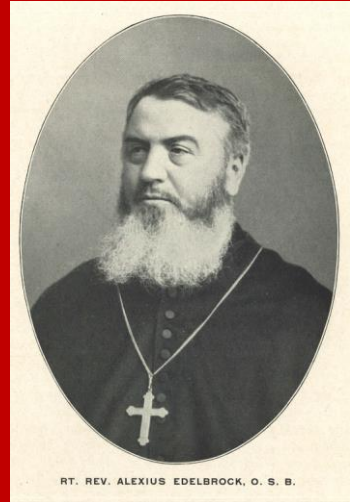
“Educating children has always been of prime importance to the Ojibwe people. At the time of western impact—as now—education was a holistic and lifelong experience.

Children learned from their parents, other relatives, and members of the community, particularly the elders, whose wisdom and experience ensured the survival of the culture. But the Ojibwe tradition of training by observation, modeling, experience, and oral tradition was not acknowledged or validated—perhaps not even seen—by missionaries and policymakers in the nineteenth century.”

“The Vermillion Lake Indian School: From Assimilation to Termination,”
Minnesota History, 2003.

[The Vermillion Lake Indian School: from assimilation to termination](#)

After being here for a few days, three boys ran off and returned to White Earth, spread a lot of lies, stirred up the old folks. Soon most of the parents came down to inspect. They found everything O.K. and returned. Another came down and took his two boys and two girls from St. Benedict's Academy along. Yesterday several parents came down from White Earth and took their children home. We have yet twenty-four boys here, and I hope they will soon clear out. I have enough of this business.⁵



RT. REV. ALEXIUS EDELBROCK, O. S. B.

⁵ Abbot Alexius to Joseph A. Stephan, February 8, 1885 (SJAA)

[ST. JOHN'S INDIAN INDUSTRIAL SCHOOL -- HISTORY -- 1885-1896](#) *Scriptorium* 1957 04

p.113

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26386/rec/29>

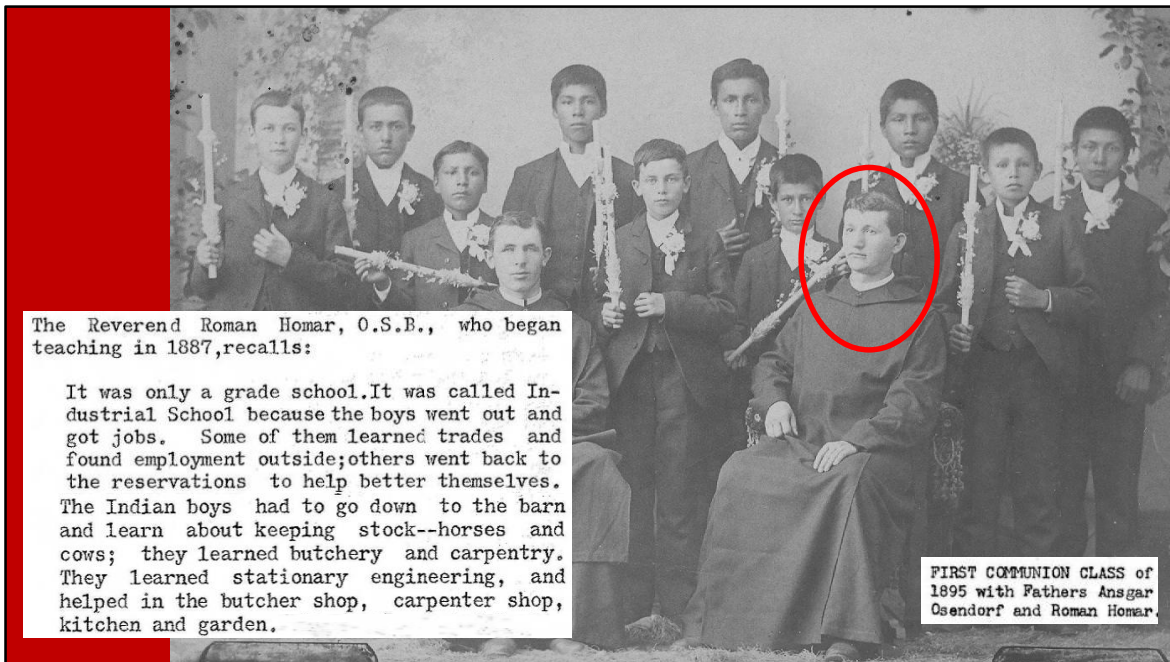


The government contract allowed for fifty Chippewa boys to be trained at St. John's, and fifty girls to be trained at St. Benedict's, with \$167 yearly allowance supplied for each student.

Worship & Work, p. 146

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/11072/rec/1>

Industrial School 1892-001 SJAA glass plate neg.#825



The Reverend Roman Homar, O.S.B., who began teaching in 1887, recalls:

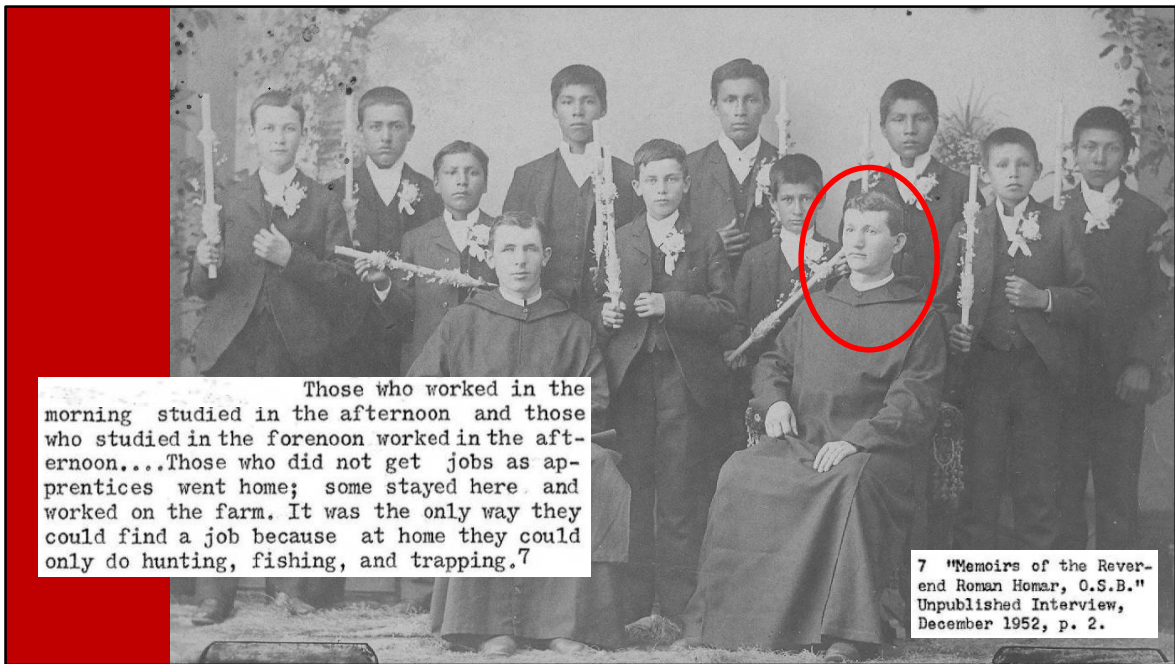
It was only a grade school. It was called Industrial School because the boys went out and got jobs. Some of them learned trades and found employment outside; others went back to the reservations to help better themselves. The Indian boys had to go down to the barn and learn about keeping stock--horses and cows; they learned butchery and carpentry. They learned stationary engineering, and helped in the butcher shop, carpenter shop, kitchen and garden.

FIRST COMMUNION CLASS of 1895 with Fathers Ansgar Oeendorf and Roman Homar.

[ST. JOHN'S INDIAN INDUSTRIAL SCHOOL -- HISTORY -- 1885-1896](#) Scriptorium 1957 04

p.114

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26387/rec/29>



Those who worked in the morning studied in the afternoon and those who studied in the forenoon worked in the afternoon...Those who did not get jobs as apprentices went home; some stayed here and worked on the farm. It was the only way they could find a job because at home they could only do hunting, fishing, and trapping.⁷

7 "Memoirs of the Reverend Roman Homar, O.S.B." Unpublished Interview, December 1952, p. 2.

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 114;
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26386/rec/29>
Image & caption p. 116
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26389/rec/29>

The students came almost entirely from the Chippewa reservations at White Earth, Red Lake, Sand Lake, Fond du Lac, Lapointe, and Mille Lacs.



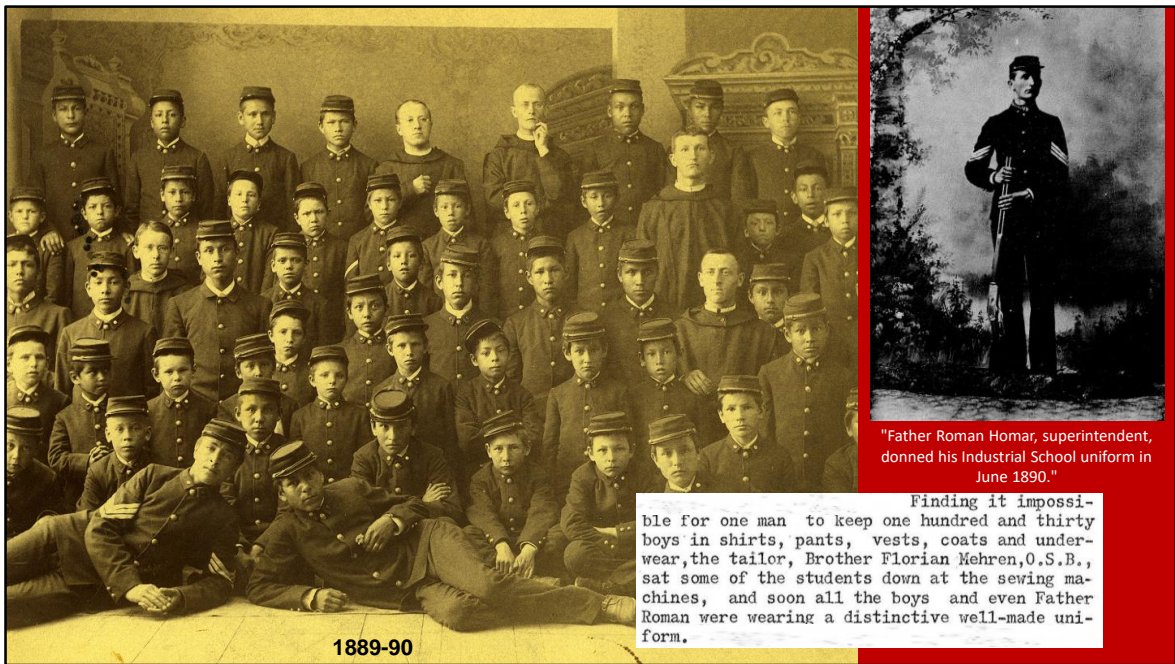
Through 1886 and 1887 the average attendance was ninety-five according to the Industrial School's Bulletin. However, there was ample room for two hundred pupils. The school at its largest enrollment maintained an annual average of one hundred and fifty students from 1890 to 1896.

Mr. John Morrison in his interview with the Reverend Alban Fruth, O.S.B., said that during his years at the school no music or singing were held and that English was sometimes taught by a teacher who could not speak English.

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 117

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26390/rec/29>

Photo: O:\Archives\SJUArchives\Images\Indian Industrial School\Indian Industrial School 001cropped.jpg

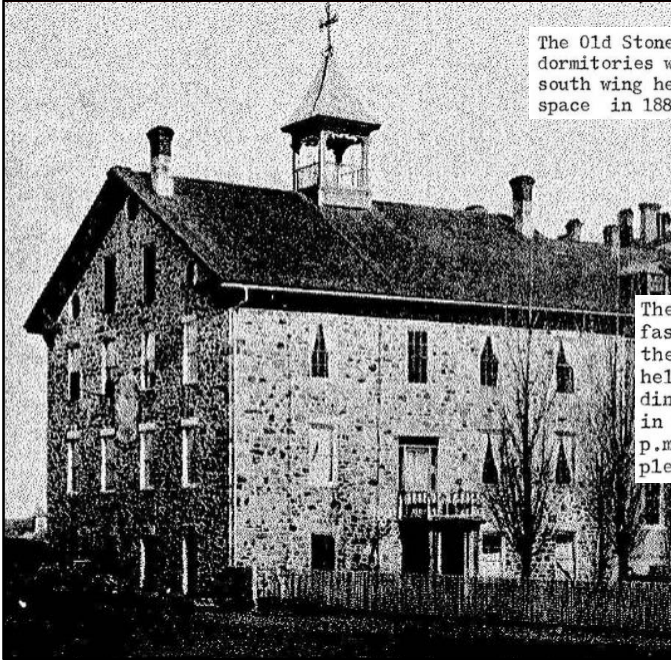


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LP279 – 1889-90. Saint John’s Industrial School for Native Americans and Fathers Isidore Sieglar, Benno Ferstl, and Roman Homar. The Indian Industrial School was established with the hope that the Chippewa Indian boys from White Earth, Minnesota would adopt American customs.

Homar photo and quote from [ST. JOHN'S INDIAN INDUSTRIAL SCHOOL -- HISTORY -- 1885-1896](#) *Scriptorium* 1957 04 p.116

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26389/rec/29>



The Old Stone House with its upper rooms for dormitories was to be home for the boys, and the south wing helped meet the need for additional space in 1886.

the Old Stone House also provided space for the classrooms, study halls, tailor shop, and shoe shop.¹⁰

The day began with Mass. At 7:00 a.m. breakfast followed by catechism. At 8:00 a.m. the boys were sent to the various shops to help with the work...11:30 a.m. to 12:30 p.m. dinner and free time. 12:30 p.m. classes in reading, writing, and arithmetic till 4:00 p.m. Supper at 6:00 p.m. There was always plenty to eat.⁸

⁸ "Interview with the Reverend Alban Fruth, O.S.B.," 19 October 1956.

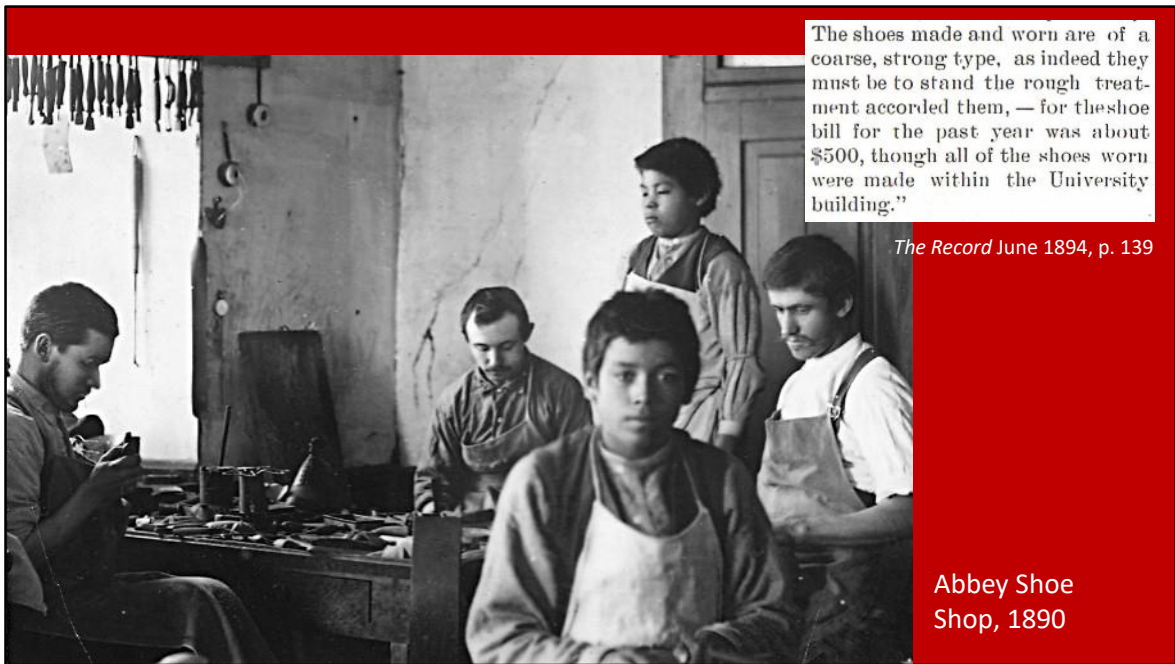
1957-04 *Scriptorium* Volume 16 Number 01 124, p. 115

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26386/rec/29>

Image from "[The Old Stone House.](#)" *Scriptorium*, 1954, p.20.

Bottom clipping from *The Record* June 1894, p. 139

<http://cdm.csbsju.edu/digital/collection/CSBArchNews/id/7883>

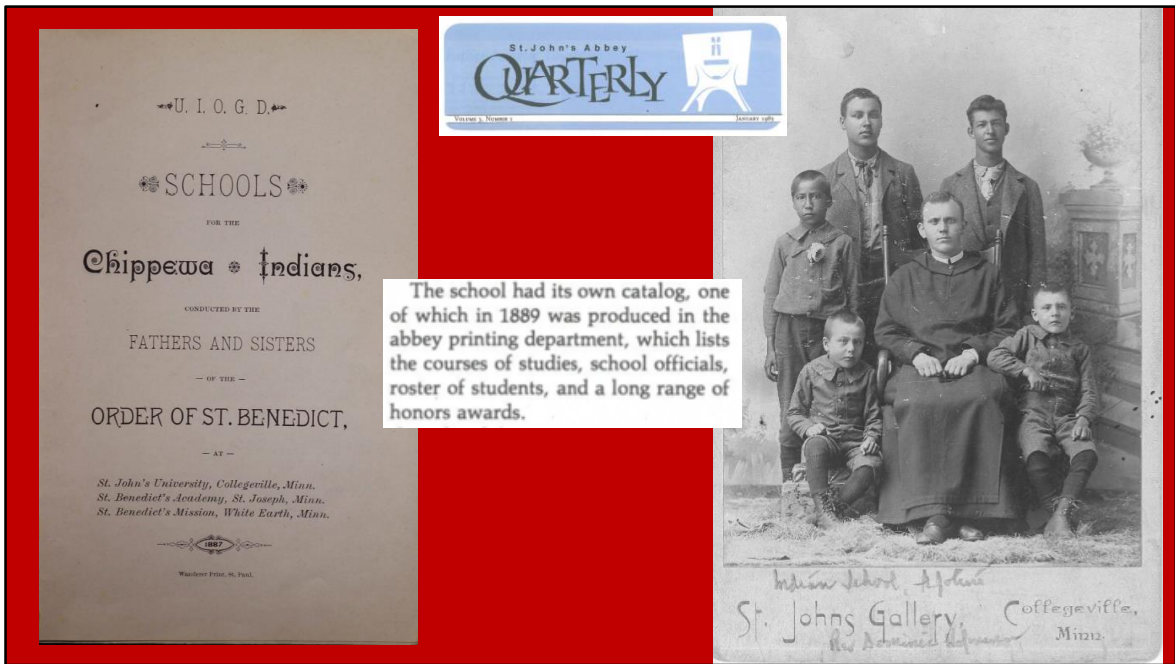


The shoes made and worn are of a coarse, strong type, as indeed they must be to stand the rough treatment accorded them, — for the shoe bill for the past year was about \$500, though all of the shoes worn were made within the University building.”

The Record June 1894, p. 139

Abbey Shoe Shop, 1890

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 115
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26386/rec/29>



1985-01 Abbey Quarterly Volume 03 Number 01 p.1

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/19418>

Catalog page: O:\Archives\SJUArchives\Digital Archives\Abbey documents scanned 2016\Industrial School\Schools for the Chippewa Indians.pdf

p. 2

Photo: O:\Archives\SJUArchives\Images\Indian Industrial School\Indian Industrial School 004.jpg

The rules (20) were put up in front of the room in a picture frame. Discipline was very severe. On the whole only those were punished who deserved it, but they often got more than they deserved.

By modern standards the discipline was extremely strict but was not peculiar to an Indian school of that time. Yet, since the Indian boys' parents never gave the slightest physical punishment because it was considered an extreme insult, the students were bound to resent the corrective means typical of many schools in the 1800's

SPECIAL REMARKS.

- I. Pupils must be obedient and respectful to the Superiors and teachers of the Institution and observe politeness towards each other.
- II. Pupils are required to engage in actual labor upon the lands or work shops of the Institution so that they may become useful members of society.
- III. Those boys who do not learn trades or farming are required to perform other work. Idleness is banished from the premises.
- IV. The use of tobacco is strictly prohibited.
- V. Quarterly reports of conduct, health and progress are sent to the parents.
- VI. Parents sending their children to our school cannot withdraw them unless as specified in the Contract with the Government.

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 118

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26391/rec/29>

Image from O:\Archives\SJUArchives\Digital Archives\Abbey documents scanned 2016\Industrial School\Schools for the Chippewa Indians.pdf, p. 8 (names), p. 4

They were nice and obedient in every respect. One thing I would like to mention about them is that they were good penmen. You bet your life. In calligraphy they could write with their left hand as well as with their right hand. They were ambidextrous. That's a fact! Some of them were pretty good in drawing--like animals, trees, lakes, and places. The hardest thing was teaching the ABC's and afterwards it was easy to advance them.¹³



13 "Memoirs of the Reverend Roman Homar, O.S.B.," p. 2.



1957-04 *Scriptorium* Volume 16 Number 01 124, p. 118
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26391/rec/29>
Photo: 103/3 p. 15 & 16, SJU Archives

When the tornado hit St. John's in 1894, the Industrial School was partially in its path. Father Roman and Brother Suitbert risked their lives getting all the boys to safety before the twister had pulled half the roof off the south wing.



1957-04 *Scriptorium* Volume 16 Number 01 124, p. 118

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26391/rec/29>

Tornado damage image from LP082.1894.Cyclone.

Base ball game between the students of the College and the pupils of the Indian school in 1889 on the site of the former monastery garden south of the Library.



Baseball game 1889

The boys had their organizations. Baseball teams such as The Braves, The Little Fellows, and the Nin Songidieminanig merited special mention in the Industrial School's Bulletin and frequently won in their games with the junior college.



St. John's Industrial School Ojibwe base ball team, 1892. "The absence of monastics in both this photograph and in the teams' leadership provided distinct opportunities for Native autonomy and cultural persistence."

Indian Summers: Baseball at Native American Boarding Schools in Minnesota by David Laliberte

SJAA, from Laliberte, David. *Indian Summers: Baseball at Native American Boarding Schools in Minnesota*. Master's Thesis, SCSU, 2008. Photo and quote from p. 45. 1957-04 *Scriptorium* Volume 16 Number 01 124, p. 117-118 <http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26390/rec/29>

At the end of each school year medals and other honors were awarded for good conduct, knowledge of Christian doctrine, achievement in studies, proficiency in learning trades, order and neatness.

INDUSTRIAL DEPARTMENT.

Tailor Shop.
PREMIUM.

All of them found indoor life in an institution difficult to take, and each spring when the sap began to run in the trees, a number inevitably disappeared over the hill. But gradually boys who completed this program were apprenticed to tradesmen, others went to work on the abbey farm or other farms throughout the area, while more returned to the reservation where they continue today, according to the Benedictine missionaries, as leaders in their communities

Butcher Shop.
PREMIUM.

Text on right: *Worship & Work*, p. 147.

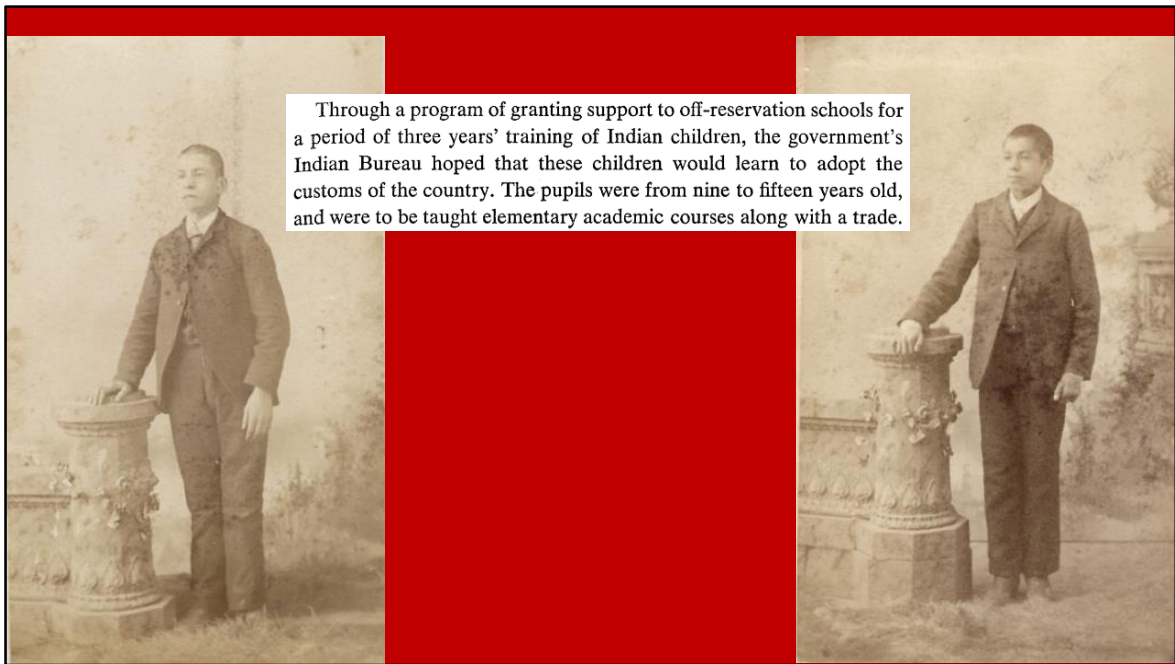
1957-04 *Scriptorium* Volume 16 Number 01 124, p. 117-118

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26390/rec/29>

Images: O:\Archives\SJUArchives\Digital Archives\Abbey documents scanned

2016\Industrial School\Schools for the Chippewa Indians.pdf

p. 16 & 17



Through a program of granting support to off-reservation schools for a period of three years' training of Indian children, the government's Indian Bureau hoped that these children would learn to adopt the customs of the country. The pupils were from nine to fifteen years old, and were to be taught elementary academic courses along with a trade.

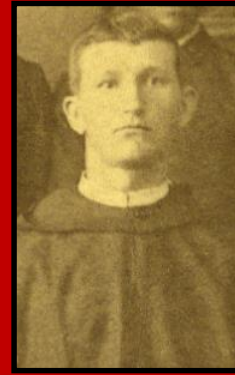
103/3 p. 14

Worship & Work, p. 147.

When applications for entrance dwindled, Fathers Roman and Benno travelled through northern Minnesota and Wisconsin to look for future students. Although young Chippewas did not like the idea of going to school, the Fathers' efforts and the government's stand on compulsory education for the Indians secured an annual total of one hundred and fifty students from 1890 to 1896.

Father Roman recalls:

It took a great deal of coaxing, and the parents asked them if they wanted to go to school or not. If they said, 'Yes!' they went. If they said, 'No!' they didn't. The Indian father said, 'You better ask the old woman!' If I asked the mother and she said, 'No!' they didn't go. The Indians were given a free choice if they wanted to go to school or not. But from 1896^{*} on, the government made school compulsory.¹⁶



16 "Memoirs of the Reverend Roman Homar, O.S.B.," p. 3.

* Correction: In the Indian Appropriations Act of 1891, Congress mandated this.

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 119
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26392/rec/29>

The program was short-lived for several reasons: the concerted policy of building government schools on the reservation, President Cleveland's policy of cutting such appropriations to off-reservation schools by twenty percent, and at St. John's itself the demands for more space to accommodate a growing number of students in the other departments.



Worship & Work, p. 146

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/11072/rec/1>

Right photo: Indian Industrial School 003.jpg

The more schools, the better; give the Indian children an education; our government can afford to pay for it and I believe there is not a citizen but is in favor of its doing so. I submit these matters to you and the Committee on Indian Affairs and trust that my appeal will not be in vain.²⁰

20 AASJ, Edelbrock to Senator Dwight May Sabin, Baltimore, 14 February 1888, copy.

Although his requests for more money frequently went unheeded, Abbot Alexis saw that the work should continue. He wrote to Father Stephan:

I have honestly and before God not made one cent on my Indian pupils--under the contract I had and still have; I lost money and if it were not for the good cause I should not keep the children here.²¹

21 ACIB, Edelbrock to Stephan, Collegeville, 24 February 1886.

The Indians are under our care and we must bring sacrifices for them if we wish to get them to heaven.

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 121

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26394/rec/29>

Soon, however, the government's policy of sharply curtailing funds was to be one of the major reasons for closing St. John's school for the Chipewas. The current debates about separation of Church and State in regard to parochial schools were also heard in the Capitol in the early 1890's

This trend resulted in the definite policy of an annual twenty-per-cent reduction of appropriations; the \$150.00 per capita payment was cut to \$125.00, and then to \$62.50 in 1896.

The House...in committee of the whole after very interesting debate--93 to 64--decided that none of the appropriations in the Indian appropriation bill for Indian schools should go to sectarian schools.

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 122

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26395/rec/29>

Henry Allen Cooper of Wisconsin summed up the spirit of those that strongly opposed governmental aid to "sectarian" schools when he said:

I deny that this government has any right to take my money to teach the Catholic doctrine to a Comanche, or the Methodist faith to a Madre. It is no part of the duty of this government to teach an Indian that the Pope is infallible.

Other churches have voluntarily relinquished such appropriations. If the Catholic Church is such a patriotic institution as the Cardinal (Gibbons) in a public letter has recently declared it to be, it will cease taking money from the government to propagate its religion.²⁶

26 The Northwestern Chronicle, 12 June 1896.

1957-04 *Scriptorium* Volume 16 Number 01 124, p. 122

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26395/rec/29>

CONCLUSION.

It is not deemed fitting to close this report without at least a brief reference to the danger that threatens the very existence of our Catholic Indian Schools, in the policy of the present Secretary of the Interior. This policy was announced by this official in his first annual report, dated November 21, 1894, in the following language:

"The contract schools are now the subject of general discussion. I agree fully with those who oppose the use of public money for the support of sectarian schools. But this question should be considered practically.

* * * * *

"It would scarcely be just to abandon instantly a policy so long continued. My own suggestion is that they should be reduced at a rate of 20 per cent. a year. Thus they would cease to exist, and the Bureau [of Indian Affairs] would be obliged to do without them, while they continue without Government support. *Under the policy which is now controlling the Department, and unless it is changed by legislation it will be continued.*"

It follows, if the Honorable Secretary's ideas prevail, that at the end of five years our Catholic Indian Schools will be obliged to depend entirely upon their own resources for support, which virtually means their destruction.

The Bureau of Catholic Indian Missions, 1874 to 1895. Washington, D.C. The Church News Publishing company, 1895, p. 30-31.

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St. John's had already sent the Chippewa boys back to the reservations in 1896 because the funds were completely inadequate, and Abbot Peter, whom the boys loved for his kindness, wrote in his diary that the Indian children had left, "never to return."



Father Roman recalls that the main reason for closing the Industrial School "was because we had more white students and no more room for them." Therefore an additional major reason for discontinuing the abbey's Indian school was that the building used by the Chippewa boys was needed for the increasing number of other students.

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<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26395/rec/29>

Quadrangle image ca. 1912

<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/6643>

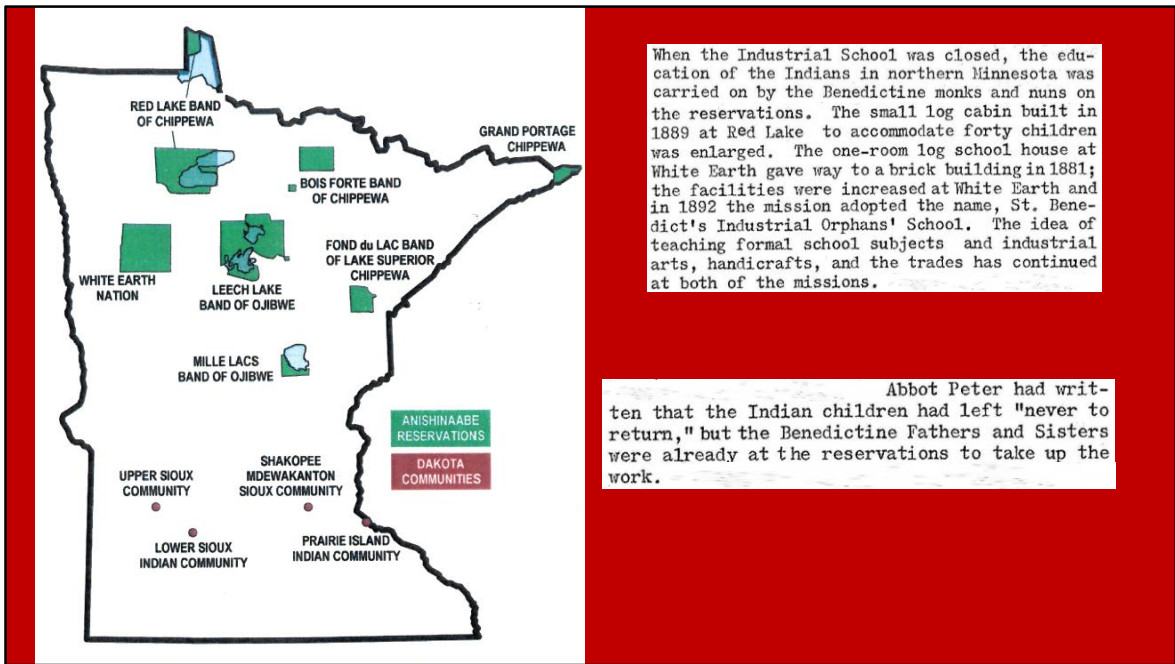
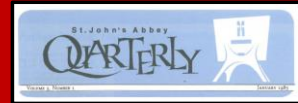
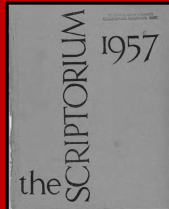


Image: 2019 02 05 Tribal Sovereignty panel handout
 1957-04 *Scriptorium* Volume 16 Number 01 124, p. 122-123
<http://cdm.csbsju.edu/digital/collection/SJUArchives/id/26395/rec/29>
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Saint John's Abbey, Saint Benedict's Monastery,
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1874 *Illustrated Historical Atlas of the State of Minnesota* –Stearns County, p. 155
<http://reflections.mndigital.org/cdm/ref/collection/mhs/id/1020>