

TOUSSAINT MESPLIÉ.

[To accompany bill H. R. 1548.]

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PETITION AND PAPERS

OF

TOUSSAINT MESPLIÉ,

PRAYING

*Relief for acting as Indian agent and negotiator, peace-maker, and chaplain  
to the United States Army.*

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JANUARY 26, 1874.—Ordered to be printed.

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CAMP HARNEY, OREG.,  
December 1, 1873.

*To the honorable Senate and House of Representatives of the United States  
in Congress assembled :*

MAY IT PLEASE YOUR HONORABLE BODIES : Your humble petitioner respectfully presents the following memorial for your consideration :

I started from France February 3, 1847, and arrived at Portland, Oreg., on the 15th of August of the same year.

Since that time my missionary labors have been varied and incessant, as the following statement will show :

In September, 1847, in the name of God, and for the salvation of souls, I began my ministry in the new land, then almost entirely in the possession of the aborigines.

I preached the Gospel of Jesus Christ crucified first among the Calapooias, Molallas, Tualatims, then occupying the Willamette Valley, from Portland, Oreg., to the Calapooya Mountains.

In 1849 I went to establish a mission among the Tchinnooks, at the mouth of the Columbia River. My station was called "Stella Maris." From that mission I attended as chaplain at Fort Astoria, Captain Clebourne commanding. I also attended the Chehalis Indians, Clapsacks, and other tribes scattered on the shores of the Columbia River from its mouth to Fort Vancouver.

The work among those tribes was rather a serious work, because they had been demoralized by the white sailors and other whites who had been passing through their country for years. Still, those Indians improved rapidly during my mission among them, and showed great desire to learn, but the task was an arduous one, considering my scanty means and the impossibility of getting anything but the barest necessities of existence.

In December, 1850, my mission was going on well. I was familiar with the languages of my Indians, but at this date I was superseded and ordered to move to The Dalles, Wasco County, Oregon. There, at the

now "Old Saint Peter's Mission," I continued my work of civilization and Christianity among the Wascoes, Wisrams, Fair Valley Indians, Timuos, Deschutes, Dog River, and other confederated tribes, now placed at the Warm Spring reservation. I was in charge of that mission from February 3, 1851, until June 15, 1863. During my mission at Saint Peter's I visited alternately the Yocamo Inicans, the Klickitats, the Cayuses, the Wallulas, and Walla-Wallas. I had acquired among those several tribes great influence, so much so that in the fall of 1855, a war having commenced between the combined tribes and the whites, I was the means of keeping thousands of them from going to war, and I assisted in pacifying many of those who had taken the war-path.

This Indian war commenced in the fall of 1855 and ended in the fall of 1858. During all that time, being in perfect harmony and communication with the commandants of the several military stations, I kept them posted as to the plots of the hostile tribes, and by so doing saved vast sums of money and much bloodshed to the Government. During my travels, which were almost constant during this war, I saved the lives of several travelers, who, but for my protection, would undoubtedly have been killed.

A few days after the destruction of the Cascades City by the Indians, in the fall of 1856, I saved the city of The Dalles from like fate, by discovering the plots of the Indians and apprising the military authorities of the same. These facts could be attested by General Alvord, Major Rains, killed in the late war, and other officers of the Government who took part in the Indian war.

I claim that by shortening the war, and having the Indians placed on their reservations, I saved millions of dollars to the Government and thousands of lives, (saved to the Government from fifteen to twenty millions of dollars.)

In 1863, in the month of June, I went to Idaho to start a new mission. There, also, I assisted in pacifying a portion of Shoshones, Bannacks, Pi-Utes, and Utes, who were then giving a great deal of trouble to the Government by raiding into towns and mines, killing citizens, and plundering stages, and killing passengers and drivers.

Since then those Indians have been peaceful, and are working at the Fort Hall reservation industriously and quietly. They learn quickly the tenets of Christianity, and the pursuits of civilization.

During all those years, twenty-three in number, I have also acted as chaplain of the Army, and done service at the following military stations: Camp Pickett, Fort Steilacoom, Fort Astoria, Fort Dalles, Fort Yamhill, Fort Hoskins, Fort Walla-Walla, Fort Simcoe, Fort Boise, Fort Hall, and Camp Douglas, Three Forks of the Owyhee, and Fort Vancouver.

Twenty-three years of my life have been consecrated to the teaching of Indians and to the service of the Army as chaplain, without having received a cent for compensation, either as Indian teacher or as chaplain. And it is only at this late date, when universal peace reigns among the nations in which I labored, that I present this memorial to the Congress of the United States, praying that your honorable body will give attention to this, the petition of a man who has grown gray in the service of God, civilization, and the service of the United States in the wilderness.

Your memorialist therefore prays for the passage of an act authorizing the Secretary of the Treasury to pay to him, out of any moneys not otherwise appropriated, a sum equal to the amount that would have been due him as chaplain in the Army during the period hereinbefore mentioned.

TOUSSAINT MESPLIÉ,  
*Chaplain United States Army.*

The foregoing memorial was subscribed and sworn to before me at Camp Harney, State of Oregon, on this first day of December, A. D. 1873.

W. R. PARNELL,  
*First Lieut. First U. S. Cavalry,  
Acting Post-Adjutant, Camp Harney.*

I certify that there is no civil officer, before whom the foregoing declaration could have been taken, residing within 75 miles of this post, and that it is impracticable to travel to Canyon City at this time of the year.

TOUSSAINT MESPLIÉ.

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STATE OF OREGON, *County of Grant :*

Personally appeared before me, a commissioned officer of the Army, one William Myles, who, being duly sworn according to law, deposes as follows: That he is acquainted with Father Mesplié since 1853. At that time until 1867, he, deponent, resided in Boise and vicinity, and to his, deponent's, certain knowledge Father Mesplié exercised a powerful influence over the Bannack and Shoshone tribes of Indians, said influence being always exerted in favor of the Government, so much so that he baptized, one day in 1865, about 200 Indians on the parade-ground at Fort Boise, Idaho. Deponent was at the time clerk in the quartermaster's office, and knew all the facts in the case.

Deponent further states that Father Mesplié has always been a great favorite among those Indians, and has often saved many citizens from death, he has reason to believe.

WILLIAM MYLES.

Subscribed and sworn to before me this 1st day of December, A. D. 1873, at Camp Harney, Oreg.

W. R. PARNELL,  
*First Lieut. First U. S. Cavalry, Acting Post-Adjutant.*

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STATE OF OREGON, *County of Grant, ss :*

Personally appeared before me, a commissioned officer of the Army, A. H. Robie, who, being duly sworn according to law, deposes as follows: That he is acquainted with the Reverend Toussaint Mesplié, a Roman Catholic priest, since 1856. At that time he, deponent, was special Indian agent at The Dalles, Wasco County, Oregon, and knows of his own personal knowledge that the Reverend Father Mesplié exercised a great influence over all the Indians in that section, so much so that in the war of 1856 he, Mesplié, prevailed on the Wasco tribe not to join the other tribes at all, and neither did they.

Deponent further states that the great influence Father Mesplié possessed has been and was then always exercised in favor of the Government, and believes many persons have been indebted to him for their escape from massacre by the Indians at that and subsequent times. He, deponent, also knew him at Fort Boise, and various parts of Idaho Territory, where he exercised great influence and did a great deal of good among the Bannack and Shoshone tribes.

A. H. ROBIE.

Subscribed and sworn to before me on this 1st day of December, A. D. 1873, at Camp Harney, Grant County, State of Oregon.

W. R. PARNELL,  
*First Lieut. First U. S. Cavalry, Bvt. Lieut. Colonel U. S. Army,  
Acting Post-Adjutant.*

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UMATHILLA COUNTY,  
*State of Oregon, ss :*

N. A. Cornoyer, having been duly sworn, deposes and says that in the year 1855 he was captain of Company K, First Oregon Volunteers, and in 1856 he was elected mayor and served as such in what is known as the Yakama Indian war. That he is well acquainted with the Reverend Father T. Mesplié, and that during the said war the said Reverend

Father T. Mesplié rendered good and valuable services in keeping many Indians in and around The Dalles, Oregon, from joining the hostile bands of Indians; also in keeping me advised of the movements of the hostile Indians in Walla-Walla Valley; and the information received from him was of the greatest value to the command.

N. A. CORNOYER.

Sworn to and subscribed before me, at my office in Umatilla County, Oregon, this 20th day of October, A. D. 1873.

[SEAL.]

MATTHEW DAVENPORT,  
Notary Public.

William McBean, being first duly sworn, says: I am a resident of Walla-Walla County, Washington Territory. I came to Oregon in 1833, when Washington Territory was then a part of Oregon. I am a farmer, and have resided in Walla-Walla Valley since 1845. I know the Reverend Father Mesplié; knew him previous to the year 1850. I know that he taught the Indians as a religious missionary at The Dalles, and was also with the United States troops then stationed there. The reverend father was very popular, and had a great deal of influence with said Indians. I am not aware that these Indians ever broke peace with the whites, while the reverend father had charge of them. I also know of the reverend father acting as chaplain for the troops at Fort Walla-Walla. I was frequently present when he did so. In the year either 1858 or 1859 (if my recollection serves me rightly) I saw the Reverend Father Mesplié in company with deceased Father De Smet, then on a mission to make a treaty of peace with the Indians, who were then hostile. On their arrival in this valley they partook of the hospitalities with my family.

WM. McBEAN.

Subscribed and sworn to before me this 24th day of October, A. D. 1873.

[SEAL.]

J. M. VANSYCKLE,  
Notary Public.

Jean Marie Abadie, being first duly sworn, says: I am a resident of Walla-Walla County, Washington Territory; am a farmer, of the age of 43 years. I have resided in Washington Territory since 1858, in Walla-Walla County. I know Father Mesplié; have known him since the spring of 1858. I believe it was General Harney that got Father Mesplié and Father De Smet to go up from The Dalles to Walla-Walla and see what they could do with the Indians, then in charge of Major Geer, having been left with Geer while Colonel Wright went out on the campaign to fight the then hostile Indians. Father Mesplié remained here, and Father De Smet went on to the Spokane country. I went with him, and the prisoners (some fifty or sixty Indians) went along. After a kind of treaty had been fixed up with the Indians here by Father Mesplié and Father De Smet, Father De Smet remained above till next spring, and Father Mesplié remained here till some time in January; then went to The Dalles. I also saw Father Mesplié acting as chaplain for the troops at Fort Walla-Walla. I was present two or three times when he so officiated.

JEAN MARIE ABADIE.

Subscribed and sworn to before me this 27th day of October, A. D. 1873.

J. M. VANSYCKLE,  
Notary Public.

HEADQUARTERS MILITARY DIVISION OF THE MISSOURI,  
Chicago, Ill., November 10, 1873.

DEAR SIR: Referring to the contents of your letter of the 6th instant, I have to state that I knew the Reverend Father T. Mesplié, of Fort Boise, Idaho, years ago. I know that at various times he rendered valuable services to the Government, and did many things for the best interests of both the white settlers, the Army, and the Indians.

I always regarded him as a thoroughly reliable man, and he has a most excellent reputation among those who have known him on the frontier.

I am, sir, very respectfully, your obedient servant,

P. H. SHERIDAN,  
Lieutenant-General.

MR. JOHN POPE HODNETT, Washington, D. C.

PAYMASTER-GENERAL'S OFFICE, WAR DEPARTMENT,  
Washington, November 11, 1873.

SIR: Your letter of the 6th instant has been received, concerning the Reverend T. Mesplié. Father Mesplié refers to me as to his communications concerning the plots of the hostile Indians in Eastern Oregon in spring of 1853. Being then captain of the Fourth Infantry, with my company of the Fourth Infantry, I was stationed in command of The Dalles of the Columbia, from September, 1852, to July, 1853. It was before treaties for their lands had been made, and the large overland emigration had excited the latent ire and hostility of the Indians. Father Mesplié was a Catholic priest, having charge of a mission (not a mile from the military post of Fort Dalles) to the Wascoes, a tribe who were friendly, and have always remained so, fighting on our side down to the recent Modoc war.

But the hostile Indians were Yakamas, Peloose, and Cayuse, and one of their principal centers, one hundred miles north-northeast from The Dalles, was near what is now Fort Simcoe, where there was another mission, under Father Pandosy.

Early in the spring of 1853, Father Mesplié showed me, confidentially, a letter to him from Father Pandosy, making known a gigantic combination of all the tribes on the frontier.

I took immediate steps to report to the Government these schemes of the Indians.

I was gratified by the prompt communications of Father Mesplié. Of course it was a delicate duty to perform, as the missions were at the mercy of these disaffected savages. I was cautious at first in making known the origin of my information. I do not doubt that Father Mesplié exercised a salutary influence among all those tribes.

Very respectfully, your obedient servant,

BENJ. ALVORD,

Paymaster-General, United States Army.

JOHN POPE HODNETT,  
Counsellor at Law, No. 490 Louisiana Avenue.

#### TERRITORY OF UTAH, *County of Salt Lake* :

Before me, D. Bockholt, clerk of the probate court in and for Salt Lake County, Territory aforesaid, personally appeared, this 29th day of November, A. D. 1873, John O'Farrell, of the city and county of Salt Lake, Territory aforesaid, of lawful age; being first duly sworn according to law, on oath deposes and says:

That I first made the acquaintance of Very Rev. Father Mesplié, Roman Catholic Indian missionary of the northwest, in the month of June, 1864, at Fort Boise, Idaho, I then being employed there in the service of the Government. Father Mesplié on his mission visited Fort Boise, which was at that time occupied by the Oregon Volunteer Cavalry and Washington Territory Infantry, (constituting seven companies.) Here Father Mesplié held services every day for several days, baptizing the children of the married families of the respective companies that had not been baptized. At this visit I, by request of Father Mesplié, in company with him and Captain O'Regan, of the Washington Territory Infantry, did visit the military hospital, where Father Mesplié attended to the spiritual wants of the sick and wounded soldiers then in the hospital at Fort Boise. In the summer of 1864 the Shoshone, Snake, and Bannack tribes of Indians were savagely hostile. Those Indians ranged on Snake and Boise Rivers, and the country east and west, north and south of those rivers, for four hundred miles, so that they held full control of the emigrant and stage roads which lead to the State of Oregon and Washington and Idaho Territories. Every few days the mangled corpse of some stage-driver, frontier settler, or venturesome miner, or unfortunate emigrant, would be brought into Fort Boise for interment, those Indians having in every instance committed those brutal murders. Father Mesplié, full of zeal and devotion for the preservation of the life and property of the white man, and for the conversion of the savage Indians from their murderous, evil ways, started for the camps of those hostile tribes of Indians, and did preach to and teach them in their own language, telling them of the evils they had committed, and how to become good people. Father Mesplié did, on the last days of June, 1864, collect together over three hundred of those hostile Indians, and at Fort Boise, Idaho, he did preach to those Indians in their own language for hours, telling them of the bad acts they had been guilty of, and how to become good and faithful people, and illustrating to those savage Indians how the Government would take good care of them, and give them all the food and clothing which they would require, when they became friendly and honest people. Father Mesplié then baptized those hostile Indians, numbering all of 300. Those Indians then being Catholics, he visited them on his mission, instructing them in the Catholic faith, till he had them so perfectly converted from their evil ways that they did abandon the practices of their past life; and it is an established fact that not one of those Indians which were converted and instructed by Father Mesplié ever

after became hostile to the white man. I personally have known Father Mesplié every year from 1864 up to this date to be officiating as Catholic missionary at Fort Boise, Idaho; Fort Hall, Southern Idaho; Camp Lyon, and Camp Three Forks, on the Owyhee River. I also traveled in company with Father Mesplié in 1870 from Fort Boise to Fort Hall, a distance of three hundred and odd miles through a desert country, Father Mesplié then being on his mission to visit the Catholic soldiers of Fort Hall, and administer to their spiritual wants; also to instruct the Shoshone, Snake, and Bannack tribes of Indians, who are all strictly and practically Catholic, and no other religion, they being all converted to the Catholic faith by the late Father De Suiet and very reverend Father Mesplié, who still continues his instructions to those tribes of Indians. Father Mesplié has spent his life for the past twenty-seven years on his mission in the Northwest States and Territories of the United States, in works of Christian charity, administering the sacraments of the church to the soldiers of every military post from the mouth of the Columbia River on the west to the Mission River on the east; also, in the instructing of the hostile Indians of every tribe in the great Northwest. All this missionary labor Father Mesplié zealously performed, without any remuneration from the Government, up to two years ago, when he was appointed chaplain of the United States Army. The many acts of his missionary life, which I have personally known Father Mesplié to do, in waiting on and attending to the spiritual wants of the soldiers when sickness and death had seized them, are now more than I can remember. It is enough to say that the name of Father Mesplié, the Indian and military missionary of the Northwest, is a household word with the Indian, frontier settler, and the soldier serving in this locality. I am forty-seven years old, and have lived with my family in the Western States and Territories for the past eighteen years. Have known Father Mesplié by reputation as missionary, and personally known him from June, 1864, up to this time.

JOHN O'FARRELL,  
*Now of Salt Lake City, Utah.*

Subscribed and sworn to before me this day and year in this affidavit first above written.

[SEAL.]

D. BOCKHOLT,  
*Clerk Probate Court, Salt Lake County, Utah Territory.*

*TERRITORY OF UTAH, County of Salt Lake :*

Before me, D. Bockholt, clerk of the probate court in and for Salt Lake County, Territory aforesaid, personally appeared, this 5th day of December, A. D. 1873, Mary Ann O'Farrell, of the city and county of Salt Lake, Territory aforesaid, of lawful age, being first duly sworn according to law, on oath deposes and says:

That in the month of June, 1864, I first made the personal acquaintance of Father T. Mesplié, the well-known Indian and military missionary of the Northwest. I then lived in Boise City, Idaho, and within one-quarter of a mile of Fort Boise; at this time Father Mesplié was at Fort Boise, on his mission. My husband, John O'Farrell, brought the father to visit us at our house. I here met Father Mesplié for the first time. At this time, and ever since, I have known his missionary labors to be productive of a great deal of good. The father has, to my knowledge, instructed the children of the families of the enlisted men of the Army at Fort Boise; also, he zealously instructed the soldiers and men of the Army, socially and religiously, teaching them good and religious morals, and establishing temperance societies among the enlisted men, which fortified them against many evils which by drink they would be tempted to. I have on one occasion, at Fort Boise, Idaho, witnessed the conversion of three hundred and odd hostile Indians, of the Shoshone and Snake tribes, who were converted from their evil ways of murder and robbery by the arduous, zealous missionary and Christian labors of Rev. Father Mesplié. He publicly, at Fort Boise, Idaho, in June, 1864, baptized those Indians in the Catholic faith, in the presence of the commanding officer and all the officers, non-commissioned officers, and men of the post, and hundreds of citizens who came to witness the conversion of those savage Indians. After Father Mesplié had baptized those Indians, he kept up his instructions, teaching them how to become good and religious people. Those Indians are now, by the zealous labors of Father Mesplié, honest to all people and obedient to the officers of the Government, and are all Roman Catholics. They are the Indians who now live on the Fort Hall Indian reservation, in Oneida County, Idaho Territory. I have known Father Mesplié, every year since my first acquaintance with him, to go several hundred miles through this unsettled country to visit the military posts and Indian reservations of the Northwestern States and Territories, in his missionary field, with the sole object of teaching the truths of Christianity to the men of the Army, officers, non-commissioned officers, and men serving at the many different military

posts in the Northwest. I also know of my husband, John O'Farrell, in the summer of 1870, taking Father Mesplié in his (John O'Farrell's) wagon from Fort Boise, Idaho, to Fort Hall, Idaho, a distance of three hundred and odd miles, to visit on his mission the military post of Fort Hall and the Indian reservation at or near to Fort Hall, and administer to the spiritual wants of the soldiers and Indians. The well-known name of Father Mesplié, the Indian and military missionary of the Northwest, is known to every soldier, frontier settler, civilized and uncivilized Indian in the Northwest, as the Reverend Father Mesplié has been zealously laboring for the past twenty-seven years on his mission in the Northwest, from the Pacific Ocean to the Missouri River.

How I know so much of the life and labors of this truly good missionary priest is, our house in Boise City, Idaho, was the chief home of Father Mesplié for eight years, when he would return from his missionary labors at the different military posts which he visited, Camp Three Forks, on the Owyhee River; Fort or Camp Lyon, in eastern Oregon; Fort Hall, in Southeastern Idaho; Camp McDermit, in Northern Nevada; Camp Douglas, in Utah Territory; and Fort Boise, Idaho, the above being Reverend Father Mesplié's military missionary stations, besides the many Indian camps, villages, and reservations, which he all the time visited while on his mission. For all this missionary labor Father Mesplié had no pay from the Government till he was appointed chaplain in the United States Army two years ago. I have been married eighteen years, and am thirty-four years old. We have five children. My husband, my children, and myself now live in Salt Lake City, Utah.

MARY ANN O'FARRELL.

Subscribed and sworn to before me this 5th day of December, A. D. 1873.

[SEAL.]

D. BOCKHOLT,

*Clerk Probate Court, Salt Lake County, Utah Territory.*

#### TERRITORY OF UTAH,

*County of Salt Lake:*

Before me, D. Bockholt, clerk of the probate court in and for Salt Lake County, Territory aforesaid, personally appeared, this 5th day of December, A. D. 1873, Mary O'Farrell, of the city and county of Salt Lake, Territory aforesaid, of lawful age, being duly sworn according to law, on oath deposes and says: That I first made the acquaintance of Very Reverend Father T. Mesplié in the summer of 1864, at my father and mother's house, in Boise City, Idaho. Father Mesplié was then on his mission at Fort Boise, instructing the soldiers in their religion and attending to the soldiers who were then sick in the military hospital at Fort Boise, and also baptizing the children of the married families of the men of the Army who were not baptized. In one instance I stood as sponsor for a child of Sergeant John Wallace, of the Twenty third Regiment, who was serving at Fort Boise. The child was baptized by Very Reverend Father T. Mesplié. I also know of Father Mesplié in the past ten years, while we lived at Boise City; that the Father did in that time baptize between twelve and twenty children of the families of the enlisted men of the Army, and attend to all the spiritual wants of the sick soldiers in the hospital at Fort Boise during our time of living in Boise City. I have known my father, John O'Farrell, to accompany Reverend Father Mesplié from Fort Boise, Idaho, to Fort Hall, Idaho, a distance of 325 miles, and return, which made 650 miles. The Father was on his mission, going to attend to the spiritual wants of the soldiers at Fort Hall, and also to attend to the Indians on the Fort Hall Indian reservation. The Indians on the Fort Hall reservation are all good Catholics. Father Mesplié did baptize and christianize all those Indians, and made good and practical Catholics out of them. Now they are honest and trustworthy Indians, and do desire to live up to the teachings of the Catholic Church and no other religious order. How I know so much of Father Mesplié is, his library, his trunks, and clothing, and other little effects were at my father and mother's house for eight years before we left Boise City to come to Salt Lake City; where we now live, so that I had the opportunity of knowing every place, and every military post and Indian camp and reservation of the Government where Father Mesplié did visit on his mission for the past ten years. Father Mesplié did make his regular visits from Boise City to Fort Boise, Camp Lyon, Camp Three Forks, on the Owyhee River; Camp McDermit, in the State of Nevada; and Camp Douglas, in Utah Territory; and Fort Hall, in Idaho Territory, together with all the Indian camps and reservations in the Northwest. In this missionary field he has spent his life—the past twenty-seven years of his life—missionary labors and hardships. There is not a frontier settler, a soldier of the Army, or an Indian of the mountains or plains of the Northwest States and Territories of the United States but knows and can testify to his truly good and worthy services as a Christian missionary and Roman Catholic priest, laboring for the salvation of the souls of all. I am sixteen years old. I have known Father Mesplié for ten years of my life, he being at my father and mother's house when passing on his missionary tour from one camp to

another, where he would be teaching the soldiers, citizens, and Indians. Father Mesplié did promulgate the doctrines of the church to all with true Christian zeal and charity.

MARY O'FARRELL.

Subscribed and sworn to before me this 5th day of December, A. D. 1873.

[SEAL.]

D. BOCKHOLT,

*Clerk Probate Court, Salt Lake County, Utah Territory.*

TERRITORY OF UTAH, *County of Salt Lake :*

Before me, D. Bockholt, clerk of the probate court in and for Salt Lake County, Territory aforesaid, personally appeared, this 5th day of December, A. D. 1873, Rosa Lee Winnamucca, of the city and county of Salt Lake, Territory aforesaid, of lawful age; being first duly sworn, according to law, on oath deposes and says :

I first made the personal acquaintance of Rev. Father T. Mesplié six years ago at the house of Mr. and Mrs. Farrell, in Boise City, Idaho. I am an Indian girl, of the Pi-Ute tribe of Indians, and niece of Winnamucca, the principal high chief of the tribe. Our tribe was at war with the white men for years, and in 1865 my father, being the brother of the Chief Winnamucca, got full charge of the warriors of the tribe to fight against the white men on the Owyhee River, and in Eastern Oregon, and in Southern Idaho. The Indians under my father's command had several battles with the white men and soldiers. At last the soldiers, under command of Col. J. B. Sinclair, of Fort Boise, Idaho, did make prisoners of all the Indians under my father's command, together with all the families of the warriors. I, with my mother, two sisters, and one brother, was brought as prisoners by the soldiers under the command of Colonel Sinclair to Fort Boise. Colonel Sinclair took my brother, whose Indian name was Ticady Winnamucca, to raise and educate him. Mr. and Mrs. O'Farrell, whom I now live with, took me to raise and educate. They have taught me to know the duties of a Christian. In 1867 I was baptized by the Reverend Father Mesplié in the house of Mr. and Mrs. O'Farrell, near Fort Boise, Idaho. Father Mesplié was then on his mission at Fort Boise, instructing the Catholic soldiers of the Army. Father Mesplié always said mass and preached to the soldiers and men of the Army for six years of my recollection. I also knew Father Mesplié to visit the sick soldiers at the hospital at Fort Boise, and administer to their spiritual wants. Father Mesplié is known by all the Indian tribes in Oregon and Idaho. My father, as an Indian warrior, is well known, and neither he, I, nor any of our tribe, ever knew of any missionaries to come to the Indians at their camps to instruct them in true Christianity, or to convert the Indian from his evil ways, but the Catholic missionaries, of whom Father Mesplié is and was the most zealous. He attends all the Indian reservations, baptizes the Indian children, gives the rites of the church to the sick and dying. Since I have been living with Mr. and Mrs. O'Farrell I have been present while Father Mesplié has been baptizing several children; at different times, of the many different families of the enlisted men of the Army then serving at Fort Boise, Idaho. How I do know so much of Father Mesplié is, when he would be fatigued after his missionary travels from one military post to another, and from one Indian reservation to another, he having his library and little effects at the house of Mr. and Mrs. O'Farrell, at Boise City, he would come to the house of Mr. and Mrs. O'Farrell to recruit his strength before starting on his mission again. I, being living with Mr. and Mrs. O'Farrell, have a true and perfect knowledge of his labors as a missionary priest. The Indians of the different tribes all know Father Mesplié, from his Christian labors among them as a missionary for the past 27 or 28 years.

I am an Indian girl 15 or 16 years old; I am of the Winnamucca Pi-Ute tribe of Shoshone or Snake Indians. I have been living with the white people since the fall of 1865, and under the care of Mrs. O'Farrell and family, who treat me well, and have instructed me to read and write.

ROSA LEE WINNAMUCKA.

Subscribed and sworn to before me this 5th day of December, A. D. 1873.

[SEAL.]

D. BOCKHOLT,

*Clerk Probate Court, Salt Lake County, Utah Territory.*

Oliver Brisbo, being first duly sworn, doth depose and say : That I came into The Dalles of the Columbia in 1837, and I was there in 1850, and saw Father Mesplié there. He was then acting as a missionary to the Indians, and when the United States dra-

goons came there he acted as chaplain for them. I lived about a year after this at The Dalles, then went to the Willamette Valley, Oregon, where I resided nearly four years. I then came back to The Dalles, and from there to the Walla-Walla Valley, where I saw Father Mesplié acting as missionary to the Indians and as chaplain to the soldiers. I have resided in the Walla-Walla Valley as a farmer ever since I first came into it to the present time.

OLIVER + BRISBOE, for him.  
his  
mark.  
 By HENRY D. CHASE.

Witnesses:

J. M. VANSYCKLE.  
 JAMES D. MIX.

Subscribed and sworn to before me this 16th day of December, A. D. 1873, Walla-Walla, Wash.

[SEAL.]

J. M. VANSYCKLE,  
*Notary Publ*

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Personally appeared Isidor Beauchamp, who, being duly sworn according to law, doth depose and say: I arrived at The Dalles of the Columbia River in 1855, and was enlisted as a volunteer, and ranked as orderly-sergeant, and remained two or three weeks at The Dalles. During this time I have frequently heard the Yakama Indians firing across the narrow stretch of water between us and them. The Yakama Indians were then hostile. During my stay, I frequently saw the Reverend Father Mesplié at our camp. I asked him if there was no danger of the Wasco Indians joining the hostile Yakamas. "O, no," he said, "I am constantly among them, and intend to keep them peaceable." He at the time observed that one of the Wascoes was disposed to join them, but that he (Father Mesplié) had dissuaded him, and had stripped him of all his fire-arms and ammunition. I returned to The Dalles in 1857, and wintered there. During my stay there I saw the Reverend Father Misplié acting as a missionary to the Wasco Indians, and other Indians that had centered at The Dalles, and the Reverend Father kept them peaceable, and also among the soldiers he made frequent visits, which caused me to ask him if he was paid for acting as their chaplain, and he told me that all this was voluntary on his part, that he did not receive a cent. During the summer of 1858 I came up to the Walla-Walla Valley, and got my discharge, while Colonel Steptoe was in command of Walla-Walla, and I then settled in this valley, where I have ever since resided. It was not long after that that the Reverend Father Mesplié, in company with the late Rev. Father De Smit, arrived on a mission of peace, to go among Indians that were then hostile. Both of these Reverend Fathers called at my house. Father Mesplié then told me that he was accompanying Father De Smit to the various tribes of Indians with whom he was acquainted, in view of keeping them quiet, and not go with the hostiles, and that he, Father De Smit, had been employed by the Government to do this. After his return from this trip, he frequently visited me, and informed me that as there were a good number of Catholics at this garrison, he had to, and did, officiate as chaplain at the post. I saw him baptize children at the garrison. From what I saw the Reverend Father Mesplié do at The Dalles of the Columbia and at Fort Walla-Walla, I am satisfied that he did exert great influence over all the Indians in his jurisdiction.

ISIDOR BEAUCHAMP.

Subscribed and sworn to before me this 16th day of December, A. D. 1873, at Walla-Walla, Wash.

[SEAL.]

J. M. VANSYCKLE,  
*Notary Public.*

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François Chartier, being first duly sworn, doth depose and say: I arrived at The Dalles of the Columbia in the year 1856. The Reverend Father Mesplié then was acting as a missionary to the Indians. I also know that he acted as chaplain for the soldiers stationed at The Dalles. I also know from my own knowledge that he had great influence with the Wascoes and all other Indians under his jurisdiction. I arrived in the Walla-Walla Valley in 1858. I remember that the Reverend Father Mesplié celebrated divine service in the garrison at least four times to my knowledge, and baptized a

child at that time, of whom I am god-father, the father and mother of which having died, I raised the said child, and it now resides with me, aged sixteen years.

FRANCOIS <sup>his</sup> CHATRIS.  
mark.

Witnesses :

J. M. VANSYCKLE.  
WM. MCBEAN.

Subscribed and sworn to before me this 16th day of December, A. D. 1873, at Walla-Walla, Wash.

[SEAL.]

J. M. VANSYCKLE,  
*Notary Public.*

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William Kohlhauff, being first duly sworn, doth depose and say : I arrived at The Dalles of the Columbia, 1856. I then found Father Mesplié there, acting as a missionary for the spiritual wants of Indians and soldiers. I was at that time a soldier belonging to Captain Dent's company, Ninth Infantry. In 1857 we left The Dalles and came to Walla-Walla. I, in conjunction with other soldiers who were Catholics, was sent by a teamster to The Dalles for Father Mesplié, and he came up and remained at my house, and I fixed up, by order of Colonel Steptoe, a place for Father Mesplié to officiate as a missionary. I also saw Father Mesplié act as chaplain, by request of Colonel Steptoe, for the post at Walla-Walla.

WILLIAM KOHLHAUFF.

Subscribed and sworn to before me this 3d day of January, A. D. 1874.

[SEAL.]

J. M. VANSYCKLE.