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OF  
NORTH DAKOTA

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VOL. I

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BEING FIRST ANNUAL REPORT OF THE  
STATE HISTORICAL SOCIETY OF NORTH DAKOTA  
TO THE GOVERNOR OF NORTH DAKOTA  
FOR YEAR ENDING JUNE 30, 1906.

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to get them to go to Siberia. It does not, however, offer them such large inducements as formerly.

It has been impossible to learn when the first impulse was given to immigration into the United States. The first immigration into North Dakota was in 1889 when a number of the German Russians settled in McIntosh and Emmons counties, but it is certain that many of them had gone to Kansas and Texas before any came to North Dakota.

These people are generally very poor when they come to this country. The rich do not need to emigrate. They build mud houses as they did in southern Russia, because they are not able to have better ones. In building these houses they usually make the mud, which is mixed with straw, into bricks which are allowed to dry in the sun. Those who are near the railroads often build their houses of old ties, setting the ties upright in the ground to form a wall and filling the cracks between them with mud.<sup>1</sup>

Some of the German Russians do not send their children to school, complaining that the teachers fail to understand them and neglect them. They are generally anxious to have parochial schools, because they consider that our public schools are insufficient, excluding, as they do, all religious teaching.

While some of their practices certainly tend to keep the German Russians foreigners, they are, in the districts where they are least numerous, gradually becoming Americanized. They take out their citizen papers as soon as possible, and take an active interest in politics, often holding district offices, and in Emmons county some of them hold county offices.

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## LEAVES FROM NORTHWESTERN HISTORY.

BY LINDA W. SLAUGHTER.

### CHAPTER I.

The section of country commonly known as the "Louisiana Purchase" and now included in the states of North and South Dakota, Minnesota, Nebraska, Iowa, Kansas, Missouri, Montana, Idaho, Washington, Wyoming, Oregon and the Indian Territory, belonged to France until 1767, when it was ceded to Spain; but in 1800 it was receded to France, and was sold by France to the United States for the aggregate sum of \$27,000,000 in the year 1803, by the Emperor Napoleon I., during the term of office of President Jefferson.

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<sup>1</sup>A few years ago there were so many of these houses, both built of mud and those built of ties, in some of the villages of our state, that they gave the village a decidedly foreign aspect. This was true of Richardson between 1895-1900, and it is still true of the part of Dickinson south of the railroad.

The first European visitors to the territory of the present state of North Dakota were French missionaries of the Roman Catholic church. Father Le Caron, a priest of the order of St. Francis, was probably the first to come. Visits to the Indians in the Red River valley were made by priests of his order in 1630.

Previous to that time the headquarters of the Catholic missions for the French possessions in northwest America had been established at Quebec, from which place there were sent out missionaries to the various Indian tribes in New France, as the Canadian provinces were then called, and the boundary line between New France and the United States being then not well defined, those missionary tours often extended into the region now known as North Dakota. These pioneers of the cross were priests of the Franciscan order. In 1632 the order of St. Francis was succeeded by the order of Loyola, and thenceforth the Jesuits, or members of the order of the Society of Jesus, were the leaders in the work of evangelization in the new country.

In 1634 the first mission houses of the Jesuits were built by Rev. Fathers Brebeuf, Daniels and Lallemand on the shores of Lake Iroquois and on the St. Lawrence river.

From Quebec the mission stations were extended and schools were established at Montreal and Ottawa. At St. Boniface, Manitoba, a cathedral, convent and college were in 1864 conducted by the society of Oblates of St. Mary Immaculate, from whence were sent out zealous missionaries to the Indian tribes in the Saskatchewan, Athabasca and McKenzie river districts and the Red River valley in what is now North Dakota.

In 1641 Father Yagues and Father Raymbault, Jesuit priests, came to the headquarters of the Ojibways (Chippewa) Indians at the present site of Sault Ste. Marie, and traversed the country preaching to many Indians. Father Raymbault died in 1642 as the result of the hardships and exposure he had endured in his wandering life.

In 1660 the Jesuits at Quebec sent out new missionaries, among them the Rev. Father Rene Menard, who unfortunately perished. Father Claude Allouez was his successor in 1665. He founded a mission at La Pointe on Lake Superior, where he taught the Indians until relieved by Father Marquette in 1669.

With Father Claude Doblin, Marquette established the mission of St. Mary's in what is now the state of Michigan.

In 1671 there was held at St. Mary's mission a grand convocation of the Indian tribes of the region, at which were representatives of the Indians of the valley of the Red River of the North in what is now the state of North Dakota.

A treaty of peace was made and accepted by all the tribes present—Hurons, Ojibways, Crees, Miamis and Kickapoos from the region of the Mississippi river and Lake Superior and Sioux from the Red River of the North. All acknowledged the su-

premacv of the French government, and adopted the Catholic Church as their mother.

In 1673 Marquette set forth on his mission which led to the discovery of the Mississippi river. On the Fox river his heart was gladdened by the sight of a beautiful cross, planted in an Indian village by some early missionary, before which lay offerings of furs, feathers, bows and arrows, which were the offerings of the poor people to God.

In 1678 Father La Salle, or to call him by his proper title, acquired after his retirement from the Society of Jesus, "Chevalier" La Salle, began his explorations. Father Louis Hennepin was sent by La Salle to explore the headwaters of the Mississippi, and for some years he ministered to the nomadic tribes of this region. On April 11, 1780, he was on his way up the Mississippi river, and was taken prisoner by the Sioux; while in captivity he discovered and named the Falls of St. Anthony. In that same year he was rescued by Du Luth and they continued their journey, being of mutual assistance to each other. They planted Catholic civilization and missions along the shores of the great lakes, and their explorations led to broader Christian work in the great northwest a hundred years before the explorations of Lewis and Clark led to the establishment of trading posts and the final extension of railroads.

It is shown by French and Canadian history that in 1734 Pierre Gaultier Varennes, Sieur de la Verendrye, of Trois Rivières, Canada, was the first explorer of the Red River valley. In company with Father De Gouar, a Jesuit priest from Lake Pepin, he visited the valley and established his two sons and his nephew in business as fur traders to buy skins of the Indians.

Father Messaiger, a Jesuit who had previously located a mission on Lake Superior, accompanied them, and at Rainy Lake they founded the mission of Fort St. Pierre. In 1732 this party established a mission called Fort St. Charles on the southwestern shore of the Lake of the Woods. About fifteen miles from Winnipeg on the Assiniboine river they established another post and fort for trading, protection and mission headquarters. This post, called Mausepas, was held to protect their rights as the first discoverers and white occupants of all that region, including, as they believed, the state of North Dakota. Here they prepared for another expedition to the Red River valley, and while a number of them were hunting on an island in the Lake of the Woods they were attacked by the Sioux and killed, the island being since then known as Massacre island. Among the killed were Father Onneau and one of the sons of Verendrye. In 1738 the survivors built a post and mission house on the Assiniboine river which they named Fort La Reine; this fort became headquarters for all the trade then carried on with the Indians. Later, this party in their explorations, ascending the Assiniboine river as far as the

mouth of the Mouse river, and following up the Mouse river, crossed the international boundary line and explored the Turtle mountains and afterwards journeyed as far west as the land of the Mandans on the Missouri river. This was in 1741. During the same year another expedition led by Verendrye himself left the Lake of the Woods and following the trail of the first party reached the Missouri river, pushed on to the Yellowstone river and finally reached the Rocky mountains, which they partially explored, and made arrangements for future trade with the Indian tribes in that region, afterward returning by the same route to their station at Lake of the Woods.

Verendrye died on Dec. 6, 1749, when about to start on a new expedition. In the meantime the great fur trading companies, which had established their business along the boundary line between New France and the United States, had built up immense trading posts, which formed centers of trade and civilization for all the country on both sides of the line. Wherever these trading posts were to be found there also was to be found a devoted missionary of the Catholic faith, faithfully caring for the souls of the benighted aborigines of the prairies, counting his life as naught if thereby he might lead souls to the sanctifying waters of religion. Through many succeeding years this system of evangelization was carried on by these faithful servants of the church.

In 1780 there were French traders and Catholic priests located at Pembina on the American side of the line, and that is beyond doubt the date of the first settlement on the soil of North Dakota.

Following the explorations of Lewis and Clarke, in 1803 and 1804 John Jacob Astor established trading posts along the northern line of the Missouri river, and the Catholic fathers still held the advance grounds they had already gained and pressed forward with renewed zeal and devotion. Priests of the order of Jesuits, Oblates of St. Mary the Immaculate and of St. Francis vied with each other in their efforts to ameliorate the condition of humanity in these remote regions. Churches, schools and hospitals sprang up along their track, and the light of the cross already shone faintly in the darkness of the heathen land.

In the year 1810 a Scotch Protestant gentleman, Thomas Douglas, better known as Lord Selkirk, who owned about 40 per cent of the Hudson Bay company's stock, obtained a grant of the lands along the Red river which the company claimed, and immediately set about establishing a colony there. The Northwest company immediately set up a claim to the lands in question, from which cause much trouble resulted to the colonists. Lord Selkirk built a fort at Pembina in 1812 which was destroyed in 1814 by the Northwest company, and the colony, then comprising some 200 persons, were scattered.

Lord Selkirk, who had been in Scotland, returned to America in the autumn of 1815, and the colonists were induced to return. Fresh trouble ensued and the colony was destroyed a second time by the Northwest company, and the colonists carried as prisoners to Fort William. In August, 1816, Lord Selkirk arrived with troops and captured Fort William and in January, 1817, taking advantage of a furious storm, he surprised and captured Fort Douglas and re-established his colony.

Fort Douglas, as rebuilt, remained until 1823, when it was torn down on account of the official survey having shown it to be on the American side of the international boundary line, and was rebuilt on the Canadian side. Here they had trouble with the Northwest Trading company, and were driven from their new homes. In 1816 Lord Selkirk restored them by force to their lands. After his death they became dispersed and a number settled in Minnesota.

Notwithstanding these discouragements, the ecclesiastical authorities in British America continued to send priests into that region to minister to the Indians and Catholic half-breeds.

From the establishment of the Hudson Bay company in that region Catholic priests had been sent from Quebec to minister to the French and Canadian employes of the trading posts and their half-breed descendants, who were nearly all of the Catholic faith. These people wished for a resident priest and Lord Selkirk at that time sent the following letter to the Bishop of Quebec:

MONTREAL, April 16th, 1816.

To His Grace, Mgr. Plessis, Bishop of Quebec:

Monseigneur: I have been informed by Mr. Miles McDonnell, former governor of the Red River, that in a conversation which he had with Your Grace last autumn he has suggested to you to send a missionary into this country to give the helps of religion to a large number of Canadians, who are established there, and who live after the manner of the savages, with the Indian women whom they have married. I am convinced that an intelligent ecclesiastic would do an incalculable good among those people, in whom the religious sentiment is not extinct. With the greatest satisfaction I would co-operate with you for the success of such a work; and if Your Grace wishes to choose a suitable person for the undertaking I do not hesitate to assure him of my consideration and to offer him all the help Your Grace may judge necessary. I have heard that Your Grace intended to send this spring two ecclesiastics to Lake Superior and to Rainy Lake to meet the voyageurs who are in the service of the Northwest company, when they return from the interior. Since all those people are in great need of spiritual help, I am happy to learn this news; nevertheless, if you permit me to express an opinion, I

think that a missionary residing at the Red River would better realize your pious design; for from that place he could easily visit during the winter the trading posts on Rainy Lake and on Lake Superior at the time when the people are assembled in great numbers.

Meanwhile, if Your Grace does not find this arrangement practicable at present, I believe that an ecclesiastic who would be ready to leave Montreal at the opening of navigation to go to Rainy Lake could do a great deal of good. Mr. McDonnell must put himself en route in his canoe immediately after the ice melts, so that he may arrive at the Red River towards the end of May or the beginning of June. He would be very happy to have with him the company of a missionary who might sojourn some weeks with the Canadians of the Red River before the return of the voyageurs of the northwest to Rainy Lake and Lake Superior.

I have the honor to be, etc., etc.,

SELKIRK.

In 1816, in response to the request of Lord Selkirk, Bishop Plessis of Quebec had sent Father Tabeau, the parish priest of Boucherville, Canada, to visit the Red river and report on the advisability of establishing a permanent mission in that locality. Father Tabeau was unable to reach the Red river owing to the unsettled condition of the country, and in his report to the bishop in March, 1818, he reported against the founding of a permanent mission and advised a continuance of the former policy of sending a priest once each year to visit the trading posts. But the people there were in earnest in their desire for a resident priest in the settlement, and in obedience to their wishes Lord Selkirk sent his friend Samuel Gale to Bishop Plessis at Quebec and shortly afterward a formal petition from the Red River Catholics was presented to the bishop. The reply of the bishop sent to Mr. Gale was as follows:

QUEBEC, Feb. 11, 1818.

Sir: I have received from M. de Lotbiniere the request that you have had the kindness to transmit to me in behalf of the inhabitants on the Red River. No one is more convinced than I of the incalculable benefits that can result from the establishment of a permanent mission in that place, abandoned up to the present to all the disorders that ignorance and irreligion beget. I have, therefore, decided to second with all my might a project so praiseworthy, and in which you have taken so active a part. Among my clergy there will be found priests who will consecrate themselves to this good work, with no other motive than that of procuring the glory of God and the salvation of those poor peoples.



Permit me to thank you for the encouragement you give to this enterprise, and to subscribe myself, etc., etc.,

J. OCTAVE (PLESSIS),

Bishop of Quebec.

In February, 1818, Bishop Plessis chose as his missionaries for the Red River, Rev. Joseph Norbert Provencher, pastor of Kamouraska in the diocese of Quebec, and Rev. Joseph Severe Dumoulin. Having appointed his missionaries Bishop Plessis wrote as follows to Lord Selkirk:

"My Lord: Nothing could better meet my views than the request brought to me last January by Mr. Gale in behalf of the inhabitants of the Red River. 'I am filled with consolation at the thought of the establishment of a Catholic mission which may become of incalculable importance to the vast territory surrounding it. The protection of Your Lordship, the interest taken by the governor-in-chief, the zeal of the most reputable citizens of Montreal, the subscriptions already received, all those things convince me that Divine Providence favors the enterprise. On my part, I could not see with indifference so large a number of souls, redeemed at the price of the blood of Jesus Christ, lost every day for the lack of having some one to form their faith and direct their morals.

"The two priests whom I send there with a catechist will esteem themselves very happy if the Father of Mercies deign to accept their success and give some blessings to their labors."

The catechist referred to was Mr. William Edge, who had charge of the schools founded at Pembina by Father Dumoulin. He was the first school teacher in North Dakota.

To sustain this mission Lord Selkirk executed two contracts, by one of which he gave twenty-five acres of land to the church and the other conveyed to the mission a tract of land four miles in length and four miles in width, which contracts were signed by Lord Selkirk, J. O. Plessis, bishop of Quebec, Severe Dumoulin, priest, S. J. Beaujeau, priest, and H. Honey.

Father Provencher was given the powers of a vicar general and received the following letter of instructions entitled "Instructions Given by Mgr. J. O. Plessis to MM. J. N. Provencher and J. N. S. Dumoulin, Missionary Priests for the Territories of the Northwest:

"1. The missionaries must consider the first object of their mission to be to withdraw from barbarism and from the disorders consequent thereon the savage nations spread over the vast country.

"2. The second object (of this mission) is to give their attention to the bad Christians who have adopted the customs of the savages, and who live in licentiousness and in forgetfulness of their duties.

"3. Persuaded that the preaching of the Gospel is the most assured means of obtaining these happy results they shall neglect no occasion to inculcate the Gospel's principles and maxims, whether in their private conversations or in their public instructions.

"4. To make themselves at once useful to the natives of the country to which they have been sent they shall apply themselves from the moment of their arrival to the study of the savage languages, and shall endeavor to reduce those languages to regular principles so as to be able to publish a grammar after some years of residence.

"5. They shall prepare for baptism with all possible haste the infidel women who are living in concubinage with Christians in order to change those irregular unions into legitimate marriages.

"6. They shall devote themselves with particular care to the Christian education of the children, and to this end they shall establish schools and catechism classes in all the settlements they shall have occasion to visit.

"7. In all places remarkable either by their position, or by the transit of the voyageurs, or by the gatherings of the savages, they shall take care to plant high crosses, as it were to take possession of those places in the name of the Catholic religion.

"8. They shall often repeat to the people to whom they are sent how severely this religion enjoins peace, meekness, and obedience to the laws of both state and church.

"9. They shall make known to them the advantages they possess in living under the government of His British Majesty, teaching them by word and example the respect and fidelity they owe to their sovereign, accustoming them to offer to God fervent prayers for the prosperity of His Most Gracious Majesty, of his august family, and of his empire.

"10. They shall maintain a perfect equilibrium between the reciprocal claims of the two companies—the Northwest and the Hudson's Bay—remembering that they are sent solely for the spiritual welfare of the people from whose civilization the advantage of both companies must result.

"11. They shall fix their abode near Fort Douglas on the Red river, shall build there a church, a dwelling and a school; they shall derive their support as far as possible from the lands given to them. Although this river as well as Lake Winnipeg, into which it empties, is in the territory claimed by the Hudson's Bay company, they shall not be the less zealous for the salvation of the clerks, employes and voyageurs in the service of the Northwest company, taking care to go whithersoever the care of souls shall call them.

"12. They shall give us frequent and regular information of all that can interest, retard or favor the purposes of the mission. If, notwithstanding the most impartial conduct, they find them-

selves hampered in the exercise of their functions, they shall not abandon their mission before having received our orders.

“J. O. PLESSIS,  
“Bishop of Quebec.”

On July 15, 1818, Father Provencher and Father Dumoulin arrived at the mouth of the Red River in the present county of Pembina, at the first settlement made upon North Dakota soil. They established a mission under the authority of the bishop of Quebec at the trading post of that place, and were soon followed by others of that region. On July 20, 1818, Father Provencher reported as follows to Bishop Plessis:

“We are at our destination. We arrived here at 5 o'clock p. m. the 16th of July. We were very well received by Mr. McDonnell, governor of the place, who seems to be a good man and who is a Catholic. It is said that he is to leave here this fall. I shall be sorry. My last letter was dated from Rainy Lake, whence we departed July 6th. Thence we descended Rainy Lake river, passed Lake of the Woods and entered Winnipeg river at the point where Mr. Kevaney was killed. I saw his bones which were covered only with wood.

“From Lake of the Woods we fell into the Winnipeg river, remarkable for its windings, its rapids, its falls, its portages. It brought us to the lake of the same name. There we found a fort of the Northwest company. We remained there three-fourths of a day and baptized sixteen children.

“At the mouth of the Winnipeg river we met the canoes from Athabasca, with about 150 men. I had wished to meet them at Rainy Lake, but they reached there only fifteen days after our departure. We have announced to them our visit for next year.

“We have been very well received everywhere. From Winnipeg river to Fort Douglas we have traversed eighteen leagues of lake and have ascended the Red River eight leagues.

“This country is really beautiful. The river is sufficiently wide. It is bordered with oakes, elms, ivy, poplars, etc. Behind this border of timber are boundless prairies. The soil appears to be excellent. Wood for building is rare, at least good wood. We must set about building. A chapel is a pressing need, because there is no fit place for the people to assemble.

“The site for the church is beautiful. It is situated facing the forts of the Northwest and Hudson's Bay companies, from eight to ten acres distant from each, and about fifteen acres from Fort Douglas. At present there are no savages here. Every one seems pleased with our arrival, and all appear to be desirous to profit by our instructions.”

At a later period Father Provencher, speaking of the agricultural conditions in the Red River valley in 1818, said:

"The cultivated fields were not much larger than garden beds. The settlers planted as much to raise seed as to enjoy the fruits of their labor; for it was very expensive to import grain into the country. But the little they raised in their garden-bed farms in 1818 was destroyed by a disaster which led to the establishing of the Catholic church in this country."

Three weeks after the arrival of the missionaries a great disaster fell upon the country, a swarm of grasshoppers descended upon the land and devoured all trace of vegetation.

Father Provencher established himself at Fort Douglas, where he named his mission St. Boniface. In August of that year a number of colonists sent by Lord Selkirk arrived at Fort Douglas, but owing to the ravages of the grasshoppers were unable to remain there for fear of the impending famine and they went up the river to where some Canadians and half-breeds and a few Irishmen had already established a settlement, and which also was the headquarters of the hunters who supplied the trading posts and settlements with meat and furs. Both the Hudson's Bay and Northwest Fur companies built forts at Pembina and the Catholic employes asked for a priest. Father Dumoulin was sent there by Father Provencher, in September, 1818, to pass the winter there. Thus was established the first permanent Catholic mission in the state of North Dakota. There were then some 300 persons at Pembina and about fifty at St. Boniface.

Father Provencher wrote at that time to his bishop: "That post (Pembina) is for the present very important. From there I, with all the colony, receive all my provisions. I shall continue to build there."

Again in the month of July, 1819, Father Provencher writes: "My chapel at St. Boniface is almost squared. It will be 80x35 feet. At Pembina we have shop (une boutique) 24x18, a presbytery 40x27, and we have hauled the timber for a chapel 60x30. What I learn from Your Grace about the lines which place Pembina on American territory disquiets me a little and disarranges my plans. Nevertheless I shall continue to build there, for Father Dumoulin must pass next winter there."

In the spring of 1819 Father Dumoulin went to give a mission to the voyageurs from Athabasca who gathered at the lake every year.

In August of that year a second visitation of grasshoppers occurred, the eggs deposited by them the previous year having hatched out, and even the bark on the trees was destroyed. The people at St. Boniface were compelled to move to Pembina, where, with Father Provencher, they spent the winters of 1819 and 1820. Father Provencher wrote to the bishop: "Every one is busy looking for food. The families are abandoning St. Boniface to go to Pembina that they may be nearer to the hunting grounds. We are put to great expense for food. Having nothing but meat to

eat, we require much of it, and we lose a great part of our time in carting this meat from the prairie. And so the work lags."

In June, 1819, Father Provencher wrote to the bishop: "See to it that the missionary and the catechist who come here next spring know English so that they may be useful to the Catholics who speak only that language, and that they may also gain from the Protestants more honor for religion and its ministers. It is moreover necessary that those who come here be men whom one can place anywhere; for here it is necessary to fuse the functions of Martha and Mary. One must direct the spiritual and the temporal. If they are men who know nothing of building or of directing others in such matters they are of no use. The first one who offers is not fit to work here. We require grave and serious men, and men above all suspicion. In a word, we need men of judgment and ability, but at the same time full of zeal and piety. I consider Father Dumoulin a good missionary."

The schools at Pembina and St. Boniface had met with great success. At St. Boniface Father Provencher taught a class in Latin and most of the children at Pembina knew how to read and knew by heart the letter of the catechism. In May, 1819, Father Provencher returned to St. Boniface. In July Father Dumoulin went to Hudson's Bay to give a mission to the Catholics of that region.

On July 26th the scourge of grasshoppers again devastated all vegetation and brought suffering and discouragement to every one in the country. On August 17th Father Pierre Destroismaisons, accompanied by a catechist, Mr. Sauve, arrived from Quebec, and on August 16th Father Provencher left for Quebec to present his report of the missions to his bishop.

The death of Lord Selkirk on April 8, 1820, led to a consolidation of the Hudson's Bay and Northwest companies in June, 1821. His lordship's legal executor, his brother-in-law, Mr. Halkett, visited Pembina in 1822 and went to Hudson's Bay just before the return of Bishop Provencher to the colony. Mr. Halkett left a letter for the bishop in which he severely reprovved the missionaries for having founded the mission at Pembina, claiming it was against the wishes of Lord Selkirk and injured St. Boniface. Bishop Provencher sent his reply to this letter to Hudson's Bay by carrier on August 10th, as follows:

"The Bishop of Quebec gave me an intimation about your intentions about Pembina before my departure from Quebec.

"I see clearly that the reasons you have for abandoning that post are good, but the execution is not so easy as you think. Perhaps one may accomplish it by degrees.

"The emigration (from Pembina) is absolutely impossible this year, because no one is anxious to come and establish himself at St. Boniface to die here inevitably of hunger. Far from St. Boniface being able to support the emigrants from Pembina, it will

be necessary for a part of the inhabitants of St. Boniface to go to Pembina again this winter to find whereon to live. We cannot leave that place this autumn. At the earliest we may abandon it next spring. From now to that time we shall try to make the people of that locality understand the necessity of moving from American territory.

When we established ourselves there we could not foresee that a treaty between England and the United States would place Pembina on the American side. The late Lord Selkirk, in asking for Catholic priests, meant, no doubt, that it was for the instruction of all the Catholics of the place, and above all the Canadian half-breeds. Now the greater part of the Catholics and all the half-breeds were at Pembina and absolutely could not leave that place to come to St. Boniface, where they could not have lived. It was necessary to go to them there. The agents of the colony approved the plan at the time openly. We must suppose that they were sufficiently instructed as to Lord Selkirk's intentions to put us en rapport with them. We have made heavy expenditures at Pembina, because we were given to understand that Pembina would be maintained as well as St. Boniface. For four years no one has said a word against this arrangement, and this is what has drawn so many people to that point who, if they leave Pembina today, will be more destitute than when arriving in the country.

"I agree that it would have been better to have built at St. Boniface than at Pembina; but it was impossible for us to do so for lack of provisions which it was very difficult to secure at St. Boniface.

"Rest assured that I will do all in my power to make the colony prosper. For that I have in my hands only the arms of religion, which, indeed, are most strong. I will make the best possible use of them."

Mr. Halkett replied to this letter threatening to complain to the authorities in England if his orders were not at once obeyed.

Keating, who was the geologist and historiographer of the U. S. commission under Major Long in 1823, which determined the boundary line, writes of Pembina: "The Hudson's Bay company had a fort here until the spring of 1823, when observations, made by their own astronomers, led them to suspect that it was south of the boundary line, and they therefore abandoned it, removing all that could be sent down the river with advantage. The Catholic clergyman who had been supported at this place was at the same time removed to Fort Douglas, and a large and neat chapel built by the settlers for their accommodation is now fast going to decay. The settlement consists of about 350 souls, residing in sixty log houses or cabins." Keating also states that the people "appeared well satisfied that the whole of the settlement of Pembina, with the exception of a single log house standing

near the left bank of the river, would be included in the territory of the United States."

Beltrami, the explorer, writing from Pembina August 10, 1823, says: "The only people now remaining (in Pembina) are the Bois-brules, who have taken possession of the huts which the settlers abandoned. Two Catholic priests had also established themselves here, but as neither the government nor the company gave them any means of subsistence they went away, and the church, constructed like all the other buildings, of trunks of trees, is already falling into ruin. \* \* \* Lower down, at Fort Douglas, there is still a bishop, Monsieur Provencais. His merit and virtues are the theme of general praise. I was told that he does not mingle politics with religion, that his zeal is not the offspring of ambition, that his piety is pure, his heart simple and generous. He does not give ostentatious bounties at the expense of his creditors; he is hospitable to strangers; and dissimulation never sullies his mind or his holy and paternal ministry. Yesterday \* \* \* the boundary which separates the territories of the two nations was formally laid down in the name of the government and the president of the United States."

July 2, 1825, the council of the Hudson's Bay company, meeting at York Factory, gave expression to their appreciation of the work of the Catholic missionaries as follows:

"WHEREAS, Great benefit being experienced from the benevolent and indefatigable exertions of the Catholic missionaries at Red River in welfare of the moral and religious instructions of its numerous followers, and it being observed with much satisfaction that the influence of the mission under the direction of the Right Reverend Bishop of Juliopolis has been uniformly directed to the best interests of the settlement and of the country at large, it is

*Resolved*, That in order to mark our approbation of such laudable and disinterested conduct on the part of said mission, it be recommended to the honorable committee that a sum of fifty pounds per annum be given towards its support."

The succeeding years brought heavy trials to the missionaries and settlers in the Red River valley. In 1825 occurred a great flood from the overflow of the river, which covered all the low lands, working great damage. In October of that year there was a heavy snow storm and the winter was severe. About May 1st the ice on the river broke up and the river rose to a great height—over forty feet above the usual level—and flooded the entire country, destroying nearly everything around Fort Boniface. Many of Lord Selkirk's colonists now left the country in discouragement.

In 1830 the Jesuit, Father De Smet, preached to and converted a number of Mandan Indians on the Missouri river.

In 1830 Bishop Provencher went to Canada to raise funds to build a cathedral and school building at St. Boniface, and on his return in 1831 was accompanied by Father George Anthony Belcourt. Father Belcourt was born at Bois du Febyre, Canada, on April 23, 1803; educated at Nicolet seminary and ordained priest on March 10, 1827, and returned to Canada in 1859.

In 1846 Father Belcourt settled on the banks of the Pembina river, and in 1848 built a chapel and convent in which there were at one time eleven nuns. Of this convent Mother Gladicia was sister superior. In this year the United States furnished him a portable saw and grist mill, by means of which he rendered valuable aid in building up the town of St. Joseph, as Walthalla was then called.

In 1848 Father Belcourt erected a small chapel north of the present city of Pembina, and thereafter divided his time between the two parishes. The inhabitants of the country at that time were mostly French Canadians and Indians who spoke the French language. The Indians were chiefly Ojibways and Crees, and were peaceably disposed towards the whites. A post office was established in St. Joseph in 1845 with Father Belcourt as postmaster.

In 1852 there occurred a terrible flood along the Red River from which the missions suffered greatly.

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## CHAPTER II.

In 1853 the work of evangelization among the Chippewas of the Turtle Mountain region was being carried on by zealous missionaries, and a large cross was planted by Father Belcourt on the St. Paul butte, one of the highest peaks of the mountains, to serve as a rallying place for the Indians of that region. At that time he wrote a dictionary and grammar of the Ojibway language which was published after his death by Father Lacombe.

In 1854 Father Belcourt visited Washington City to lay before the government the complaints and requests of the half-breeds and Indians under his charge, which, by request of the Indian commission, was placed in writing in the following patriotic letter, which describes vividly the condition of affairs at his missions of St. Joseph and Pembina:

WASHINGTON, D. C., November 20, 1854.

Honorable Sir: According to your suggestion, I will forthwith submit to you the requests, complaints, etc., that are the object of this long journey to the seat of the government.

Two years ago a petition signed by over one hundred chiefs and great men of war had been addressed to the president of the United States, but having received no answer whatever they have



been inclined to believe that their request had not reached the president's cabinet. In consequence of hearing of my intention to come to Canada, a deputation of them came and besought me to come so far and represent viva voce, to whomsoever it would become convenient, their griefs and demands, which are these:

First—The ground on each side of the Red River of Minnesota, being now very poor in furs, and the aforesaid wishing that their relatives, the half-breeds, could be firmly settled among them at Pembina, they earnestly desire that their lands may be purchased by the government; that the said half-breeds might have a feudal right on each side of their lots, and that this treaty may be made as soon as possible—the sooner the better.

Second—They complain against the Hudson's Bay company and the British subjects, who come two or three times each year over the line, being four or five weeks at each time, hunting about on the Indians' hunting ground, to the great detriment of the Indians, particularly in the fall. When the Indians have made a choice of winter quarters, from the appearance of the buffaloes being abundant, then the British half-breeds would come, hunt, load their carts, and set to flight all the buffaloes, leaving behind them our Indians in starvation and despair.

Third—Now, for my part, I will complain, in the name of philanthropy, of this mean and inhuman traffic in intoxicating liquors of the Hudson's Bay company. Our laws in regard to liquors not to be introduced on the Indian lands are well observed on the part of our traders among the Pembina Indians, but the importation of rectified spirits by the Hudson's Bay company this year is one-third of their whole importation. This rum is to be sold by their emissaries to our Indians whenever they find them over the line, by this way of conduct impoverishing and demoralizing our Indians, frustrating our traders of the produce of our country, and rendering useless the philanthropic laws that the wisdom of our government has promulgated for the welfare of our Indians. Nothing but an agreement between the two governments could put a stop to that ever-cursed branch of commerce. For the sake of humanity, my dear sir, do use your credit to shut that door of misery and hell.

Fourth—Moreover, as commissioned from the half-breeds of Pembina county, numbering over two thousand, I have to humbly represent that being American citizens and so recognized in our territory, we invoke the protection of the government against the encroachments of the Hudson's Bay company and British subjects on our territory. We earnestly appeal to that part of the constitution that gives to every citizen the privilege of being protected against the encroachments or insults of the strong.

I have to remark, also, that this is the third year that we are greatly annoyed by the Sisseton Sioux coming when our settlement becomes weak by the absence of hunters. The first year

they killed an American and wounded another man; this year they took away more than thirty horses and killed an American woman from the window of her very house. All this is done by night and when hidden from our sight. Ten men of this kind, that we can never see, can cause as much uneasiness as ten hundred of them that we could face. The consequence is that every one, suspicing every bush of containing an enemy, would not dare to go far, nor to take care of the fields, and so, their corn and potatoes being neglected, their crops are reduced to one-half of what they might have produced.

This can not fail to discourage our settlers, who till now have trusted, and yet are trusting, on a prompt and efficacious protection. Thousands of half-breeds were decided to emigrate from Selkirk settlement to our side of the line, who are detained by this uneasy state of things. As soon as the government takes an official step to protect our rights, they at once will all come over the line and make the oath of allegiance, for they all dislike the Hudson's Bay company's dealings.

Fifth—I must communicate to you also a decision of a meeting of the half-breeds and Indians of Pembina county, had a few days before my departure for Washington, in which it was resolved that the next summer after the first hunting trip, that a party of war, of about five thousand men, shall go up the Missouri a little below Fort Mandan, and there separating in two corps on each side of the river, will come down the Missouri and put to death all living beings they will find in their way. This butchery I anxiously desire to stop by coming here. Could I dare to submit to you a plan that would be effectuated by our government, I would say that a company of dragoons or artillery permanently fixed at Pembina with an authorization to the officer in charge, if necessary, to make a militia of the half-breeds to whom munitions of war and arms could be furnished in time of service, would settle all difficulties; and it is probable that this necessity of arming them would never happen, for I am certain that as soon as our glorious flag, with its lovely colors, will gaily float at the top of our fine Pembina mountain, away far will vanish our mournful thoughts, and jovial ones succeed them. A glance at it occasionally will revive us all: no Indian or British will dare insult us any more; and thence we will soon become so strong that, far from it, every one of them will be glad to be let alone. I then earnestly beseech you to operate this. Why could not our government keep troops there on the boundaries as well as the British government does? Pembina is the only door of the immense basin of the Hudson's Bay, the entrance of which by sea can hardly be operated once a year, and even then this cannot be relied upon. As soon as our government has put a foot here, and given a leave of transit for the goods of England to pass free through the states, then the road will be made easy, and

people will emigrate by thousands from all parts in our extremely healthy climate and fertile land.

Sixth—I will at last represent to you, my dear sir, since I have an opportunity that I probably never will again, that six years ago I founded three schools at Pembina—one French, one English and one in the Indian language—poor as I am. I had a great deal of privations to impose on myself in order to face these expenses. Last year, for the first time (for which I have to express to you my sincere gratitude), I have received five hundred dollars. Could I expect the continuation of the same assistance from our government? If it were not presumptuous on my part I would ask you if I could humbly beg some further assistance for building a house for instruction, the old one being too small. I have consecrated my life and soul to the welfare of these poor people, and knowing how kind our government is and how fatherly disposed towards them, it makes me free to address you candidly.

Would to God that this long and expensive voyage be useful to them and to our government's rights and honor.

With a due respect, your humble servant.

G. A. BELCOURT, V. G.

P. S.—Your express request could alone embolden me to write in English; excuse, then, my improper expressions, and do mercifully correct them.

Please honor me with a word of answer, whatever it may be, when discussions are over.

G. A. B.

Hon. G. W. Manypenny,  
Commissioner of Indian Affairs.

Father Belcourt's career after leaving Pembina is given as follows:

"Bishop McDonald of Charlottetown made application to Quebec in 1859 for a French priest. Father Belcourt, who had just returned from the west, accepted the call and took charge of the Acadian parish of Rustico on the 10th of December, 1859. He remained in Rustico until September, 1869, when he was transferred to a parish on the Magdalen islands, P. Q., which islands form part of this diocese. He labored in this new field for about three years, when he retired from the ministry and went to live in Shediac, New Brunswick, where he died about 1874.

Father George Anthony Belcourt has the unique distinction of having amassed a fortune during his ministry. After his retirement he founded and built the Farmers bank of Rustico. It was built of Island sandstone according to his own design, and stands an imposing monument to his fame.

The Treaty of Paris entered into between France and England in February, 1763, by which France relinquished to England her

title to the country of New France, did not seriously interfere with the work of the French missionary priests among the nomadic Indian tribes of the northwest, they holding devotion to the principles of the church higher than the claims of nationality.

The work of evangelization went on among the tribes in the districts of Athabasca, Saskatchewan and McKenzie River districts, the tribes from the present region of North Dakota often visiting these districts and sharing with the native Indians and resident half-breeds the instructions of the priests. But new instructions were thereafter issued by the ecclesiastic authorities at Quebec to the officiating priests.

Instead of, as before, inculcating loyalty to the French government among the people, both red and white, of New France, now newly christened British Columbia, the duty of teaching submission to the King of England was enjoined upon them.

When Fathers Provencher and Dumoulin set forth to join Selkirk's colony of Scotchmen, then erroneously believed to be located on Canadian soil, they bore instructions in a letter dated February, 1818, from Bishop Plessis of Quebec, as follows: "They shall fix their abode near Fort Douglas (St. Boniface, Can.) and shall build there a church, dwelling and school. They shall derive their support as far as possible from the lands given them." "They shall make known to the people the advantages they possess in living under the government of his British majesty, teaching them by word and example the respect and fidelity they owe to their sovereign, accustoming them to offer to God frequent prayers for the prosperity of his most gracious majesty, of his august family, and of his empire."

This mission, founded in May, 1818, prospered until the official government survey of the international boundary line between the United States and Canada by Major Long in 1823, definitely fixed the location of the Scottish colony in the region now known as North Dakota, but then forming part of the "Territory of Mississippi." This led to the destruction of the Catholic mission at that point, as no title could be obtained to lands on the United States side of the boundary line; and the colony, being composed exclusively of British subjects, moved to the Canadian side of the line, where a new allotment of land was made to the colonists, including the priests.

Father Dumoulin, who had been a faithful priest, bearing patiently the many hardships that fell to the lot of the pioneer priest, was ordained in 1817 and after the failure of the mission at Fort Douglas went to the trading post at Fort Daer (Pembina) and under the direction of Father Provencher, then in charge of the mission at St. Boniface, established a mission there in September, 1818, where he remained until August, 1823, when he was recalled by the bishop of Canada, where he died in 1853.

Father Destroismaisons, who aided Father Dumoulin at the Pembina mission, was ordained a priest in 1819 and came to the Red River in Canada in 1820. After Father Dumoulin's departure in 1823 he visited the mission regularly until 1827 when he, too, returned to Canada, never having labored in the Indian missions, although learned in the Indian language. Meanwhile Father Provencher remained in charge at St. Boniface, where he became archbishop of Juliopolis in 1821, a post which he filled most ably and gave loyal service to the cause of missions. He was greatly interested in the missions at Pembina, and bore with meekness the rebukes, ecclesiastical and governmental, that he received in consequence of having established his mission on American soil. which necessitated its removal, the Hudson's Bay company having peremptorily ordered its removal to the Canadian side; and so unhappily ended the first efforts to plant permanent missions on the American side of the international boundary line between the British possessions and the United States.

Upon the breaking up of the mission at Pembina by order of the Hudson's Bay company, who owned the lands in Canada and upon whom it was incumbent to see that none of their colonists trespassed upon American territory, a number of the people then removed to the Canadian side of the boundary line and established the mission of St. Francis Xavier.

Although the ecclesiastical authority of the bishops of St. Boniface did not extend beyond the bounds of British America, yet there were many priests in its jurisdiction and also in the diocese of Quebec and elsewhere in the provinces of Canada who constantly extended their labors across the international boundary line into the region that is now North Dakota, moved with pity for the poor, ignorant heathen Indians who never before had heard of the blessed word of God. The roving bands of Sioux having their habitation in North Dakota region used also to visit in return the camps of the friendly half-breeds in Canada and with them listen with the trusting faith of children to the instructions of the missionaries. Priests were also sent from the mission headquarters at St. Boniface to accompany the Red River Valley Indians on their annual hunts, and on these occasions the solemn ritual of the mass was celebrated at sunrise every morning. On these occasions the entire tribe journeyed together and, while the able-bodied warriors went far from camp to find game to provide meat for their families, the priests remained in camp to instruct the children in the catechism and teach the women, boys and old men the principles of their religion.

In 1842 Father Ravoux began a mission at Lake Traverse. Previous to that time in 1833 Father Thibault and Father Poiré had ministered to Indians south of the boundary line. Later Father Mayrand joined this band of devoted missionaries and in 1841 came Father Parveau who was unfortunately drowned in

1844 in Lake Manitoba. Father Borassa came to St. Boniface in 1844. In June, 1845, Father Pierre Aubert, a priest of the order of the Oblates of St. Mary Immaculate, came to St. Boniface and achieved distinction as a zealous friend to the savages. With him came also Father Alexander Antonio Tache, a member of the same religious order, Juliopolis at St. Boniface, and the large number of missionary priests then in the country.

With the coming of these two zealous priests who were ordained at St. Boniface on October 12, 1845, the missions of North Dakota may be said to have been fully initiated. Bishop Tache was for many years vicar general of the American bishops, Grace, Leidenbush and Marty, whose jurisdiction in this district began in 1852. He is the author of a valuable historical work entitled "Vingt Annees de Missions dans le Nord Oust de L. Amerique," in which all the faithful missionaries in the mission fields under his jurisdiction received honorable mention.

In 1847 Father Henri Farand, a member of the Oblates, was ordained, entered the work and accompanied the hunters south of the line on their annual trips and labored assiduously for that time in that arduous work.

Bishop Tache in his "Vingt Annees" says: "A considerable number of the population of the Red River go twice a year onto the immense plains south and west of this colony (that is, in North Dakota) to hunt bison. The hunters, who always number several hundreds, bring with them their whole families and live during four months of the summer in large camps. The numerous dangers inherent to the chase, and the more numerous and more regrettable dangers of camp life, make the presence of a priest indispensable in those expeditions, during which one can always exercise a ministry both active and fruitful. There are many children who can receive religious instruction only then. The hunters ask for a priest to accompany them and their request is always granted when possible. This is what we call in this country "going to the prairies."

In 1848 a lay Catholic brother twice accompanied the Indians to the prairies on their hunting trips. In 1849 Father Tiscat and Father Maisonneuve went out with the hunting expedition, and in this year, by direction of Bishop Provencher, Father Belcourt took up his residence at the Pembina mission.

Father LaFlache in 1856 celebrated mass at Wild Rice with the hunting parties who made that place a rendezvous.

In November, 1864, Father Farand was made friar-apostolic of Athabasca, McKenzie, Can., and remained there. He died September 26, 1900. Father Tache, as a reward for unselfish services, was made coadjutor bishop and finally became archbishop of St. Boniface, where had already been established a cathedral, college and convent. From this point thereafter priests were regularly

sent to minister to the half-breed hunters who dwelt across the boundary line in the Turtle mountains, in the Red River valley and Devils Lake region, at Lake Traverse and the Big Stone river, some going as far south as Fort Randall and west to the Missouri river.

The Indians originally claiming the part of the territory of Dakota were the tribes of the Teton Sioux. Their hunting grounds ranged from the boundary lines on the north to Fort Randall on the south and from the Red River valley to the Rocky mountains on the west. They also claimed ownership of the Black Hills. Even in those early days the question of jurisdiction over the United States Indians was a disturbing element. The Hudson's Bay company, who owned the land on the Canadian side of the boundary line, and who claimed to act as conservators for the British government while cherishing and supporting Catholic missions on their own side of the line by yearly contributions of money and provisions, protested against the interference by the priests of Canada with the Indians south of the line, and within the jurisdiction of the United States government, fearing that it might lead to international complications for which the company would receive censure. This question also caused not a little concern among the Catholic ecclesiastic authorities of Canada.

In 1859 Father Mestre of St. Boniface attended the Chippewa half-breeds on their bison hunt and succeeded in making a treaty of peace between them and the American Sioux.

Father Goiffon succeeded Father Belcourt as pastor of Pembina and St. Joseph in March, 1859, and had as occasional assistants Father Simonet, Father Oram, Father Andre and Father Thibault of St. Boniface. Father Goiffon, while journeying near the site of the present town of Neche, was overtaken by a snowstorm in November, 1861, and lay exposed on the prairie for five days subsisting upon the raw flesh of his horse which had succumbed to the fury of the storm. His escape seemed miraculous, as he survived after the loss of both feet and one leg, after which he returned to St. Paul.

In 1851 the diocese of St. Paul had acquired jurisdiction over the missions on the Dakota side of the Canadian line and thereafter they were taken in charge by the priests of the society of the Oblates of St. Mary the Immaculate. Father Andre was installed pastor of Pembina and St. Joseph's missions, and sought diligently to effect a peace between the Sioux and the Chippewas.

In 1862 Father Andre, at the head of 300 Chippewa half-breeds, carried valuable information to General Sibley at Camp Atkinson respecting the movements of the hostile Sioux who were seeking reinforcements from the tribes west of the Missouri river.

Father Andre was employed by the United States government in 1862 to visit the chiefs of the hostile Sioux in order to reconcile them to the government, but his mission although faithfully executed proved a complete failure.

In his "Vingt Annees," or history of the northwest missions, Bishop Tache narrates the same episode as follows: "During the hunt on the prairie the half-breeds of St. Joseph who accompanied Father Andre met an American army under command of General Sibley, who were pursuing the Sioux to punish them for the horrible massacre of 1862. Our half-breeds, drawn up in line with their missionary at their head, advanced to the camp of the brave sons of the union. Arrived at the tent of the general, at the very foot of the starry banner, Father Andre, mounted on his mettlesome charger and surrounded by his incomparable half-breed cavaliers, delivered to the general and to the American flag a veritable 'discourse en selle,' a chef-d'oeuvre of military eloquence. He won the heart of the general and his staff. In the month of December the humble missionary of St. Joseph received his diploma as military agent from the United States government for the pacification of the Sioux. The good father, astounded by the unexpected fruits of his eloquence, came to St. Boniface to exhibit his parchments and to receive instructions for his new and important mission. A few days later, in the middle of the winter, he traveled over the immense plains south of St. Boniface in search of the Sioux chiefs to whom he wished to render the great service of saving them from destruction by reconciling them with their offended government." The United States recompensed Father Andre liberally for his services. If his efforts at pacification failed of complete success the fault was none of his, and the government recognized this fact. Father Andre's mission of peace took place in 1862.

However, it should be added to this that General Sibley graciously received his picturesque visitors, but informed them that as they were the subjects of a foreign power they could not be allowed to hunt and destroy the buffalo on American soil, and he accordingly ordered them to return to their own side of the line, an order which they promised to faithfully obey.

In 1858, upon the admission into the union of the state of Minnesota, the region lying west of the Red River valley was known locally as Pembina; this tract included all of the Red River valley on the Dakota side, including Grand Forks, Walsh, Richland, Cass and Barnes counties and other lands between the Red river and the Dakota or James river. West of the Dakota river to the Missouri the country was called "Buffalo," a name bestowed by Lewis and Clark during the expedition up the Missouri river in 1803.

The meaning of the word "Pembina" has long been differently construed among students of Indian ethnology. Its origin has



been variously attributed to the French, Latin, Chippewa and Sioux languages. There is little doubt that the name is a corruption of the Indian name of the "high bush" cranberries so common along the streams of that region and used by the Indian women in the manufacturing of "pemmican," the Indian bread, which is made by mixing the berries with buffalo meat and fat. But in reality "Pembina" is an Indian word the meaning of which is "sanctified bread," and was given by the Sioux to designate the region between the Red and Dakota rivers within whose limits, at designated places, the Holy Eucharist was administered to the assembled multitudes on occasions of hunting expeditions or of business conventions of the tribes. Thus the name itself perpetuates the memory of the good deeds of the brave priests who were the first to administer the blessed sacrament in the wilderness.

In regard to the meaning of the word Pembina, about which there has been some dispute, Mr. C. G. Wright says the Indian name is Ah-ne-be-me-nan, meaning "high bush cranberry." It is a compound word, "Ah neeh" is "the bush," and "me-nun" is the general term for "berry." In composition the vowel in-nun is changed to "me-nan."

I am informed that Pembina is the French term of "high bush cranberry."

The following statement by Mr. Wright fails to modify the somewhat objectionable term applied to our largest and most beautiful lakes: He says, "Do you know the name in Indian of Devils lake? Maneto is the general word for spirit—not for the spirit of man. Much-e signifies evil disposed or badness. Sat-gy-e-gun is the name of 'lake.' Much-e-man-e-to is the name of devil, and much-e-man-e-to sah-gy-e-gun is the full Indian name of Devils lake."

In regard as to how the Red River received its name, Rev. E. G. Wright of Oberlin, who came to Red Lake with Mr. Barnard in 1843 and was a missionary for forty years among the Chippewa Indians of northern Wisconsin and Minnesota, states that the Indians informed him that under the water was another world, and that long ago there was a desperate battle there and a great many of the people and animals were killed, their blood causing the water to turn red. Others of the Indians on the Red River banks attributed its name to the bloody battles fought between the Sioux and Chippewas in canoes on the river, the blood of the slain coloring the water.

It is claimed by Professor Keating that the Indians gave the name with reference to the red berry bush that grew so luxuriantly in that region, and was called "Aanepeminsissa" by the Chippewas.

Neill's History of Minnesota also states that Pembina county derived its name from the same berry—the high bush cranberry—extensively used by the Indians for food.

In 1871 at Fort Rice, I, with my husband, Dr. Slaughter, were members of a class of army officers and ladies in the history of the Indian language. Other members were Gen. T. L. Crittenden, commandant of the post, and his wife; Lieut. Horatio Potter, post adjutant, and son of Bishop Potter of New York. Our instructor was Dr. C. E. Goddard, who had long served as post surgeon at Fort Stevenson and was well versed in the Indian tongues. Our text book was the dictionary of the Indian language written by Rev. Dr. D. L. Riggs and published in 1853 by the United States government. This was the first Indian dictionary ever written in the west. Dr. Riggs was the first Protestant missionary to come to the territory, and he occupies the same position relatively in the history of the Protestant missions as Father Genin does in the history of the Catholic missions in North Dakota.

Mr. Fred Girard, who had long lived among the Indians, was the interpreter at Fort Stevenson, and was often consulted in difficult words, while "Isiah," an intelligent colored man with a Sioux wife, and who was afterward killed with General Custer, was interpreter at Fort Rice and gave valuable information as to the meaning of certain words.

At this time we learned that the two words "Pemmican" and "Pembina" were derivatives of the same root, and that both had reference to the berry bushes of the Red River valley, the "Vir-bunim Exycoccos" of the botanist.

A form of "Pemmican" that was considered a great delicacy, was prepared by the Indian women by melting the fat of the buffalo and mixing in it shreds of buffalo meat, pounded soft, and quantities of the wild cranberries. This was poured into buffalo paunches and kept until it became cold and hard.

In the absence of bread, the priests who came from Minnesota and Canada before the establishment of missions on this side of the line, to accompany the half-breeds and natives on their annual hunts, used this species of pemmican as a substance for bread in the administration of the sacrament of holy communion while out on the prairies.

The Indian language does not possess the wealth of expressions found in the English language, by reason of its numerous qualifying words, and it is easy to see how, in time, the Indians with their restricted ideas should designate the rite itself by the word which in their own minds was associated with "berry pemmican," or bread blessed by the priest, and in time use the same word to denote the place where the rite was administered, viz: the counties in North Dakota lying west of the Red River of the North.

## CHAPTER III.

Among the devoted missionaries who had extended their labors from the headquarters at St. Boniface into the Pembina region, was Father Jean Baptiste Marie Genin. He was born near Lyons, France, in 1837, and educated for the priesthood at Marseilles and Paris. He was brought to America in 1860 by Bishop Guiges as an instructor in the Ottawa seminary, where for three years he taught rhetoric and philosophy, but his soul was filled with pity for the ignorant Indians of the plains and he was soon at work as a missionary among the wild tribes and half-breeds in the Athabasca, McKenzie river district, and in that of the Northwest mission in Canada in regions that were then unexplored. He began his traveling missionary labors in 1864, and passed over the country with different tribes from the Great Lakes almost to Kamchatka, teaching and baptizing the Indians while exploring and making reports to his superiors in Canada. On his return he selected as his special field of labor, northern Dakota and northern Minnesota, and traversed the country with the tribes of the Teton Sioux, who were indigenous to the region, enduring all the hardships and poverty, inseparable from their roving mode of life. During the summer and the hunting season they usually went south as far as Fort Randall, occasionally making trips to the Black Hills, which they claimed as their own, and returning to spend the winters in the sheltered timbered places along the Missouri and Red River of the North, with their headquarters near Grand Forks.

The Roman Catholic missions of North Dakota may be said to have been formally opened May, 1865, when Bishop Farand, vicar apostolic of Athabasca-McKenzie district in British North America, left St. Paul on May 3, 1865, en route to his mission and accompanied by Father Genin, member of the Society of the Oblates of Mary the Immaculate, and two other priests journeying in Red river carts, arrived at Fort Abercrombie on their way northward, and commenced a three days' mission to the United States soldiers and some Indian scouts and half-breeds in the vicinity.

Father Genin's services were highly appreciated by his ecclesiastical superiors in Canada, who soon solved the vexing question of jurisdiction over the United States Indians by Canadian prelates, by obtaining for him from the holy father at Rome a commission as missionary apostolic of the Roman Catholic church to the Indians of northwest America, a work in which he continued for many years with marked devotion and success, until the exodus of the hostile Indians from the territory of Dakota, after which he labored as a missionary among the early settlers of the territory, closing his life of unparalleled devotion and self-sacrifice as a parish priest at Bathgate, N. D., on January 18, 1900.

During his long stay with the Indians, living as they did in privation and want, he received for his support the sum of 250 francs annually, or 10 pounds English money, which was paid by the "College de propaganda Fide" of Rome.

During the winter of 1865 Father Genin established the mission of St. Michaels (now Fort Totten) and founded the lodge of sorrow at Devils Lake. In 1867 at Fort Abercrombie Father Genin met the Red river buffalo hunters to the number of 600, returning from their hunt along the Sheyenne river with both dead and dying people on their carts and seeking help after a most fierce encounter with the Sioux of the Cut Head tribe, who claimed the hunting ground. Their battle had been so fierce that the women had to burn the arrows shot by the Sioux to melt the lead to make bullets to keep their husbands able to defend themselves with their double-barrelled shotguns. One revengeful woman made bullets of wood of arrows, her dead child, killed by an arrow, still bound to her back. Some of the unfortunate half-breeds were left with but one eye, the other having been put out with arrows, and yet they had kept on the fight and effectually protected the retreat of their people. When they reached Fort Abercrombie, May 13, 1867, Father Genin had just arrived on his way back to visit the northern mission of the McKenzie River district in British America. Bishops Grandin and Tache, whom he had met at Sauk Center, Minn., having secured his promise to stop for some days at Fort Abercrombie to minister to the Catholic soldiers and to instruct and baptize some Indians in the vicinity of the fort. His first attention was given to the dying half-breeds, then to the burial of the dead, and finally to the instruction of all then before him. After several days of such work, during which he gladly acknowledged the courteous attention the officers and soldiers of the military post bestowed upon him, he received the sad tidings that some horses and men the bishops had ordered to meet him at the fort to escort him northward to his former mission would not reach him, the horses having been stolen and the men affrighted, having gone back abandoning everything the bishops had appointed for the journey. It was then that, to make himself useful and not to lose his time as a missionary, that Father Genin persuaded two Indians, who were able to speak French as well as the Sioux language, to loan him some horses and to accompany him to the great Sioux camps at Lake Traverse and Big Stone. He reached these camps June 24, 1867, and found there some 1,100 warriors assembled, their wives and children with them.

Father Genin had his mission flag, a white banner with a large red cross in the center, carried before him by an Indian on horseback, and followed closely.

At the apparition of this flag and the small accompanying party, an immense shout resounded through the hills around the

lake, and all the Indians moved together to meet the "Black Gown," only two men kept away. The priest was welcomed and had to shake hands with and say something to every one, both old and young. This ceremony, which commenced about 1 o'clock p. m., only concluded at 7 o'clock, when the chiefs had supper served to the priest in a tent near the head of the Minnesota river. The two men mentioned above, who had stayed away and not presented themselves before the priest to shake hands with him, were Chief Omahakattle (Omaha killer) and his first soldier. They were the head men of the Yanktonaise Sioux, who some few weeks before had fought with the half-breed buffalo hunters, and whose fierce bands had withdrawn from the affray, as from many other battles, with hands red with blood.

After supper these two giant-like men appeared and sat in silence before the priest and some twenty chiefs of the Sioux nation. This absolute silence lasted, as usual in such meetings, until every one present had smoked out of the great calumet of peace. This calumet was carried this time by Canta Tanka, the Great Heart, Omahakattle's first soldier and companion. After having filled this pipe with tobacco and killikinck he stood, raised his pipe toward heaven in order to make the Great Spirit smoke first, and thus obtain his supreme protection, then he passed the pipe down toward the earth, silently offering it to the evil spirit to avoid his jealousy. After this his pipe was lit and presented to the "Black Gown" and after him in succession to each of the chiefs present, the last ones to take it being Omahakattle and his companion. Every one having now smoked out of the same great pipe of peace, without moving from his firm seat on mother earth, and with his eyes steadily cast down before him, Omahakattle begged permission to address the priest and said: "Cina Papa, Black Gown, I am now old, my hair is white, it is a long time since my forefathers told me of a messenger of the Great Spirit, wearing a black gown; I have always desired to see him and have asked the favor from the Great Spirit. At last he has come. But I cannot even now raise up my eyes to look at him, I feel ashamed, I am covered with shame, for it was my people who shed the blood of so many victims, and who also fought with those people (the half-breeds) whom we hear you have adopted and given to the Great Spirit. My soldiers were not led by me to battle but acted against me, but I feel the blood of the innocent on the hands of my people cries also against me and mine. Black Gown, I am covered with shame, and yet I wish to ask you a favor, the favor of having you stay with us. You will instruct our young men and children. The religion of the Great Spirit which we will follow will prevent these children from growing up savages like ourselves. Black Gown, you will pity our children, and so long as my heart beats no hand shall ever be raised against you or yours. You shall be our father and we will be your children."

Thus spoke the Great Omahakattle, the slayer of the Omahas  
Thus spoke his companion, Canta Tanka, the Great Heart.

Three weeks were spent in teaching catechism, almost night and day, when at last four tribes presented themselves for baptism, the first who desired to become Catholics. There were ninety-nine altogether. The ceremony of baptism began at 7 o'clock a. m. and ended with the mass at 2 p. m., it being necessary that each one of the four chiefs, Sweet Corn, Burning Ground, Red Iron and Iron Heart, explain satisfactorily after the priest every article to their respective people. Thus was founded the Mission of the Sacred Heart. Then came the petitions of the representatives of several thousand Sioux of all tribes asking the priest to stay in their midst. The priest's mission flag was adopted by the Indians as the nation's flag. It happened also that at the same time the Teton tribes of the Sioux were electing and setting at their head as supreme ruler of the Indian army forces, the great warrior, Tantanka Yatanka (Sitting Bull), who now adopted Father Genin for his brother, while Black Moon, the uncle of Sitting Bull and supreme chief of all the Sioux, adopted the priest for his nephew.

The key of the country was then placed in the hands of the Black Gown, who lost no time in writing his ecclesiastic superiors, forwarding the petitions of these children of the wilderness. In due course of time their reply came, directing Father Genin to stay with these Indians and continue among them the missionary work already started.

This reply was duly communicated to Father Genin by Bishop Tache who had carried it over from Europe. Then it was that the priest established his headquarters near the entrance of the Wild Rice river into the Red River at a deep point of timber, where the Sioux and Chippewa had their war path, and where the United States mail carriers not infrequently were stopped and their mail plundered and burnt by marauders.

From time immemorial the two nations, the Sioux and the Chippewas, were deadly enemies, and it was on this path that they often met to fight to death for the glory of carrying away some scalps.

There was also war between two of the Sioux tribes, the Sissetonwans, who were driven out of Minnesota in 1862, found refuge in the lands of the Tetonwans, but disputes in regard to the hunting lands arose, and the Tetonwans attacked and nearly decimated and drove from the Cass county region the Sissetonwans, who found an asylum with the Wahpetonwans, who occupied the lands in what are now Richland and neighboring counties.

There, also, since the outbreak in 1862 it was very unsafe for any white man to show himself. At this time both sides of the Red River near that spot offered marks of bloody encounters.

On the Minnesota side, there were yet to be seen three graves of people who were mercilessly murdered; while on the Dakota side where the Milwaukee railroad crosses the Wild Rice river there were thirteen graves marking the spot where Sioux and Chipewas had fought, and thirteen braves had their breasts cut open with knives, the enemy drinking their blood, yet warm, in the hollow of their hands, furious yells succeeding the awful action.

There the mission cross was raised by the half-breeds and Indians at Father Genin's bidding, while a log building on the Minnesota side was erected by the priest to serve the triple purposes of church, priest's house and post office. The postmaster was the priest himself, he being appointed by the Washington authorities at the request of Governor Ramsey of Minnesota. From there Father Genin visited sixty-three Indian camps in Dakota Territory in the fall and winter of 1867 and 1868, baptizing a very large number of people. Another and better church was afterward built on the Dakota side of the river.

In 1861 the missions on the American side of the Canadian boundary line passed under the jurisdiction of Bishop Grace of the division of St. Paul, Minn.

Thereafter from 1861 until April, 1877, the Oblate fathers were in charge of the Red River missions, Father Genin carrying a free lance as missionary apostolic of his holiness, the pope, and receiving his orders direct from Rome. During the winters of 1867 and 1868 Father Genin celebrated mass at the junction of the Red River with the Red Lake river, a place then already called Grand Forks, which had long been a favorite winter resort for the Indians and where they usually stored their winter supplies, collected on the hunting trips during the summer. Father Genin named the mission here St. Michael's, and a church was built several years after.

The Oblates of St. Mary the Immaculate was a religious order organized in France, where they are numerous, but rare in the United States. They were the servants of servants. Their ambition was to serve the lowliest. They were the friends of the criminals and the outcast. They ministered to the poorest and most distressed. They shrank not from the vilest of God's creatures and counted life of but little cost if given for humanity's sake. Hence Father Genin's choice of a missionary field in the wilds of northwest America.

The Hudson's Bay company established trading posts on the international boundary line between Canada and the United States, to which supplies were brought by ships to Hudson's Bay and carried overland by the employes of the company, many of whom were half-breeds.

On the advent of the Northwest Fur company, a line of Red River carts running to St. Paul was established, and lastly navigation of the Red River by the whites, by means of flat boats,

above Fort Abercrombie was begun. Each of these methods marked the beginning of an era of greater progress in the development of the new country. The solitary Indian and his canoe soon vanished from the beautiful river of the north. There was little of the nomenclature in those days to indicate the various localities of the state. Aside from "Pembina" to which all the tribes from far and near, were in the habit of resorting to receive the sacraments, the middle part of the state extending from the Pembina region to the Riviere au Jacques or James river (whose proper name is the Dakota river), was called "Du Coteau des Prairies," while the western portion bordering on the Missouri river was called "Plateau du Coteau du Missouri;" these terms being used by the Indians to designate their different hunting grounds, and were in use before Nicollet and Fremont drew their maps of the country in 1839.

Fishing, hunting and trapping formed the occupations of the men, while bead work and dressing and embroidering deer skins to be made into garments were the industries of the women, in addition to the domestic labor, providing the fuel and preparing the pemmican. Porcupine quills were used in their embroidery, and much of their work had artistic merit.

Buffalo, deer and antelope were numerous at that time. The Indians dressed warmly in furs and fine painted robes. In their sheltered camps along the timbered banks of the Red, James, Shyenne and Missouri rivers, they passed their winters in comfort. It was not until the advent of the trading posts, where their fine robes could be purchased for a trifle, and the increasing scarcity of the fur-bearing animals on the plains forced him to adopt the red blanket of the trader as a robe, were they reduced to eat the flesh of dogs and gophers instead of the wholesome pemmican and buffalo steak.

The coming to the region of the Hudson's Bay company as the harbinger of the hordes of white men who would follow, was the beginning of doom to the Indians of the northwest. Their glory has departed. We who have succeeded to their inheritance in this beautiful state of North Dakota, not as lawful heirs but as the beneficiaries of conquest, should sorrowfully remember their fate. Amid the dark shadows of their desperate struggle to preserve for their unhappy children the lands of their ancestors, there ever shines the memory of the heroic Catholic missionary, who devoted his life, his learning and his great talents to their service; seeking to lead them to immortal life, through the knowledge of the true God and to instil into their pagan minds the undying truths of religion. Think of the sacrifice! The giving up of the world and its pleasures; the sacrifice of home, friends and fortune; the immolation of worldly ambition; the casting off of racial ties and the entire dedication of himself, his intellect and his affections to the service of a filthy, ignorant race of



pagans! All for the sake of the crucified Christ. Who can contemplate such a sight of heroic self-abnegation without feeling his pulses thrill with faith that there exists a spark of divinity in the nature of man.

At the period upon which Father Genin assumed the duties of apostolic missionary to the Indians of that region, the bitterness of feeling engendered by the warfare in Dakota, following the Minnesota massacre, was still at its height. The Indians driven across the river near the present site of Bismarck in 1863 by General Sibley, recrossed the river after the departure of the Sibley forces and passed down to the buffalo country in the James River valley. They were pursued and overtaken by General Sully September 3d and defeated with terrible loss to the Indians of both life and food supplies at the battle of White Stone, in what is now Dickey county, six miles north of the South Dakota line. Maddened by their losses on this occasion, they next year attacked the forces of General Sully on his second expedition, in September, 1864, that left Sioux City on June 4, having marched overland to that place from Fort Snelling, Minnesota, and reached the site of Fort Rice, where they laid out and began to build that post.

On July 19 they left that post, being required to guard some emigrant trains on the way to Yellowstone, and went west some 112 miles, where they made a fortified camp on the Heart river July 24 and started westward again July 26. July 28 they were attacked by Sioux Indians, some 5,000 strong, who were repulsed after a bloody battle. A number of the Indians were killed, the others fighting desperately hand to hand with the soldiers, in attempting to carry off the dead; twenty-seven being killed by saber cuts alone. This battle occurred on the field of Tah-kah-o-kuty, or "place where we killed the deer," now known as the Killdeer Mountains. This battle became memorable among the Sioux and aroused intense excitement among all the Dakota tribes. Accompanying the troops was an entomologist from the Smithsonian Institution sent by the government to pursue his scientific researches along the route. While making a previous camp, the entomologist, whose name has not been preserved, but who was known among the soldiers as "the Bug Man," attended by two scouts, dismounted under some trees and were immediately fired upon by some hidden foes and the entomologist was killed, scalped and his body mutilated. The scouts fled to camp with the report. The advance guard immediately pursued the flying Indians and killed two of them. Returning to camp they were met by a courier from General Sully with orders if they succeeded in killing any Indians to cut off their heads and bring them into camp, and they went back to where the bodies had fallen and obeyed the order. The heads of the two Indians were impaled on stakes at the camp and left there by the troops, General Sully

saying that he wished to make the Indians angry so that they would give him battle at once instead of harrassing the troops on the march. It had the desired effect; the Indians attacked the troops furiously and were defeated.

An Indian's respect for, and superstition in regard to the dead of his own people are proverbial. When the maddened Indians, furious through defeat, gathered around that ghastly spectacle in the soldiers' deserted camp, each warrior vowed amid savage yells and wild contortions that in revenge he would sever double the number of heads from the shoulders of white people, wherever found.

Soon were their swift-riding couriers hastening away on fleet horses, to the east and to the north, to tell to all the tribes of the Sioux the news of the desecration of the dead bodies of their brethren. From that wild camp in the Killdeer mountains the Indian horsemen sped, and from the camps in the north and in the east, wherever the tale was told, there arose a horrid cry for vengeance on the whites.

Father Genin, then in a Red River camp, had reason to believe when the courier arrived on that September night in 1864, that his own head must fall. But by daybreak he succeeded in allaying the excitement and in persuading the warriors in the camp from setting out on the war path against Sully's troops.

The reader may doubt that such savage acts were ever done by white men, but it should be remembered that history has been written by the whites and not by the Indians. The atrocious acts of the Indians have been duly chronicled, but there were cruel deeds perpetrated by the white men upon the persons of the Indians that have never been recorded.

Oh! if the Indian could but write his own history what a story we should have! What a tale of wrong and outrage! A story of a people stoned and robbed! Of a nation stripped of its inheritance, driven from its home, westward and still farther west, by murderous weapons; killed like reptiles, and their shattered remnants penned like slaves in government reservations!

Yet while fighting for all that man holds dear, his own home and children, and lands, his bloody deeds have caused such horror and inspired such hatred that there are none to pity or to help him, or to bewail his melancholy fate.

The above incident is true. Brave army officers, who participated in the battle of Killdeer, justified the act under the plea of military strategy, that "all was fair in war," and that it had goaded the Indians into a pitched battle in which they were defeated at the outset of the trip, instead of following their usual tactics of skulking about the trail of the expedition watching for opportunities to stampede the teams, and to murder the stragglers.

It is related here to show the extreme danger incurred by this intrepid priest in his long residence and journeyings among these untaught people of the "Great American Desert," who had never heard of the gospel of Jesus that counsels love and forgiveness.

In the spring of 1869 hostilities between the Chippewas and the Sioux were re-opened and several murders were committed by the Chippewas of Leech lake. Seeing that it would not avail to invite settlers into the Red River valley unless the savage incursions were stopped, Father Genin invited a convention to take place at Fort Abercrombie in August, 1870. The Indians were faithful to the call; 1,800 select braves appeared as representatives of their respective nations, 900 Sioux and 900 Chippewas. The convention lasted three days, closing, happily, on the day of the Assumption, August 15, by a treaty of peace signed by all the principal chiefs in the presence of the commanding officer of the fort and a great assemblage of officers, soldiers and citizens.

From that day forward, no more of these war parties were seen in our valley and no more barbarities were heard of. The protection of the cross was very evident in the country.

This new treaty, entered into voluntarily among themselves by the Sioux and the Chippewas at the invitation of the priest put an end to all those horrors of which we had a sickening display in the Minnesota massacre in 1862.

At the same time and place there was also enacted another law through the intervention of Father Genin, which entitles him to the name of "Father of Prohibition" in North Dakota. The great evil among the Indians at that time was the sale of intoxicating liquor, a legalized traffic, by the fur traders and post traders at the military posts. Sitting Bull never did things by halves, and when importuned by Father Genin to forbid the sale to his people, he decreed the pain of death against any person, red, white or black, who should be found guilty of selling or giving spirituous liquors of any kind to any of his people. The same penalty was decreed against any of his tribe who might have bought or received spirituous liquors, and would refuse to reveal the name of the party from whom he received it. This law, proclaimed and approved at the nation's council in June, 1867, was the first prohibition law in North Dakota, and was rigidly enforced.

In that manner the most effective kind of prohibition was public action.

The "Black Gown" had at once a fair field for his zeal, and the whites an efficacious protection for the settlements which promptly began to open, in which good work he continued until in the place of the buffalo and Indian tepees there grew up the beautiful state of North Dakota, showing forth as the true gran-

ary of the universe, with numerous and handsome cities, and Catholic parishes forming a new and great diocese.

In 1877 Father Genin contributed a series of articles to *The New York Freeman's Journal*, written from various points in his mission field in North Dakota and northern Montana, from which I shall now quote liberally as containing matters of history valuable to the people of this state.

From *New York Freeman's Journal*, January 27, 1877: "Should we arrogate to ourselves superior privileges because we have a white skin? Because providence has been unto us more benign than unto others, should we treat them contumeliously? Should we not rather after that amiable perfection which consists in doing as we would be done unto, and as God bestows on us superior gifts, consider ourselves bound to make superior exertion in diffusing happiness?"

"Our people have seen the Indian despised; they have been taught to consider him inferior to themselves. They have unfortunately mistaken his situation for his nature and have become dead to the wrong done him. Many, many times have I been asked, Is there any feeling in the Indian's heart? I will state to you one or two facts and you shall judge.

"At the time of one of my visits to the Sioux at Big Stone lake in Dakota, near the headwaters of the Minnesota river, in 1867, I baptised one morning before mass thirty-five young Indians. They were ranging from 5 and 6 to 12 and 13 years of age. The tribe was very poor, for the buffalo were very scarce and they had failed to provide sufficient food. I was poor myself, very poor, and my provisions were all gone. After mass, I was surprised to see all my young Catholic Indians disappear. I asked the chief, 'Sweet Corn' (Wasuitsiapa), my faithful friend, where have all the children gone? 'They will soon be back,' he said. I was hardly through with my thanksgiving, when the young crowd returned, each holding and presenting to me from two to five muskrat skins. 'What is that for, my children?' I said. They answered, 'Father, we are very poor and have only got muskrat meat to eat; we think you would not like it very well, white people never do. You have not much yourself. You will exchange these furs for pork at the trader's store. That will do you better.' Was there any feeling in those young Indians' hearts?"

"In 1872, while the Dakota division of the Northern Pacific railroad was being graded, I happened one day in July to be in company with Mr. Kennedy of the grading contractors near the Pipestem, a little stream tributary to the Dakota (James) river, when a tall Indian came to meet us. He took me by the hand and held it so tightly that I thought he would break my fingers; he kept looking at the heavens for many minutes and speaking to the Great Spirit, thanking him that at last he had my hand in his, then he said to me. 'I come from Sitting Bull's

camp. I am a Teton. I come to ask you one question in the name of our people. Do you love the whites so much better than you do us? or do you suppose that we love you less than they do?" "Why?" I asked. 'Because,' he replied, 'you spend nearly all your time with them and we cannot see you at all, although we desire you very much.' In my estimation there was a great deal of feeling in that expression.

"The Journal is doing a good work. Mr. McMasters is raising a list of good people, who will help the poor Indians with their prayers and other means. Truly, if Jesus Christ, our Lord, is willing to promise a recompense for a glass of cold water given in his adorable name, your subscribers and yourself will obtain a rich reward for helping the cause of the most despised of all mankind, among whom also Jesus Christ numbers many faithful followers. May the readers of your columns bring before the proper authorities in congress the cause of the poor Indians and save them from oppression and the country from bloodshed and depredation."

"Yours respectfully,

"B. M. GENIN,  
"Missionary Apostolic."

#### CHAPTER IV.

The issue of the New York Freeman's Journal of April, 1877, contained the following letter from Father Genin:

"Devils Lake Indian Agency, Fort Totten, D. T., April 19, 1877: Since I wrote you last I have moved westward about 500 miles, about half way through my mission. I arrived here from Bismarck last Friday evening. I have not visited this place since July, 1873, when on my return from the Yellowstone I blessed and located the cornerstone of what is now the Convent of the Gray Nuns, who have charge of the industrial school of our young Sisseton, Wahpeton and Butthead Sioux of this agency.

"The first object that rejoiced my sight was the beautiful cross which I planted on that bluff of the Heart, nine years ago the 4th of last March. The Heart is an elevation of land in the perfect shape of a heart, situated in the middle of a splendid bay on the south shore of Devils lake. It is many hundred feet above the level of the sea, and the highest and prettiest of bluffs on the Dakota prairies. It was called by old people the 'devil's heart,' probably because of being so close to the shore of Devils lake. The appellation of Devils lake is due to a legend stating that a huge monster lived on one of the islands of this lake, and had devoured several persons; no one ever dared to go in to the middle island, on account of that being supposed to be the abode of the monster.

"March 4, 1868, surrounded by 500 Catholic half-breeds and about 900 Sioux, I sang high mass at the Silver spring on the lake shore, about three miles north of the Heart. I distributed forty-five first communions, blessed the waters of the lake and changed its name to St. Michael's lake. For that ceremony we went in procession upon the lake after mass singing Indian Catholic hymns. Our procession was headed by the banner of St. Mary Immaculate, the cross, and a bell which was rung continually.

"After our return from the lake to the place where mass had been celebrated, we stopped near the Silver springs, and the large cross, some thirty feet high, made of good white oak, was solemnly blessed, after which we started again to take the cross to the Heart where it now stands. The crowd listened reverently to the first sermon ever preached on the 'devil's heart,' and then all united in prayers at the foot of the cross. Since then the bluff is called the Sacred Heart.

"The Gray Nuns of Montreal being called upon by Rt. Rev. Bishop Grace, came to this agency in October, 1874, and took charge of the school; while a devoted French-Canadian priest, Rev. Father Bounin, who came with them, gave his attention to the Indians and whites of this mission.

"If the cross rejoiced my sight, standing where I had planted it in the name of God, my heart was no less rejoiced to see what fruits had grown here, at the foot, and under the protection of the cross, from seed that I had planted more than twelve years before. I found the school house full of young Indians whom I had seen before filthy and wild, but now truly neat, affectionate, and having made wonderful progress in reading and writing, both in English and Sioux, in arithmetic, in manual labor, etc. Soon their neat but poor chapel filled at my arrival. Led by the good sisters they came in two by two and sang our beautiful Catholic hymns with as perfect accord as any choir of musicians can do. How consoling was this to the heart of the traveling missionary!

"On one occasion in 1876 the children of this mission wrote a letter in English to the honorable commissioner of Indian affairs.

"The Catholic half-breeds have all moved westward from here since 1868 along with many of the Teton Sioux, leaving at this place only the reservation Indians and employes of the agency. The Indians have made such progress that one might fancy himself among a different people.

"It may not be out of place to state here how the priest was received in those by-gone times, by the Indian and half-breed camps on the wild prairies of the west. I say it may not be out of place, for it may have the good effect of opening the eyes of those who think everything good bound in a white skin, and who,

because they hear or read of some Indian depredations, despise all Indians and stand ready to start out expeditions to kill them at any time.

"This inhuman feeling is shared even by some who call themselves ministers of God, strange to say, and they who hold in their hands the blessings and favors of the Most High, led by prejudice, have only a smile of pity for those whose better impulse is for bringing before the eyes of the child of our deserts, the light of saving faith.

"As soon as it became known in an Indian or half-breed camp that the priest was willing to visit them, two or more of the best men were sent to meet him, two, three, four, five, even ten days' travel. Accompanying him, they would prepare his meals, make his bed, carefully stretching buffalo robes in the most sheltered place, on the snow in winter, on the prairie in the summer, watch over him by night, etc.

"On his arrival at the camp he would meet the good people standing in two rows on each side of his passage, with the children in front of them as if protected by the innocence of the latter, they would dare to face the minister of Christ. All would fall on their knees, and the young men fire their guns, whilst the priest was giving them his blessing.

"In the winter of 1868 I visited sixty-three camps in Dakota, always meeting with the same display of piety and devotion of my people.

"Arrived at the camp, the people gathered around him, the priest had no need of great eloquence to persuade them to make their confessions; but if he had the patience and strength, he would not have moved from his seat before he would have heard every one in the camp. Even as some white people are anxious to wait, the half-breeds and Indians are anxious to go ahead and be the first to be heard. It matters not if they have a long distance to walk in the snow, slush or mud.

"I was with my Chippewas of Lake Superior in February last, at Bayfield, Lapointe, Bad River, etc., etc. The little church happening to be crowded, some poor women who had walked four miles fasting, with children on their arms, and who had not been able to arrive before morning mass, were seen waiting until 11 and 12 o'clock, then confess, receive holy communion, and walk four miles back to their homes before they could taste food. I would like to know where there could be found a more earnest proof of sincerity in the practice of our faith.

"On the nineteenth of the same month, returning from Bad River and being on my way to Lapointe, I happened to break through the ice, and sleigh, horse, priest, driver and all went down. We succeeded in saving our own lives, but after three-quarters of an hour's effort, we were obliged to abandon our horse, the only possession of a poor Indian family who had

cheerfully offered its services to take me to my destination. My altar fixtures, vestments, etc., were rescued although wet, but my altar bread-iron went to the bottom. As soon as the Indians heard of this they came in a hurry, but the men were anticipated by a strong, powerful, middle-aged woman, who, bearing an ax, hastened to the neighboring island, cut down whole trees, and made a large fire to dry the priest's clothes; soon after which I left with a new team, but the Indians would not leave the spot until by means of poles tied together they succeeded in finding and taking out the altar bread-iron. They worked a long time, and in cold weather, too, but kept their word not to take any rest until the altar bread-iron was found, and they brought it to me across the bay to Lapointe, a distance of eighteen miles, on foot. Their object in this was to save from the water an article consecrated to the service of the church. They risked their own lives for it; no matter, they would not, they could not rest until they had it all right.

"I know of very few white people who would have done as much. For three or four weeks I was engaged in the work of those missions. The churches or chapels are from eighteen to twenty miles apart, and the poor Indians and half-breeds there subsist mostly on fish, which they get in that season through holes made in the ice. It is precarious work. If the fish are not caught, all of them, children included, may fast for whole days. Nevertheless the attendance at mass every morning was very large in every place and in fact men, women and children found it a pleasure to come ten, twelve, fifteen miles on foot on the ice to be present at the mystical immolation of the Divine Lamb in the morning sacrifice. It is plainly to be seen that the Indians are far from being without feeling—and that the priest who devotes his life to their spiritual instruction loses not his time.

"At the time the accident above related happened to me, had I been able to write, I would have appealed to the charity of your subscribers to help me buy another pony for that poor Indian family, who suffered the loss of the one I was using then, and who were left destitute by its loss, but I was too ill as a result of the accident. Subsequently Rt. Rev. Bishop Heiss sent \$100 for me to distribute according to the need, and I bought them another horse.

"Rt. Rev. Bishop Heiss is not rich himself, besides having lots of Indian missions in great poverty. The Indian missions of Bayfield, Lapointe and Bad River number 1,800 Catholic Indians. They are under a Protestant agent, although they have petitioned for years the government and the Catholic Indian Bureau for a Catholic agent. Nobody thinks of them. Nobody seems to take any interest in any matter relating to them. They feel very bad that all their appeals should be in vain. They have a church



that they built themselves, while the Methodists have some built by the government, where they have about half a dozen followers.

"These poor people are now trying to catch a surplus of fish, to sell and make funds to buy a bell and some vestments for their altar.

"There, as well as here, with the sisters who teach the young Sioux, there is complete poverty even in things belonging to the altar. No assistance is extended to these poor people in their most praiseworthy and courageous efforts. Would it be possible for you, my dear sir, to set apart a small share of the alms offered by subscribers, to your Indian fund for these two beautiful missions? I would be thankful for an answer to this question when I return from my trip to the west—about July 25. In two or three days I leave here for Sitting Bull's camp in company with one of Sitting Bull's relatives, who comes along to carry my mission flag. We will visit all the camps of the hostile Sioux, all the half-breed camps, and Assinaboines. I do not anticipate being able to write again until I reach Fort Benton. I remain

"Yours truly in Jesus Christ,

"J. B. M. GENIN, Priest,

"Missionary Apostolic.

"P. S.: I send herewith samples of the work done by young Sioux girls of this agency. I also send samples of Sioux scapulars, which I find preferable to place on the Indians' shoulders in place of medals, which they sometimes lose too easily.

"As they become catechumens and leave off their armlets, colars of bear's teeth, etc., they put on that scapular of which they are very proud. You will remark that the inscriptions on the scapular are 'Jesu cante ad me Yuzan,' which means 'Jesus, incline towards me thy heart,' and 'Mari, ni einxi maya,' 'Mary, adopt me for thy child.' Thus they carry on them constantly the prayer whose accomplishment brings them to the regenerating waters of baptism. Perhaps some of your acquaintances could continue the good work by getting some more made. Our supply is about exhausted.

J. B. M. G."

The treaty of 1869 with the Sioux by the United States government, commonly known as the Sherman treaty, after describing the limits of the land reserved provided: "And the United States now solemnly agrees that no person or persons shall ever be permitted to pass over, settle upon or reside in the territory described in this article," and, further, "The United States hereby agrees and stipulates that the country north of the North Platte river and east of the Big Horn mountains shall be held and considered to be unceded Indian territory, and also stipulates and agrees that no white persons shall be permitted to settle upon or occupy any portion of the same, without the consent of the Indians first had and obtained to pass through the same, and

that the road leading to them and by them to the territory of Montana shall be closed."

The violating of this treaty by the surveying expeditions of the Northern Pacific railroad, under escort of the United States troops, caused much excitement among the Indians, especially among the Teton Sioux who claimed ownership of the Black Hills.

In June, 1867, at the great Sioux camps at Lake Traverse and Big Stone, at the convention which elected Sitting Bull war chieftain of the Tetons, a law was adopted by all tribes of the Sioux subject to the rule of the supreme chief of the nation, Black Moon, "That any Indian who would show the gold fields in the Black Hills to white men should die, and the whites thus made aware of the presence of gold there should also die, for fear the country would be taken from them."

The records of those early days of Indian missions are few and incomplete. The traveling missionaries had few facilities for making or preserving written reports, and as is usually the case in new countries, the value of early records was not appreciated, and some valuable documents were destroyed in the destruction of the monastery in St. Boniface in 1860. The mission at Fort Totten also suffered the loss of some of its buildings in 1883. But the good works of the early missionaries live in the memory of the pioneers of this state. Especially do those of Father Genin, whose authority as missionary apostolic was derived from the holy father, the pope, and whose reports were made likewise to Rome. Fortunately Father Genin's personal notes of his missionary work in Dakota have been preserved.

Hon. G. J. Keeney, a pioneer of Cass county and the first school teacher of Fargo, wrote thus of Father Genin's work in Dakota:

"The first church service I attended in North Dakota was at the Holy Cross mission. I was looking for the signs of a possible railroad survey early in the summer of 1872 and when near the mouth of the Wild Rice river, looming up before us was a large cross. I was not much given to church thoughts in those days, but I stood still and took off my hat to that cross. Going down into the bend of the river I saw Father Genin making hay with some Indians and half-breed assistants. He was in priestly garb, but was doing good work with the fork. Father Genin saw us when we were yet far off, and came to meet us. We spent a most delightful day with him and were amazed with the amount of work this lone priest was doing in the wilderness. He had under his charge all the Indians and half-breeds from Grand Forks to the head of Big Stone lake. They were entirely under his influence and were governed by his advice, which was always for good, and during those earlier years I never knew one of his people to commit a theft or in any way molest the settlers. In 1872 I traveled for over eighty miles in a northerly direction

from Fort Renard, and in traveling that distance saw no sign of civilization. Imagine our surprise when, in driving up out of a ravine, we saw looming up before us on a high butte a gigantic cross; it must have been forty feet high, and as it outlined against the blue sky it was calculated to make a vivid and lasting impression on the mind of anyone seeing it. I asked Father Genin afterward why he had placed it there. 'For the good it might do,' was the reply. 'Were you not the better for seeing it?' In fact, as I afterward learned, it was a gathering place for Father Genin's people who were scattered about in that vast stretch of country, where once each year he went to baptize the infants and receive into the church those of proper age and to advise and counsel with all who came. His word was the only restraining influence they recognized, and his word was always for peace and quiet."

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#### CHAPTER V.

The location of military forts in the region of North Dakota and the concentration of many of the Indians upon the agency reservations adjacent thereto, wrought a complete change in the condition of the inhabitants. The buffalo, their main dependence for food, was disappearing, and the hostiles migrated westward. The location of the United States soldiers in the new military stations of Fort Buford, at the site of old Fort Union, Fort Stevenson, Fort Rice and Fort Totten and the reinforcement of old Fort Abercrombie, as a result of the Sioux massacre, led to the exodus of the great body of hostiles, while at the Indian agencies at Fort Totten, Fort Berthold and Standing Rock, now Fort Yates, were gathered thousands of the red men who professed a desire for peace. Fort Pembina was erected in 1870 by the United States government. Under the shelter of the United States army the Catholic fathers founded their missions, and although receiving no aid from the United States government, which favored and aided Protestant missions, alone they labored for the conversion of the Indians to their faith, performing many acts of heroism.

At Fort Rice in 1871 I saw a priest who, having arrived with his horse and buggy on a steamboat from Sioux City three days after the departure of the Stanley expedition to the Yellowstone and, nothing daunted by the dangers from hostiles, set forth alone in his little buggy and overtook the command in safety, the angry Sioux whom he met on the way respecting his cross and sacred vestments. I grieve to say that I have forgotten the name of this intrepid priest, but his example is proof of the divine courage that animated the breasts of the noble pioneers of the church in those early days in Dakota territory.

My acquaintance with Father Genin began thirty-two years ago, when I came to the Merchants hotel in St. Paul with my

husband, the late Major Slaughter, U. S. A., who was under orders from Washington to report at the military headquarters of the department of Dakota, prior to leaving for his post of duty at Fort Rice, D. T., some thirty miles south of the present site of Bismarck. The country west of the Red River being unsettled, the route was then by stream down the Mississippi river to Dubuque, Iowa; thence by rail to Sioux City, Iowa, and thence up the Missouri river by steamer to Fort Rice. It being early in the season we remained some time in St. Paul waiting for the river to open at Sioux City.

Dr. Slaughter was devoted to antiquarian pursuits and was then interested in the study of ancient Free Masonry. We heard much at army headquarters of Father Genin, the learned and pious priest, who had lived many years among the Indians as a missionary and had made a study of their mystic rites and ceremonies and who had made wonderful discoveries in regard to the ethnology of the American Indians. It was said that as a result of his discoveries the relators were convinced that many of the sacred rites secretly practiced by the Indian tribes were nearly identical with some obsolete ceremonials once forming part of the rites of ancient Masonry, giving ground for belief that all had a common origin at the building of King Solomon's temple. It was said that some tribes had preserved a well defined tradition of the building of the tower of Babel and other biblical stories, thus showing that at some remote period of antiquity they must have had association with the ancestors of the white man. Dr. Slaughter was greatly interested and wrote to Father Genin at Duluth, and with his reply from the woody mountain country in Montana there was formed a friendship that never faltered until the death of the former in 1896, a friendship that was cemented still closer when we met Father Genin in Dakota and found that he too was a skilled surgeon and physician, having acquired these sciences in his native land of France that he might be more useful as a missionary among savage tribes.

July 2, 1864, congress passed a law giving the right of way across Dakota territory to the Northern Pacific railroad. In July, 1869, a Northern Pacific exploring party, consisting of some forty-five prominent Americans, arrived at Father Genin's mission of Holy Cross, and were amazed at the vast amount of work that he had done. Of this party were Jay Cooke, Gregory Smith, governor of Vermont, ex-Governor Marshall of Minnesota, etc., etc. While Governor Smith addressed Father Genin, Jay Cooke made up a purse for him from the offerings of all present. The acting president of the railroad, Mr. Smith, assured Father Genin that his good work would not be forgotten when the railroad should be put in operation. The promise was faithfully kept. Not only was Father Genin remembered with a free pass for ten years, but a number of new settlers and some twenty-

seven carloads of lumber were passed free from the Northern Pacific Junction in Minnesota all along the line of railroad operated by this company.

Surveying parties of the Northern Pacific railroad arrived at Fort Rice in 1871 and 1872 and went northwestward as far as the Yellowstone river, under command of Generals Whistler and Stanley. In June, 1872, Fort Abraham Lincoln was established on the west side of the Missouri opposite the point then selected for the crossing of the river by the projected railroad by a board of army officers of which our relative, General Crittenden, post commandant of Fort Rice, was president and my husband, Major Laughter, post surgeon at Rice, was recorder. Camp Green, a temporary post, had been established in May, 1872, at the mouth of the Heart river. In August, 1872, Camp Hancock was established at the present site of Bismarck, also Camp Seward at Jamestown. The object of all these forts was the protection of the engineers of the railroad and the settlers expecting to locate along its line against the Indians, of whom roaming parties intent on mischief still traversed the country.

The site of Bismarck with the great meadows adjoining had been a favorite summer resort of the Sioux, and Father Genin had frequently celebrated mass on this spot with the Teton tribes of the Red River, who here met in council the Uncpapa Sioux of the Fort Rice region and the other tribes west of the river who were engaged in fighting the Crows in the northwest.

Upon the completion of the Northern Pacific Father Genin made good use of his pass. In 1872 the Indians, save those gathered into the agencies or military post reservations, had left the territory of Dakota, and the faithful priest turned his attention to the religious needs of the new settlers.

In 1872 and 1873 he built the first Catholic church and priest's house in Moorhead, Minn., and the Catholic church, now the cathedral, at Duluth, Minn. In 1874-75 he was engaged in building the first Catholic church in Bismarck, D. T. Father Genin named the Moorhead church the St. Joseph's and the Bismarck church the Immaculate Conception, but the name was afterwards changed to St. Mary's. It was while engaged in building the church in Bismarck that we knew Father Genin most intimately. He encountered many difficulties while constructing the building, at the least of which was the unskilled labor which he was compelled to employ to assist him in his work, which he not only personally superintended but labored side by side with his workmen. On one occasion he sustained a severe fall from the walls of the building, which injured him greatly and caused him severe suffering, but it did not prevent him from laboring as before.

One great cause of annoyance was that when the building was raised and enclosed it swayed to one side, and when, with great effort, it was restored to its proper equilibrium, it would sway

correspondingly to the other side, yet he kept faithfully at work trying patiently to remedy the difficulty, but without avail. Finally an old settler of Bismarck, Saul Sunderland by name, a sort of universal genius, came to the rescue and righted the structure so that it stood firmly on its base. There were no bounds to the gratitude and happiness of Father Genin when that good work was accomplished. On the day when the church was dedicated the countenance of Father Genin, always mild and serene, now, as he led the procession, glowed with an expression of such divine feeling and ineffable happiness that all who beheld it were deeply impressed.

Father Genin was at all times a man most prepossessing in appearance. His complexion was unusually fair, and with rose tints in the cheeks and lips, with brown hair, long blond whiskers and clear smiling eyes, he was wholesome to look upon. But in the expression of his countenance lay the charm that won all hearts to instinctive recognition of the gentleness and loyalty of the soul within. From the time of our first meeting with Father Genin at Fort Rice, my husband and I had been puzzled by his familiar resemblance to some other person whom we knew, or thought we had seen, but whose name and identity we could not recall. We spoke often of this illusive resemblance, but neither could solve the mystery. It was our custom at that time to walk each pleasant evening from the Bismarck post office, opposite Camp Hancock, past lower Main street where the new church was being constructed, toward the river, and we never failed to call and see Father Genin at his work, for he kept at work until sundown. On one occasion as we returned from our walk we found him, clad in his priestly garb, for he never laid aside his robes during his labors, his small plump hands holding a plane as he wrought at a carpenter's bench. Hearing our approach he turned toward us, his face radiant with pleasant greeting and lighted up with the glow of the setting sun. Then we both remembered who it was that he resembled, and moved by the same thought we turned simultaneously toward each other, each one murmuring "St. John, the beloved disciple."

We had in our possession a beautiful painting of "The Last Supper" showing the divinely beautiful face of St. John as he leaned on Jesus' breast, and now like a flash the discernment had come to us both at once that this was the face to which the countenance of this humble, hard working, unassuming priest bore so great a resemblance.

A memorable event in the history of Bismarck was the ride on a handcar by Father Genin in 1875 to save the life of a poor negro named George Washington McNear, who had been sentenced to be hanged. A Swede settler named John Peterson, who had fled on a homestead several miles above Bismarck near the river, was found dead on his claim, having been killed by a shot-

gun fired close to his face while engaged in chopping a log of wood near his cabin. Suspicion rested upon some neighboring claim-holders who had been disputing with him the ownership of part of the claim upon which he was living, but nothing could be proven against them. The commissioners of Burleigh county then offered \$500 reward for the conviction of the murderer. While the coroner's inquest was in progress, Sheriff Charles McCarthy and U. S. Deputy Marshal Charles F. Miller went up the river in a sleigh to serve summons on some witnesses, and on their return drove into an air hole in the river and were drowned. The successor of Sheriff McCarthy being found incompetent, another man was appointed sheriff by the commissioners of Burleigh county.

The negro, then in jail, was now accused. He was a half-witted cook on a steamboat then lying in the ice at the Bismarck landing. He was induced to confess to the crime of having shot Peterson by being taken from the jail to the cellar of John W. Proctor's house, where he was frightened by a number of men in the room above who pretended to be searching for the negro in order to hang him. Being promised safety on condition of confessing he agreed to do so, and Rev. I. C. Sloan, pastor of the Presbyterian church, was sent for to witness his confession. On this testimony he was condemned to death. Much feeling was aroused in Bismarck by this action, and the negro's employers and other steamboat men gave him a good character.

There was no motive for the crime, and the people felt that a confession obtained under duress and fright was not sufficient evidence to warrant a death penalty.

A petition to the governor of the territory was drawn up by Dr. Slaughter and signed by nearly everyone in Bismarck, who called at the Bismarck post office, asking commutation of the sentence.

But, unfortunately, the trains on the Northern Pacific railroad had ceased running, and there was no way to forward the petition to the governor at Yankton. Father Genin intasantly volunteered to take the petition to Fargo on a handcar, and he did so, telegraphing its contents to the territorial capital and receiving back from the governor an immediate commutation of the death sentence to life imprisonment. The negro was subsequently pardoned and set free. In 1899 Father Genin wrote me the following letter:

"Church of St. Anthony,

"Bathgate, N. D., August 10, 1899.

*"Mrs. Linda W. Slaughter:*

"Dear Mrs. Slaughter: Will you be so kind as to procure for me a copy of "My Ride on a Handcar" from Bismarck to Fargo, on

the evening of the day on which was to take place the hanging of the negro, George Washington McNear, an execution that was prevented by your kind exertion. The Tribune published an article on the event of the day, and my ride to Fargo on a hand-car. By procuring me a copy, you would greatly oblige,

"Your humble servant,

"J. B. M. GENIN, M. A."

In reply to my letter informing him that the copies of the Tribune of that date had been destroyed by fire, he rejoined:

"Church of St. Anthony,

"Bathgate, N. D., Aug 23, 1899.

"*Dear Mrs. Slaughter:* I might make you wait too long for the description you desire of my "Sail on a Handcar" on the N. P. railroad on the occasion of the intended execution of the poor negro, accused wrongfully as you and I believed. I am gaining some strength but very slowly. I thought of giving you a tracer. The son of ex-Governor Rusk of Wisconsin was with me, and was the one who had an interview in St. Paul by the Pioneer, and also the Press people, who published a long article on the subject. Most probably the Rusk family have preserved it. The Duluth Tribune reproduced it from the Bismarck Tribune.

"I fear I will trouble you too much, but I wish you would ask of the 'New York Herald' folks to let you have a copy of the front page of the Herald of July 2, 1879. You will find in it two columns of interesting matter about Sitting Bull and myself.

"Please write to me soon--my best wishes to you.

"J. B. M. GENIN, M. A."

After his completion of his work of church building along the line of the Northern Pacific railroad in 1876, Father Genin was occupied with the Indian missions in northern Minnesota and Dakota, especially those along the St. Louis river, the international boundary line, and in the Turtle mountains, having his headquarters alternately at Duluth and in the camps of the hostile Sioux Indians under Sitting Bull in northern Montana.

In 1877 the Catholic missions of western Dakota passed under the control of the good Bishop Seidenbush of the diocese of St. Cloud, Minn. The new priests sent into the territory this year to attend to the missions at the Indian agencies along the Missouri river belonged to the order of St. Benedict and came from the Benedictine monastery of St. Mienrad's, Indiana. Among these was Bishop Martin Martz, formerly abbot of St. Mienrad's, who labored faithfully in the southern part of the territory and spent one winter at Standing Rock, now Fort Yates. Father Somereisen was stationed at Fort Buford. The excellent Father L'Hiver, now of Dunseith, as the faithful pastor of the Yankton agency and afterwards in the Grand Forks district, accom-



plished work both among the whites and Indians that commends him to the grateful remembrance of the people of both North and South Dakota. The amiable and learned Father Jerome Hunt, now of Fort Totten agency, likewise labored at Standing Rock agency. His Bible stories and newspaper printed in the Sioux language entitle him to enduring fame.

Father Malo, now pastor of Elbowoods, N. D., was a Canadian priest who came to the United States and assisted in organizing the Catholic Indian Bureau in Washington, D. C. In 1879 he was sent to Yankton, D. T., and worked there among the Indians for three years. Coming to North Dakota in 1882 with a colony of settlers, and establishing St. John's mission in 1884, he located there permanently. Father Tomasin and Father LaFlock were also familiar names in those days, and many others that I cannot now recall, all good men and true and an honor to the priesthood.

Father Genin was idolized by the Indians and half-breeds of the northwest as no other man has ever been. Whenever he approached a Catholic camp in the hostile region with his missionary flag carried by an orphan Indian boy whom he had adopted, all the warriors in the camp would rush forth to meet him and falling upon one knee would fire volley after volley of salutes from their guns into the air.

This noisy manner of greeting a priest excited suspicion in the minds of some army officers at military posts who were already jealous of Father Genin's influence with the hostiles, and one of them reported to Washington in 1879 his suspicion that Father Genin was supplying the Indians with guns and ammunition.

This was unkind in the representative of a government that had long been supplying the agency Indians guns and munitions of war which surely found their way into the hostile camps. For a time spies were employed and paid to watch Father Genin's movements until his friends discovered it and the charge was triumphantly disproved, and the army officer who had rashly made the charge had reason to regret his action before his death.

In 1878 Father Genin found other difficulties besides hunger and fatigue and winter cold and summer heat to contend with. No earthly system of religion is so perfect that all of its votaries are exempt from jealousies. There were those who felt that Father Genin's work eclipsed their own, and complaints were made that in administering to the Indians of Dakota he had trespassed on bounds that had been assigned by the new bishop to new arrivals in the mission fields of North Dakota. Unconscious of any wrong, he pursued his old course among his red brethren, and thereby offended some who claimed superior jurisdiction in the territory.

It must be remembered that Father Genin was a member legally of the Teton tribe of the Sioux nation, having been legally adopted into the family of Black Moon, the high chief of the nation,

as a nephew, and by Sitting Bull, the head warrior of the Sioux nation, as his brother. The ceremony of adoption was performed with all the mystic rites common to such occasions, which included the letting of blood, at the nation's annual council held at Lake Traverse in June, 1867. He was also invested with the office of prophet or spiritual director of the nation, and thereafter his advice was sought on all occasions of importance. It is needless to say that his counsel was always for peace and forbearance, and such was his influence for good with these leaders of the Sioux that neither Black Moon nor Sitting Bull ever fought with the white men until compelled to fight General Custer in the battle of the Little Big Horn. Even had he not carried authority from the pope, the supreme head of the church, at Rome, he was the chosen minister and spiritual teacher of the Sioux nation, elected in solemn council of all the tribes, and in his position as a connecting link between the whites and the Indians was animated constantly with the desire to promote peace and harmony between the two classes. No system of religion is so perfect that human weaknesses are not sometimes manifest among the devotees. Father Genin's high position, the trust and confidence in him shown by his ecclesiastic superiors at home and abroad, the loving deference and veneration everywhere manifested for him by the Indians, half-breeds and white settlers, aroused the envy of unworthy men, and with the short-sightedness that sometimes affects people who believe themselves Christians, instead of joining him to aid in his good work, they lent themselves to his destruction, and made complaints that he had trespassed on mission fields not allotted to him.

I will close this subject with an editorial from the New York Freeman's Journal of Sept. 21, 1878:

"Father Genin has been a missionary among the Sioux for many years. He has learned their language and won the affection of the most pagan of them. He is a priest respected and authorized by the holy bishop in charge of his district. Whether or not, in his zeal for souls, he has overstepped the limits of his jurisdiction, it is not for our competency to say. There is something about it that singularly reminds us of the great Irish Saint "Columbanus," in his dreary pilgrimage in what was afterwards France. As reproduced by Baluzins and others, Saint Columbanus' letters to the pope are not models of polite writing as regarded his contemporary prelates.

"In one of his letters to the holy father, the pope, the Saint Columbanus excused himself for language that was certainly a little rough by saying that in the land where he was born (Ireland) it was the custom of everyone to speak his mind freely! And St. Columbanus certainly took liberties among the Franks that later canon law would have ruled him irregular in uttering.

"Father Jean Baptiste Mary Genin has certainly had a strange

and romantic life among the wild Sioux Indians. Whether in his zeal he has trespassed on territories and with people outside the jurisdiction of his own bishop is not for us to decide. Nor, if such trespass on wild and untrodden lands was a grave fault or a venial one, or no fault at all! We have had a good many letters about Father Genin, and everyone speaks of his sincerity, none doubting the exactness of his judgment. A holy priest that we think is in the beatific vision said to us in his life time, 'If St. Philip Neri were in America now no bishop would let him say mass.'

"That was thirty years ago. Now, we know St. Philip Neri could say mass—or do anything else he pleased—and no one would object if no trouble came of it! We have no correspondent, and have met no one of the many we have met that knows Father Genin—that does not say that he is an honest and true missionary. He has his own convictions and follows them; he has the approval of his own bishop; that is enough for a missionary priest. Leaving questions of jurisdiction over untrodden deserts to the proper authorities, we find Father Genin enduring hardships and bestowing benefits worthy of an apostolic missionary."

On Jan. 12, 1878, the following editorial appeared in the New York Freeman's Journal: "It is a strange life assuredly. A life of exceeding privation and of perpetual peril. Father Jean Baptiste M. Genin is leading a wonderful life of self-sacrifice. From what Yankees, after Indian tradition, named Devils Lake, and Father Genin christened "Lake of the Sacred Heart," Father Genin sent through us to the holy father for the golden jubilee of the holy father's episcopal consecration, a box made up of all his poor Indians could contribute. Our generous and self-sacrificing Roman correspondent, under date of Rome, July 31, 1878, wrote as follows: 'The box of Indian curiosities sent as an offering to the holy father on the occasion of his episcopal jubilee by the Catholic Indians of the Sioux tribe, Tetons, Conpees and Sissetons of Dakota territory, arrived safely and was presented through the instrumentality of his eminence, Cardinal Franchi, to his holiness, who expressed his gratification at this touching mark of respect and affection from his Indian children, and was pleased to present the entire collection to the Borgian museum of Urban College of the Propaganda, where a special case has been prepared for the safe custody of the articles, consisting of painted robes, cushions, purses, pouches, cinctures of bead work, moccasins, models of pipes, bundles of arrows used in war and in hunting, a calumet or pipe of peace, a war weapon, and a pair of red yarn stockings knitted by three young Indian girls, each stocking holding a small purse worked in beads containing six dollars in American half dollars and other silver coins of various values. The several articles were duly ticketed by the careful hand of the zealous missionary, Father Genin.'

"Once more: A lady devoted to good works who interprets, we think, too literally, the counsel that the left hand shall not know what the right hand does—one that we do not know even to have seen—committed to us a box of vestments for two poor Indian missions in the northwest, in Minnesota and Dakota, for which Father Genin appealed through our columns. By the suggestion of Mr. Hall, connected with the United States Express company, the box was sent to the address of Father Genin at Duluth free of expense, so that the \$3 paid and refunded to us were included in the small remittance we sent him and for which we received the receipt from one authorized by him.

"We sent also to Father Genin to Duluth a complimentary letter from Cardinal Franchi, thanking him on the part of our holy father the pope, for the Indian presents Father Genin had forwarded. And after all this, dear Father Genin from the forks of the Milk river in Montana territory, nearly a thousand miles west of Pembina on the Red River of the North, the remotest point in Minnesota, asks us privately to let him know 'How it fared with the little box I sent to the holy father.'

"This grand Catholic missionary coming from abroad and having more hope for the future possibilities of the northwest, though we, whose grandfathers are buried here, are so busy with the exasperated fighting Indians and working so hard to reconcile them to the United States government, that he has not received at his headquarters in Duluth documents, etc., that will be grateful to him naturally and rightly.

"Blood connections of Father Genin played an important part in the revolutionary crisis in this country and his devotion to the United States is so great that it stirs up the blood in us 'to the manor born.' Father Genin is enthusiastic in his attachment to the United States government, and he has a more just appreciation of the true solution of the Indian question than all the figure-head generals from Tecumseh Sherman down."

A later issue of the Journal contained the following letter from Father Genin:

"Duluth, Lake Superior, Sept. 5, 1878.

*"Editor New York Freeman's Journal:*

"Dear Sir: I have received two weeks ago, here in Duluth, the 'Trousseau de Missionaire,' or portative chapel, you and your good Roman correspondent had the kindness of transmitting to me free of charge.

"It is a most precious souvenir of our late holy father Pius IX and of his eminence Cardinal Franchi, to me, a poor missionary

"It arrived intact and contains all the articles used by the priest at the altar and in the ministration of the sacraments.

"Both the givers are now dead, but their memory shall always live in the heart of the one they thus kindly favored.

"Owing to sickness I have not yet given you an account of my travels through the Indian lands of the west, since I wrote you from the forks of Milk river in December last. I will do so now.

"I have already stated that traveling through the plains or the mountains on my mission tours made no difference with my good Catholic half-breeds and also our Indians. They would always have the altar ready in the morning. At the sound of the large sea shell used as a bugle by my little orphan companion, the whole camp would gather around us; young and old, old men and women, as well as the very young; boys and girls would not have been able to sleep while the holy sacrifice was offered up. They would attend, mothers with babes in their arms, all would be present.

Very often the rising of the sun on that assembly would take place at the elevation of the host, and seem as if rising with us in adoration of the Son of Justice, Jesus Christ, in the most adorable sacrament of his love. Nearly every day the mass thus celebrated was high mass, for our Catholic half-breeds know and sing beautifully the Gregorian masses, and love to do so. On Christmas eve they prepared a beautiful altar at which was celebrated the first midnight mass on the Milk river. During that night none of the children of the desert could sleep. Those who were baptized and were of age prepared for holy communion. But all would attend and were in the first part of the night exercising themselves in the chant of pious hymns.

"On New Years day I had just finished my morning prayers preparatory to mass when there appeared a crowd of many hundreds, headed by three musicians playing marches on the fiddle. Pretty soon a loud firing of rifles announced the arrival of my hunters, and all and every one were before me. One of the head men made an address, concluding by asking the priest's blessing at the beginning of the new year. After they had received it they began firing and playing again until the call was sounded for mass. All this took place near the Nez Perces' battlefield. Seven days later I arrived in a Sioux camp among Sitting Bull's relations, who, also, bending their knees to the ground, fired volleys of salutation. I was there about twenty-five days teaching the catechism and preparing them for the sacraments. This was not Sitting Bull's own camp: he had a camp of so-called wild Sioux, just arrived from across the Missouri and pursued in their flight, although at a respectable distance, by General Miles and his troops.

"There were in the camps some of Sitting Bull's nearest relations, his aunt, the wife of Black Moon, his sister and brother-in-law and his first cousins.

"Sitting Bull's sister, a strong and healthy young woman, brought me in her arms for baptism her first-born little son. If the baby grows to be a man, which he seems very apt to do, for he enjoys strong health, he may be another enemy of Uncle Sam, especially if his mother ever tells him how he was brought into the world. In their flight, pursued by the troops, men and women were on horseback, when, one evening, making a little halt, though not descending from their horses, a thing for which they might have repented long and sorely, Winona, at the end of her seventh month only, was taken sick and brought forth her first child, now the healthy babe in her arms before me. Incredible as it may seem to be, both mother and child were perfectly well, and in the evening song of the camp, the voice of Winona could be daily heard above all others, thanking God who permitted her to escape the soldiers' bayonets and gave her a beautiful son.

The half-breeds and the Sioux's noisy maner of saluting a Catholic priest, and the priest's perfect liberty and safety in his movements among the hostile Indians, excited grave suspicion—I might say, serious jealousy—in military and other circles, and three spies were employed to watch me and were paid at the rate of \$100 for so doing. The checks for the payment of their important work were issued at Fort Keogh, on the Yellowstone. Think of this, \$100 each for three spies to watch a priest teaching catechism to some poor Indians! \$100 to watch a priest and not one cent to bury the poor soldiers left on the Nez Perces' battle-ground, at the Bear's Paw, last fall. There is something for people to think upon. A few miles from the camp where I was watched by the three spies, whom my Indians would have killed in no time if I had let them, just a few miles off was the Nez Perces' battle-ground, upon which all fall and all winter the bodies of those soldiers and devoted citizens who fell in the fight lay without burial, mixed up pellmell with the corpses of the Indians and the dead horses. A horrible sight!

"And the gallant military commander at Fort Keogh had not one cent to protect them from the teeth of voracious wolves and other beasts, but felt in duty bound to expend money in watching a Catholic priest."

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## CHAPTER VI.

Fifty years ago Walthalla was the central emporium of an extensive fur trade with the Indian tribes of the surrounding regions as far west as the headwaters of the Missouri river. It lies near the boundary line of North Dakota on the western rim of the Red River valley. It is built on the site of an old trading post and once flourishing village. But the ruins of this ancient village now mark a spot made sacred in the eyes of all friends of

missions as where in 1849 three devoted missionaries endured martyrdom at the hands of the savage people they had come to save.

In 1849 occurred the first attempt to plant Protestant missions in the region of North Dakota. James Tanner, a half-breed whose father had been stolen from his Kentucky home when a child, and who was a member of the Baptist church and had served as interpreter for the Baptist missionaries in Minnesota, visited his brother at the Catholic mission at Pembina. He became deeply interested in the spiritual condition of the Indians in that region, and visited Washington and other cities in the east to awaken public interest in founding Protestant missions for their benefit. He returned in 1852 in company with a young man named Elija Terry, to open a mission among the Chippewas and half-breeds of that section, under the auspices of the Baptist Missionary society.

On June 28, 1852, Terry was killed by the Indians and his remains were interred in the Catholic graveyard, by permission of Father Belcourt, resident priest of the half-breed Catholic mission of that place.

June 1, 1852, a small band of missionaries arrived at St. Joseph. This was composed of Revs. Alonzo Barnard and David B. Spencer, their wives and children, and an old gentleman named Smith from Ohio.

They traveled in carts from the vicinity of Cass and Red lakes, Minnesota, where they had labored as missionaries among the Chippewas for ten years under the American board of missions. They removed to St. Joseph at the earnest request of Governor Alexander Ramsey and others of Minnesota, who were familiar with their labors and interested in the needs of the Pembina natives. Mrs. Barnard's health gave way and she soon died. In 1854 Mrs. Spencer was murdered by the hostile Sioux who were infesting the Pembina region, and who fired through the window of her home where she stood with her babe in her arms, and which was covered with its mother's blood. Despite these unfortunate happenings, there are now a large number of Protestant churches in Pembina county. Verily the blood of the martyrs is the seed of the church.

Elijah Terry was born Feb. 22, 1828, near Lebanon, Warren county, Ohio. He was the son of Robert and Elizabeth Terry of St. Paul. Benjamin, a younger brother, was killed by the Indians at the battle of Birch Coluce, Minn., Sept. 2, 1852. The following account of the murder of Elijah was given by his partner, Tanner:

"On Monday, the 28th of June, at breakfast, Brother Terry said to me: 'Will it not be best for you to take one of the boys and go to town (about two miles) and grind the broadax and for me and the Frenchman to go to the woods and score timber?' I said that

I thought that would be the best plan, and soon after arose from the table, took my ax and started to town. He, with the Frenchman whom we had working for us, started in the opposite direction, for the timber, about a mile.

"When I got near town a half-breed came running after me and called out that our comrades were killed. I instantly went back home, where I found the Frenchman badly wounded under the chin. He told me 'Our comrade is killed.' After enquiring for my wife and children and finding them hid in the grass, I, with some armed half-breeds who had just arrived, went in search of Brother Terry, and following the path about half a mile found him lying on his face, with his left hand under his forehead and his right hand also near his head, with two arrows sunk deep in his back and a third one lying near on the ground, a bullet hole in his left arm about three inches from the shoulder, a gash behind his left ear, a piece of scalp about seven inches long and four inches wide taken off and two marks as if they were made by the blade of a hatchet on his back but not cut through the skin.

"We pulled the arrows out and upon turning him over found that they had gone entirely through, coming out of the left breast nearly opposite the heart. We wrapped him in a blanket and laid him in the cart we had with us. Two or three of us performed this while the rest stood guard. We then took the body to my house and laid it upon boards, washed off the blood and stripped it and wrapped it in clean clothes.

"We then proceeded to town and laid the body in the house of Mr. Kittson. I then went and got some boards and got a man to make a coffin. Mr. Bellecourt, the Catholic priest, of whom I got the boards for the coffin, gave me a place in the Catholic graveyard for a grave."

The Frenchman added the following details: "My comrade was walking before me singing a hymn, and as we were walking thus together we were fired on by a party of Sioux that was concealed in the leaves on our right. I saw my comrade turn to me saying, 'O, my God,' and he fell on his face and the Sioux rushed upon him with scalping knife and war club like so many hungry wolves upon a sheep. Some of them pursued after me, but seeing Mrs. Tanner and the children running about the house and hearing me as I called for help, they thought there must be men there and were afraid and so turned and fled."

The venerable Mr. Barnard, then eighty years of age, who is still living at Benzonia, Mich., was present, accompanied by his daughter. Standing upon the grave of his martyred wife and Mrs. Spencer, with tremulous voice and moistened eyes, he gave to the assembled multitude a history of their early missionary toil in the abodes of savagery. It was a thrilling story, the interest being greatly enhanced by the surroundings. The half-breed



women who prepared Mrs. Spencer's body for burial and washed the babe after his baptism in his mother's blood were present. The same half-breed who dug Mrs. Spencer's grave in 1854 dug the new grave in 1888.

On June 21, 1888, a monument to the memory of the two martyred mothers, who had slept so long in their humble graves, was unveiled at the new Presbyterian cemetery overlooking Walhalla and where the bodies of the three martyrs had been re-interred. The stone was erected by the Ladies' Synodical Missionary Society of North Dakota.

The Indians of the northwest did not at first take kindly to the Protestant teachings. They were born pagans, without definite ideas of the future life, but with great respect for all that was "waken" or mysterious. Their first knowledge of a definite plan of redemption, was derived from the Jesuit priests, who preceded the fur traders as pioneers of the country. The ceremony of the mass appealed strongly to the mysticism of their untaught natures, that were to be reached only through outward and visible signs. The black robe of the priest became sacred to them, as the symbol of religion, and the cross was holy in their eyes as representative of all that was good and mysterious. Thus they became readily converts to Catholicity, and listened eagerly to the counsels of the good priests, who were ever kind and gentle and never deceived them as the traders and other white men with whom they had come in contact had done.

The advent of religious teachers who did not wear a black robe, who used no mystic ceremonies to appeal to their love of the spectacular, and who rejected the sacred symbol of the cross, inspired the Catholic Indians with distrust, and in their darkened minds, not yet fully grasping the meaning of their religion, they reasoned that they were false teachers and deserved to die.

On June 21, 1888, as stated before, a monument to two martyred mothers who had slept so long in their humble graves was unveiled in the Presbyterian cemetery overlooking Walhalla, where the bodies of the three missionaries were reinterred, and which commemorates a perilous period in the church history of North Dakota and perpetuates the names of the "Martyrs of St. Joseph."

During the ten years of continuous service, 1867 to 1877, spent by Father Genin as missionary apostolic of Dakota Territory, his previous service from 1864 to 1867 having been as missionary priest under the orders of the bishops of St. Boniface and St. Paul, there occurred wonderful changes in the condition of the people of the territory. The building of the Northern Pacific railroad to the Missouri river revolutionized the country, and thriving settlements of white people had sprung up all over the state. The pioneer period came to an end with the centennial year.

By a strange paradox, at the battle of the Little Big Horn the victors were the vanquished. The triumph of Sitting Bull on that now historic ground sealed the doom of the Sioux nation and of that great warrior himself. Thereafter there was peace in Dakota.

The days of danger had passed when Father Marty, working under the orders of Bishop O'Connor of the diocese of Nebraska, arrived at Standing Rock to open an Indian school at that agency, under the protection of the military, and from there to extend the work to other points on the Missouri river. Great success resulted from these schools to educate the Indians and train them in industrial pursuits, and the Catholic soldiers at the various military forts on the river had now the benefit of regular visits from the priests. To the fathers of the order of St. Benedict is due much credit for their excellent work at this formative period of our state, although they came too late to be classed among the actual pioneers of the territory, who, in the actual dawn of civilization, endured untold hardships and dangers and constantly imperiled their lives to lay the foundation of the church in desert wilds, and to teach the rudimentary principles of religion to the savages who were then the sole occupants of the lands that now constitute the state of North Dakota.

We are taught in the Bible that the laborers in the Lord's vineyard who come at the eleventh hour, are entitled to receive the same recompense as those who came at daybreak and bore the burden and the heat of the day. According to this Biblical theory, all the heroic workers in these early mission fields will receive an equal heavenly recompense. But the grateful people of North Dakota who profited so greatly from the labors of Father Genin to promote peace and conciliation among the Indians will deem it just that he shall receive the full meed of earthly honors he has so nobly won; and without detracting in the least from the laurels so worthily won by others who were earlier or later in the mission fields of the territory, posterity will voice the verdict thus: "Other sons of the state and of the church have done righteously but thou excellest them all!"

While engaged in the commendable work of instituting schools at the Indian agencies of Dakota, Father Marty visited Sitting Bull and his hostile braves across the line in Canada. But Sitting Bull was sullen and claimed to be a subject of the "Great Mother," Queen Victoria. Because Father Marty came in company with Howard, General Miles' Indian scout and guide, he was suspicious and denounced him as a spy for the military authorities. The young braves of the band then planned to kill both the priest and the scout, but their lives were saved by two Catholic half-breeds who hurried them out of the camp.

Father Marty was made bishop of Sioux Falls, where he resided as a reward of his efficient work in the territory. He afterwards went to St. Cloud, Minn., where he died September 19, 1896.

Sitting Bull's real name was Sitting Buffalo. He received his nickname from the soldiers of the Seventh cavalry, and it was perpetuated by the newspaper reporters who described the battle of the Little Big Horn.

During the migratory period of the Sioux tribes when accompanied by Father Genin, Standing Rock, now Fort Yates, on the Missouri river, was a favorite summer resort for the Indians of the Red River valley.

To this place also came many bands of the Sioux tribes inhabiting the country south and west, to receive religious instruction from the priest. Here also was maintained a permanent winter camp, where were stored the food supplies of dry buffalo meat and other products of the spring, summer and autumn months.

The name of Standing Rock was given to the place because of there having been found there a large rock standing erect, which the Sioux believed to be the petrified body of one of their women who had been frozen to death near that place. They believe this place, like the shores of Devils lake, to be "Wauken," that is, haunted by the spirits of the dead.

Many of the aged women of the tribe claimed to possess the gift of communing with these spirits, but unlike modern spiritualists, they performed their mysterious rites in secret, a practice that they kept up until, as they said, the coming of the white people had frightened their good spirits away and only wicked ghosts remained, who told lies and made prophecies which were never fulfilled.

The Cannon Ball was also a pleasant summer resort, as was Fort Totten, Turtle mountain and Fort Berthold. Constant communication was kept up between the various bands and tribes of the migratory Indians. Runners on swift ponies, which were trained for the business, constantly carried news from one camp to another, and annual visits from one camp to another were customary. Once each year there was held a grand pow-wow or convention, at which all the tribes were represented by delegates, where laws were made, difficulties were settled, and various dances, including the favorite sun dance, were indulged in and at which gatherings also the young men and maidens were made acquainted that they might marry; the custom of intermarriages between members of different tribes being prevalent in the Sioux nation. To all of these assemblages, with the tribe of his adoption, went Father Genin, improving every opportunity to instruct the multitude in their own language, which he spoke fluently, and to teach them the habits of the white man in cooking and living, and to inculcate respect for the sacrament of baptism and marriage.

Father Genin had adopted as his own son a little orphan boy whose father and mother had both been killed in battle. This boy he carefully taught. When old enough, it was his duty

to call the congregation together by blowing in a large seashell kept by Father Genin for that purpose. When strong enough, he became Father Genin's flag bearer and assistant at mass, and was regarded with much veneration by all the tribes. Thus, by fully identifying himself with his tribe and nation, Father Genin obtained an ascendancy over the minds and hearts of his people that no one else could ever have gained. His word was law throughout the nation until circumstances compelled them to separate, they moving their headquarters to Montana, because of the inroads of the white men, and he remaining in North Dakota to devote his energies and kindly offices to the welfare of the white settlers.

In 1876 Father Genin contributed the following letter to the *New York Freeman's Journal*:

"Bismarck, D. T., September 8, 1876.

*"Editor Freeman's Journal:*

"Dear Sir: In the *Boston Pilot's* issue of the 5th of August last, I read an article under the following heading: 'The Indian that Was Struck by a Soldier.' It says: 'Sitting Bull lived for several years at Fort Rice on the Missouri river and was known as a 'blanket Indian, etc.' One day a soldier struck Sitting Bull a blow. That was the blow in whose train has followed a long list of heroic deeds and which has shaped the Indian policy of the United States, and to which the death of General Custer may be immediately traced. That blow aroused the spirit of a great soul which until then had been dormant. He at once flew to the desert where he organized a band from the disaffected of all tribes and made unrelenting war upon the whites, and from that period, about ten years ago, to the present, he has been the terror of the country, from the falls of the Missouri to Fort Randall and from the borders of Montana to Devils lake.'

"Permit me, Mr. Editor, to deny the above as well as all other such stories circulated through hundreds of papers about Sitting Bull and the Sioux, especially since the beginning of the summer's expedition.

"Such tales are well calculated to mislead a public already too easy to be led into error in regard to the Indians and their affairs because of the awful representations continually and from a long time back, made of such people and things by parties interested in misrepresenting the Indians, to excite hatred against them and perhaps also to make some money through it.

"Sitting Bull, to my knowledge, and I have been a missionary to the Sioux for the last ten years, has been a quiet, sober, kind man, but courageous and always ready to lay down his life for his tribe and family. He never was a 'blanket Indian,' having too much natural pride to become one, and let me say it, the tribes of Teton Sioux are too well off materially to have recourse to blankets. The buffalo robe is the blanket of any rich Indian,

the same as the fur coat is the winter coat of any rich white man having to travel and live in a cold country.

"I will not deny that it is possible that Sitting Bull may have been to Fort Rice on a visit and may have there received a blow, although it is highly improbable. Sitting Bull is not a chief, although the newspapers persist in representing him to be one. His position is that of first soldier to his uncle, the high chief Black Moon, hereditary chief of the Sioux nation. Sitting Bull was commander in chief of the Teton Sioux warriors and is eligible to the position of chief, but has not now attained that honor. His place was at the headquarters of the nation, whether in Dakota or in the Yellowstone country. The Teton Sioux, whose forces he commanded as head warrior, were a wild people, who kept aloof from the white people after the discontinuance of the fur trading posts and rarely, if ever, visited the military forts and Indian agencies.

"There is not a single Indian who remembers that incident related in *The Pilot* or believes that it happened. I am not trying to defend Sitting Bull, nor do I want to make others appear guilty for the satisfaction it might give to some, and the dissatisfaction it would necessarily give to others. As a priest I like all men, and although a missionary to the Sioux, I am not blind so that I cannot see their defects, and I am no enemy to the people of the United States. Amicans, Plato, Amiens, Socrates, Magis, Amica, Veritas. Whatever may be the possibility of Sitting Bull receiving a blow, it is very sure that that is not what has shaped the Indian policy of the United States, for it could not have done so, Sitting Bull never having made war on the whites before now.

"Now as to what caused the death of General Custer, as well as that of his command, it is also very sure it was not the blow possibly received by Sitting Bull. The Tetons, long aware of the existence of gold in the country of the Black Hills, and seeing the country already coveted by white men and it being their last place of abode, made a law, 'that any Indian who would show the gold fields to white men should die,' and the whites thus made aware of the presence of gold should also die for fear the country should be taken from them. Another law was also made at the same time, viz: 'That no firewater should be made use of in certain boundaries, and any trader introducing the same should be killed.' Sitting Bull approved these laws and the chief, upon his representation, also sanctioned the same and they strictly kept them, and the gold fields remained nearly unapproachable. Last year's commission appointed for the purpose of purchasing that country from those Indians, met with their willingness to sell the same, but failed in its work, inasmuch as the Indians asked for a large sum of money and for spiritual teachers who should be exclusively Catholic

priests. Having thus failed, the gentlemen of the commission returned and certainly their report did not give satisfaction to those eastern parties, who had, after the government mineral survey of this region, chosen claims in the Yellowstone or Teton gold regions. They have influence and what was to them the life of a few soldiers or a million Indians? The country being successfully freed from the latter they would at once make fortunes. Therefore the army of a civilized and great nation must march out and destroy the last Indian in his wilderness, man, woman or child, whether justly and with provocation or unjustly and without any act on the part of the Indians calling for such action. To aid this, the most fearful stories of Indian barbarities were also at once circulated all through the land, and the Indians have no newspapers to contradict the most infamous stories. If a miner happened to kill and rob his fellow miner or some other man for his money, the Indians got the credit for the 'heroic deed' at once. The troops went out, therefore, and surrounded the Indians in the hills at the time they were busily engaged in their usual ceremonies of the sun dance, generally held only in time of peace, with their women and children with them.

"No white man can tell why thus a fearful expedition is sent out against them, even the officers of the same cannot say exactly why, and some declare there was no reason for doing it, nothing to justify it, and that the government is seriously compromised by means of it.

"If some violated treaty can be pointed out, or some of those 'heroic deeds' mentioned in *The Pilot*, really proven, we would understand it. But no! not one single case can be brought forth and I, who have lived in this part of the country for years, defy anybody to prove that they ever saw Sitting Bull do any mischief to anybody—man, woman or beast.

"Being surrounded by troops all of a sudden, to be destroyed to the last, I ask every human being, would we have not answered the charge in the best way we could?

"The Teton Indians are too brave and love their families too much to allow the same to be butchered—even by the soldiers of the United States—and not to fight for them until death. Let no man call this a massacre, it is a piece of mere warfare. At the same time we can but weep for the poor soldiers who thus fell, and for the poor widows and orphans, some of them left in desolation. All this the government has to answer for; not the red man. Indeed, there is accumulated more blood and tears than the speculators who caused this are worth.

"Very respectfully,

"J. B. M. GENIN,

"Missionary Apostolic."

## CHAPTER VII.

The Superior (Wis.) Times of April 28th published the following from Father Genin, O. M. I.:

"Camp near the Turtle Mountains, D. T., April 20, 1877.

*"Editor of Superior Times:*

"Dear Sir: A great part of the hostile Sioux, after a talk they had some time ago with Spotted Tail, concluded to surrender on such terms as he offered them, no doubt in the name of the government. When they went to the military camp they found out Spotted Tail had deceived them in this: that they were required to surrender all their arms and ponies, while Spotted Tail had assured them they would only have to surrender their arms, taken from the officers and soldiers in the Custer fight last June. Therefore, quite a large number took to the war path again and have now gone northwestward again to meet their old leaders. I have an intimation that I will meet quite a crowd of them on the way. I leave here in a day or two with one of Sitting Bull's relations, White Hawk, who leads me to Sitting Bull's camp, bearing my mission flag ahead of me.

"If I have any news of interest I shall send same by way of Fort Benton.

"Yours truly,

J. B. M. GENIN, M. A."

The following article was published in the New York Freeman's Journal:

"The Indians of the Northwest—a Stirring and Startling Letter.

Bismarck, N. D., December 20, 1876.

*"Editor of Freeman's Journal:*

"Dear Sir: It is to be lamented that men have proved so undeserving of the most signal blessings heaven has bestowed, by misdirecting their application: That spirit, useful as a medicine, should be employed to metamorphose men into brutes; that power, instead of diffusing happiness and improving on nature, should be exercised in oppressing mankind; that religion, instead of inspiring universal charity, creating general fondness for meritorious virtue, and teaching men forgiveness and peace, should be made an instrument of knavery, and whet the sword of contention, disuniting mankind; that the discovery of the compass, while it approximated remote lands, interchanging the productions and increasing the knowledge of the world, was made the conductor of the innocent Africans to misery too shocking to describe, and guided the fearful tempest of Spanish lust against the Indians of the south, on whom was practiced unexampled cruelty, instead of Christian benevolence.

Notwithstanding the science and wealth it has scattered over the world, it is difficult to determine the benefit or injury it has done mankind; scarce a coast was visited but to gratify cupidity, practice cruelty and arrogate dominion.

“Thus was saying at Mount Pleasant, in Ohio, on the 18th day of May, 1818, before the semi-annual meeting of the Union Humane society, my kinsman and namesake, Thomas Hedges Genin. Apparently, Mr. Editor, that fire of cupidity, that practice of cruelty and arrogance of power have not exhausted, and the poor, helpless Indian of our plains and forests, although we are not Spaniards, have yet this very summer seen the same fearful tempest spoken of by Mr. Genin, directed against them. I quote again from the discourse of my relative: ‘In seventeen years after the discovery and settlement of Hispanolia, it was found that the natives were reduced from the number of 1,000,000 to 14,000, owing to the intolerable burdens imposed on them by their unfeeling masters. But even that age of oppression and burdens for a moment listened to the voice of human pity and justice denouncing them. The ecclesiastics that went, sent as instructors into the island, early remonstrated against the maxims of the planters respecting the Indians, condemning the repartimentos or distributions by which they were given up as slaves to individuals, as contrary to natural justice and the precepts of Christianity. Montesino, one of their number, inveighed against it vehemently in the great church of St. Domingo, to the chagrin of his hearers. The chief of the colony complained to his superiors in Spain, and they, instead of condemning, applauded his doctrine, as well they might. The Dominicans refused the sacraments to such of their countrymen as held the Indians in bondage, so decisive was the stand of the Catholic church against iniquity so vile.

“Application was now made to Ferdinand for his decision. The slaveholder, perhaps, believed that he better understood the principles of justice than the whole body of the church, when his interest and theirs were united. He appointed a committee of his privy council, assisted by some of the most eminent civilians and divines in Spain, to hear the deputies from Hispanolia in support of their respective opinions. This committee, more dreading the displeasure of heaven than the frowns of their monarch, reported in favor of the Indians. They were declared to be a free people, entitled to all the natural rights of man. Nevertheless, the oppression continued. As this decision admitted the principles upon which the remonstrance of the clergy was founded, they renewed their efforts to obtain relief for the Indians with additional zeal. But at length Ferdinand issued a decree, stating among other things, that the servitude of the Indians was warranted by the laws of God and man; that unless they were subject to the immediate control of the Spaniards they could not be



instructed in the Christian faith. That the king and council were willing to take the propriety of the measure upon their own consciences, therefore, all religious orders for the future should cease their invectives against the practice. Thus, after admitting the right of the Indians to freedom, audacious power fixes upon them perpetual chains; and the justice of the deed is accommodated with the conscience of a king and his counselors. A wretched standard of right!

“You have noted the oppression of the weak, the voice of the Catholic church raised to stop it, and commanding in the person of her priests, to all over whom she had control, under the pain of being refused the sacraments, to cease the traffic. The most eminent members of society in Catholic Spain assembled together and, recognizing the principles of the clergy in such action, and reporting to the king in favor of the Indians—whom they declared to be a free people, entitled to all the natural rights of man. You also noted that, nevertheless, oppression did not cease, but that the king, influenced by material interests and the welfare of his counselors, i. e., those who were engaged in the slavery business, in other words, the oppressors of the Indians, issued a decree,” says Mr. Genin, ‘declaring that the servitude of the Indians was warranted by the laws of God and man, etc., and going so far as to affirm that the Indians could never be civilized unless they were subjected to Spaniards.

“Let us now leave off the word ‘enslaving the Indians,’ and put in its stead ‘civilizing the Indians’ (which is only a humbug, as it was meant by the government of Spain, and now by the government of this country as well).

“In fact no treaty is made for the cession of Indian lands unless for some purely material reasons and not at all in view of civilizing the Indians, but only to have a hold on them, to seize their most valuable lands and send the Indians a little west, out of reach of civilizing influences. By the change of the expression, ‘enslaving’ for this one of ‘civilizing,’ the change of the word ‘king’ for those of ‘U. S. Indian agent,’ ‘commissioner of Indian affairs,’ ‘generals of the U. S. army,’ etc. we may well apply all that Mr. Genin said of the Indians in Hispanola and their oppressors to our Indians and the managers of their affairs throughout the whole extent of the United States.

There are some little differences, however: First, the Indians of Hispanola had some help to the preservation of their natural rights in the presence of the ministers of the Catholic church; for the ecclesiastics, ever watchful, early remonstrated, but, for fear of this and that our government would have to meet Catholic priests, they distributed the Indians, even such as were recognized as Catholics, to Methodist, Quaker and Episcopalian managers, carefully leaving to the Catholic clergy just as few as possible. The Indians may call on their Great Father, they may

bring forward their wish for Catholic priests, as in the case of the Sioux bands at the Red Cloud agency, etc. Their right, which nature gives them, which the government and the honest men of the country recognize them to have, to choose for spiritual interpreters whomsoever they please. This natural right will be publicly recognized and proclaimed, but the subsequent decree of some of the many 'kings' called Indian agents, etc., to whom they are subjected, commands that they shall be Quakers, Methodists, Episcopalians, etc., and such they must be under penalty of their noncompliance causing the troops to destroy them at once, to the last man. Thus oppression continues on a meaner scale now even than with the Spanish speculators of Hispanola.

"Second, the slaves of Hispanola, distributed to individuals, were made to work, but had their lives protected. Here with us it is different. The taking of them and the turning of them over to individuals as slaves would be a sweet thing compared to what is taking place. The most solemn treaties, guaranteeing their rights, are disregarded. Adventurers discover some of the precious metals; some speculators find some valuable timber; without any more preamble they establish their own forces upon the ground and go to work. The mere apparition of an Indian who comes to see them in their operations is represented as violating the right of white people, as intending barbarities, and the army must march at once and work out the destruction of the last redskin!

"See articles 11 and 16 of the treaty of 1869 with the Sioux Indians, commonly called the Sherman treaty. After describing the limits of land reserved, article 11 reads: 'And the United States solemnly agrees that no person or persons shall ever be permitted to pass over, settle upon, or reside in the territory described in this article.' And article 16: 'The United States hereby agrees and stipulates that the country north of the North Platte river and east of the summits of the Big Horn mountains shall be held and considered to be unceded Indian territory, and also stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians, first had and obtained, to pass through the same; and that the road leading to them and by them to the territory of Montana shall be closed.'

"Now the Indians are not exactly accused of having come out of that country to commit depredations and barbarities upon white people! No! But the acts of which they are accused were done in that very territory, reserved to them under the Sherman treaty! This, therefore, was somewhat like Adam finding out his own nakedness. If white people did not first violate this treaty, they could not have been molested in Indian territory. The government officials know that well. Nevertheless the troops have been out all summer for the purpose of destroying those

Indians who have been first molested themselves by those who offered them the protection of a solemn treaty. It is wrong, very wrong. But here again the 'king' and 'council' are willing to 'take the propriety of the measure upon their own consciences' Easy consciences! Provided their owners can see gold ahead, their consciences will rest at peace, and so much more so, as more Indians will fall murdered, notwithstanding the solemn pledges of a great nation to protect them according to their treaty! The oppression continues. The treaty of 1869, in article 12, reads: 'No treaty for the cession of any portion or part, shall be of any validity or force against the said Indians, unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same.'

"While the Indian expedition was yet on the field, a peace commission was sent to Red Cloud agency, accompanied by a bishop of the Protestant Episcopal church, to have the few Indians then gathered around them sign a treaty for the cession of the lands then declared unable to be ceded by the treaty of 1869.

"How could the three-fourths of the male Indians interested be present without notice, and at the season of the year of their annual 'going to the prairies?' What kind of business was that intended in the new treaty thus to be signed? It is pronounced beforehand null and void. Why did not the ecclesiastic there present remonstrate? He was not one of the kind found in Hispanola. The men who selected him to be present at this treaty would not have liked very well one of the sort of the Hispanola ecclesiastics. I was riding a few days ago in the cars of the Northern Pacific railroad in company with Bishop Whipple, the clergyman referred to, and he himself related to me an incident of that meeting of his with the Red Cloud agency. 'One of the Indians, an old man,' he said, 'approached and asked me: 'Did I profess religion? and was my tongue straight or crooked?' It will be remembered that the Sioux Indians only last year publicly unanimously declared their desire that their clergymen should be exclusively Catholic priests. They were bent on that kind of clergymen, who remonstrate, who refuse their aid in treaties made in violation of the rights of their people and solely to satisfy speculation. The 'peace' meeting did not sign the so-called treaty after much talk, but it must not be forgotten that some covered their eyes with their blankets while holding the pen to sign, as if to show in that manner their want of confidence in the commissioners, and declare already then and there the nullity of such an act.

"After this at least we had a right to expect that hostilities on the part of the whites would cease. It was not so. The military could not return without something to show their prowess. What did they do? They took the squaws' ponies from

the peaceable Indians of the Catholic agency at Standing Rock. Three thousand ponies were taken from the poor squaws, who are thus left to suffer and die in misery, having to haul their fuel from great distances in the rigor of a North Dakota winter, half clothed and half starved. It had been better to give them death at once! But what surpasses all this, an officer of the army makes at the same time an affidavit to prove to the Indian department that there are only 400 Indians at Standing Rock. The consequences: that the department will issue rations and goods for only such a number of Indians. The result will be starvation and death, for it is well proven that there are no less than 7,800 Indians belonging to the Standing Rock agency. Thus the innocent perished for the guilty. Yet the army officers are the protectors, some wish to be given by congress to the Indians, against their dishonest agents. When nothing else can be brought to excuse the actions of our government and our army, in regard to our Indians, some say as the Spaniards did of old, that the Indian is inferior in nature, filthy in habits, lazy and unworthy to rank with mankind. That they are dirty, red-skinned devils, etc. Now we have taken from them their lands and country and driven away their herds of buffalo upon which they depended for subsistence. Would not a true Christian spirit prompt us to assist them to rise above the plane of ignorance and misery, and not attempt to destroy their lives, or push them still deeper in the slough of degradation?

“J. B. M. GENIN,  
“Missionary Apostolic.”

Fort Peck, on Poplar river, was early an important Indian rendezvous and crossing of the Missouri river, as also was Elbow-woods. At this latter point was long stationed Rev. Father Francis Craft, whose services as a devoted missionary of the cross to the Indians and settlers of that region are held in kindly memory in McLean and neighboring counties. The good results of his work are still very evident there. On the breaking out of the Spanish-American war, Father Craft, true to the instincts of his sacred profession—that led him ever to points of exposure and danger when humanity could be served—went to Cuba as chaplain in the United States army, accompanied by several Indian sisters, who aided him in the hospitals during the fever stricken period. Here he remained in strenuous labors for the spiritual and material welfare of the United States soldiers, until he was himself stricken down by the fever, when he was taken to his mother's home at Port Jervis, New York.

The name of Francis Craft, who is a lineal descendant of a revolutionary war hero, is one that North Dakota will long delight to honor as one whose life in this state was spent in doing good to his fellowmen, among whom he classed as brothers the outcast Indians of the plains.

One of the most influential of the Dakota chiefs under the high chief, Black Moon, was Iron Horn, one of the six brothers who, like Sitting Bull under Father Genin's influence, refrained from depredations on the white men while he lived among them. One of these brothers was Rain-in-the-face, and all had gone to the agency at Standing Rock when Sitting Bull went with the headquarters of the Teton army to the Yellowstone country in Montana.

It was Rain-in-the-face with his band who killed Dr. Hontsinger and Mr. Halorin, two civilians on the expedition to the Yellowstone in 1873, and so set in motion the train of events that culminated in the battle of the Little Big Horn in 1876. Another famous Dakota warrior was called "The Gaul," who had gone to Cheyenne at the time of the exodus of the hostiles from the state. The Gaul and his band were the murderers of Lient Eban Crosby, a one-armed officer of the 17th infantry on the Yellowstone expedition near Fort Rice in 1872. He also fought conspicuously in the Little Big Horn battle.

Among the pioneer missionaries of Dakota Territory who yet remain to bless this state by their unselfish labors, is the Rev. Father L'Hiver of Dunseith, whose missionary life began in the extreme north of Maine on the upper St. John river. In April, 1877, he came to the city of Yankton, then the capital of the territory, and under the jurisdiction of Bishop Grace with Bishop Ireland as coadjutor, both residing in St. Paul, began his twenty-five years of loyal service. There was then no priest west of him in Dakota, none north; east was Father Bonher in Jefferson, six or seven miles west of Sioux City. Father L'Hiver radiated from Yankton north and west, ministering to the white settlers. The Indian reservations on the Missouri river were under the care of Father Martin Marty, who was living then at Fort Abraham Lincoln. It was Father Marty's custom while recruiting for the western mission fields in the east, to send to Father L'Hiver the priests he had engaged in the state for the service of the reservations, to receive instructions from him in their new and strange duties among the Indians.

Father L'Hiver left Yankton in 1878 and was appointed to Grand Forks by Bishop Seidenbush of St. Cloud, Minn., there being then but few Catholics there. There were then no missions either north or west of Grand Forks, Father L'Hiver was besides in charge of northern Minnesota, Crookston, etc. In October, 1878, he built the first church in Grand Forks for the fifteen Catholic families then living there. In 1882 he built the present church under the direction of Bishop Marty. In 1884 Father L'Hiver visited France where he remained six months. Upon his return to this country Father Marty, who was then vicar apostolic of Dakota Territory, sent him to Larimore, where he remained until October, 1884, when he went to Dunseith, where

he has remained ever since, laboring amid difficulties with zeal and efficiency, in his Master's cause, and serving without salary on account of the few people and unsettled condition of that new country. Such men as he are leading lives of heroes, and the world should show them honor and tender consideration while they are yet among us.

Upon learning of the death of Bishop Marty, the good Father L'Hiver of Dunseith wrote the following tribute to his memory, which illustrates most touchingly the filial affection and respect with which a good bishop is regarded by his priests:

"Bishop Martin Marty is dead. A good and great man is gone. May his soul rest in peace. On the morning of September 19, 1896, his angelic spirit took its flight to a better world, and the dawn of the eternal day, for which of late he so often sighed, came to release his martyred soul and to plunge in deep sorrow the many friends who revered and loved him.

"On the following morning in a secluded corner of the formerly wild Turtle Mountain district, a few sincere friends who knew him well, assembled to assist at the expiatory sacrifice of the mass which we had the consolation of offering for him. To be permitted to frequently renew the offering of the holy sacrifice for his precious soul is a privilege we ask from the good and kind God.

"We knew Bishop Marty well during many, many years past, even as the Abott of the Benedictine monastery, Saint Meinrad's, over twenty years ago. We knew him when he spent the winter at Fort Yates on the Missouri, while we were pastor of the Yankton district. We knew him as Indian missionary of the fierce Sioux, as a warm friend and adviser of the old (now gone) Sitting Bull, whose language the bishop spoke fluently. We knew him well as missionary apostolic of the territory of Dakota, which was rough and wild enough at that time.

"In 1879 while residing at Grand Forks having charge of souls in the vast district surrounding, we passed under his paternal jurisdiction which continued until 1889.

"His great humility, modesty and forgetfulness of self gave a charm to his character which attracted the admiration of all who knew him. We are almost tempted to say that in his person he solved the divine problem of unity of the serpentine prudence with the simplicity of the dove. He enjoyed the full confidence of everyone with whom he had to deal in any kind of business. The government at Washington gladly availed itself of his services on different occasions.

"In his administration as apostolic missionary at Yankton, and as bishop of Sioux Falls, he supplied his vast diocese with many priests, co-laborers. Some of these still live and continue the good work.

Bishop Marty, when apostolic missionary of Dakota territory, resided in Yankton and made that city his headquarters. From this point he radiated ceaselessly in all directions, often under the most adverse circumstances and financial difficulties.

Moved intuitively by a lasting and imperative sentiment of gratitude, admiration and veneration, mingled with love for the good, kind and paternal bishop, we cannot help giving publicity to what we feel and know of the zealous pontiff, the good and just man. He realized in his simple, unassuming and unpretentious ways the grand ideal of a true bishop, described so strikingly by the inimitable and outspoken Apostle Paul in repeated lessons to Timothy and Titus, his devoted and beloved associates.

He accomplished a vast amount of good, notwithstanding innumerable difficulties occasioned by the scarcity and unsettled condition of his priests, and the long journeys he was obliged to make when there were no railroads. We recall vividly his trip to the Black Hills of wild and rough memory. What discomfort and suffering he must have endured, especially on account of his frail nature and delicate health.

As bishop of Sioux Falls he worked day and night, but then things had undergone a great transformation. Amelioration of every kind came as if by enchantment—division of the territory, permanent settlers crowding into villages and cities, railroads everywhere.

North Dakota now became a diocese. In the early days North Dakota formed part of Minnesota, where Catholic missions were already established under the diocese of St. Paul. Every summer and fall priests were sent to accompany the Indians on their hunting trips to the Red River valley, to which many tribes resorted to shoot buffalo, deer, elk and antelope, with which the prairies then abounded. These brave men suffered greatly on these excursions, but bore the worst of the hardships and deprivations uncomplainingly, and with silent fortitude.

The first dictionary of the Indian language to be written in the west was by Rev. D. D. Riggs, a Protestant missionary to the Indians who occupied the same position relatively to the history of Protestant missions in South Dakota that Father Genin does to the Catholic missions of North Dakota. This book was published by the United States government in 1853. Dr. Riggs excelled as an author, and wrote several valuable works on the Indians.

Father Genin was loved and respected by the early settlers of this territory no less than by the Indians. Major John H. Burke of Sheldon, a well known writer and one of the pioneers of the state, writes of him thus:

"Father Genin was a Catholic priest who spent his life among the Indians of North Dakota, teaching them all they ever knew of religion and morality. He was loved and venerated by those wild

savages, and prevented, by his great influence over them, many raids and depredations upon the helpless early settlers. I knew him well thirty years ago. Speaking of his life of privations, reference was made to the hardships he endured while traveling on one occasion with the Indians near Winnipeg. 'Why,' he said, 'I was so hungry that I ate meat on Friday, and,' he added, 'it was dog meat at that.' We have seen Father Genin going about among the treacherous Indians and scarcely less savage frontiersmen with no weapon but his crucifix, no money but his beads, no food but what the grateful Indians were willing to spare from their scanty supply, and no thought but to do good to others."

Major Burke further says: "The history of those early missions will be of much interest, as showing the dangers and privations endured by the early missionaries in their efforts to do the will of their Master. Men who cared nothing for the 'filthy lucre,' but endured every hardship for the good of their fellowmen and the glory of the Lord. Men who endured the heat, hunger and thirst of the summer plains and the bewildering snows and paralyzing frosts of the blizzard-swept prairies, men who would struggle to their necks in snowdrifts or swim the ice-clogged rivers to carry, without money and without price, to the sinner in his extremity the consolation of their holy religion."

After the battle of the Little Big Horn the military post of Fort Yates was established at Standing Rock, to keep in check the Indians then gathered at that agency. In 1880, in response to the prayer of the Indians, Rev. Father Stephen, the priest of the Catholic mission of the agency, was appointed Indian agent by the United States government. There arose a bitter quarrel between the commanding officer of the fort and the agent from conflicting authority, and the former set on foot an investigation charging fraud in the issues of food to the Indians. Father Stephen was a good man, but his business inexperience and unsuspecting nature was taken advantage of by some of his employes. It was discovered that the weights by which the weighing of cattle issued as beef to the Indians was conducted had been tampered with. Large holes had been drilled into them and the apertures filled in with melted lead. By this means the weight of cattle sold to the government was greatly increased, and the profits of the beef contractors were correspondingly large. Government detectives were then set at work to find out where this fraudulent work had been done. Several suspected parties were called before the United States grand jury, but nothing could be elicited as to the parties to the cheat. It fell to my lot unwittingly to discover the secret. The work had been done in a blacksmith shop in Bismarck, and the weights then carried to Fort Yates by an employe of the agency. This employe was summoned as a witness before the United States grand jury, and suddenly disappeared. I was then the teacher of the primary



school at Bismarck. The little 8-year-old daughter of this employe was a favorite pupil, loving, loquacious and confiding, always staying by my side at recess to talk to me instead of playing with her mates.

One day she came to school in tears. When questioned as to the cause, she said her mother had been crying too, that her papa had started to the Black Hills the night before, and could not come back, because he knew that a certain blacksmith (mentioning his name) had fixed the bored weights at Fort Yates, and he had gane away so that he would not have to tell on him; thus illustrating the proverb, "Little pitchers have big ears." I thought little of the matter, as I had no interest in the case. But it chanced that the commanding officer at Fort Yates, Gen. W. P. Carlin, came to the city on business connected with the "bored weights" case. He was a friend of ours and called upon us that same evening. In conversation with my husband, he expressed his great disappointment because the detective had failed to find out who fixed the false weights. Sympathizing with his disappointment and without the slightest reflection I spoke at once and said: "Why, I know who did it," and then repeated what my little pupil had told me so ingeniously that morning. Nothing was further from my disposition than to be an informer, but speaking to an old friend, with whom we had often exchanged confidences. I did not at once realize what I had done. It was a serious affair. The wife of the blacksmith, whom I shall call Mr. O., because that was not his name, was my friend. I grew faint when I reflected what sorrow my hasty words would bring to her family. The law firm of Sweet & Stoyell were attorneys for the contractors in the case. I at once sought Colonel Sweet. "Colonel," I said, "is not a lawyer bound to his clients, as a doctor is to his patients, not to betray their secrets?" "Certainly," he answered. "The secrets of our clients are kept inviolate."

"Then, colonel," I said, "please consider me your client and advise me. My secret is that the husband of a friend of mine has been detected in a crime against the government and will soon be arrested. Will it be wrong for me to go and tell his wife about it?" "Certainly," he said, "that would be assisting a criminal to escape justice." "If that is the case," said I, "I won't tell Mrs. O. that her husband has been found out as guilty in the 'bored weight' case at Standing Rock." Colonel Sweet nearly fell out of his chair, and soon after I saw him in earnest conversation with Mr. O., who was looking very pale and agitated. That night he disappeared and his wife afterward joined him in Canada. I have never yet been able to decide in my own mind whether my actions in that case were right or wrong, but somehow I never felt very guilty. The enmity then existing between the two distinguished representatives of the church and the army at Fort Yates and Standing Rock was deep and lasting. But in Wash-

ington City in 1886 I had the pleasure of seeing them clasp hands in a reconciliation that was honorable to both and gratifying to their many mutual friends.

In 1876 Bishop Marty came to Bismarck and made a house to house canvass for funds to build a sisters' school of St. Mary's Academy, which was completed under the fostering care of Rev. Father Chrysostom Foffa, the good pastor of St. Mary's church. In 1877 the bishop was present and spoke to the people, at an entertainment given in a large tent on Main street by the ladies of the large Catholic congregation of Bismarck, to raise funds for the purpose. He had then just returned from a visit to Sitting Bull. I was at that time superintendent of the public schools for Burleigh county, and was engaged in raising funds for maps and globes for the public schools of the city, and for that purpose had arranged a course of lectures by prominent gentlemen of the city and others, among them being: Col. Wm. Thompson, U. S. A., retired; Rev. J. R. Jackson, chaplain U. S. A. at Fort Lincoln; Col. G. W. Sweet, Dr. B. F. Slaughter and Rev. N. A. Carey. The last named was a young minister, then temporarily supplying the pulpit in the Presbyterian church.

I was greatly interested in the building of St. Mary's academy, having a high opinion of the sisters' schools, and believing that the founding of such an institution in Bismarck would be of great benefit to our town. I contributed several articles to the Bismarck Tribune, earnestly commending the school and asking the people of Bismarck to give it patronage and financial support. This gave great offense to Rev. Mr. Carey. He took a copy of the Tribune containing one of my articles into the pulpit and read it to the congregation, seriously censuring me as a Protestant for recommending a Catholic institution, and as a public school officer for extending help to a sectarian school, and one at variance with the public school system. He counseled all Protestants to remove their children from the sisters' school, and advised them not to vote for me again for superintendent. This sermon made a great sensation in Bismarck. I was detained from church that day, on account of my baby being ill with scarlet fever, and Mr. Carey, learning that I felt aggrieved at his action, brought the sermon to my house afterward and read it to me. Still his arguments and earnestness failed to convince either my husband or myself that I had been guilty either of an unlawful or unchristian act, although regretting that I had incurred the ill will of the Presbyterian congregation.

There are lights and shadows in all pictures. At this time I received a kind and appreciative letter from the venerable and Right Rev. Bishop Seidenbush of St. Cloud, Minn., breathing so sweet a spirit of liberality and charity for the enemies of his church that I was comforted. Then Rev. Father Genin wrote me kind words of cheer and commendation from his post of

danger among the hostile Sioux on the Canadian border, so although sundry newspapers thereafter printed slurs on account of this letter against me I was not unhappy.

At the county election held Nov. 7, 1876, at which I was again a candidate for re-election as county superintendent of schools, the most bitter campaign ever waged in Burleigh county was carried on against me. The issue was my friendship for Catholic schools. I took no part in the canvass, leaving my cause in the hands of the people. No political lines were drawn in my case, and the result showed that I had not trusted in vain to the good people of our county, for I was elected by a larger majority than any other county candidate at that election, having received 413 votes. At the county election in 1879, the same process was repeated but on a larger scale, there being many more people in the county. The Presbyterians again opposed me on the old charge. The women of the city, although they then had not the right of suffrage, took a warm interest in my success, and I was gratified to see that the mothers of the children who were my pupils in the primary school of the city, the plain wives of honest working men, the good women who kept the homes of the worthy citizens, all had a warm place in their hearts for me and were actively at work in my behalf. On the Sunday before the election the new Presbyterian minister preached a sermon on the public schools, counseling his hearers to combine against me at the polls and also attacking me as teacher of the primary department of the city schools of Bismarck, on the grounds that I was a partisan of Catholic institutions and in favor of sectarian schools. This sermon was reported by Miss Nellie Brightman, a brilliant young lady journalist who happened to be the guest of Rev. and Mrs. J. M. Bull at the Methodist parsonage. Rev. Mr. Carey's effort was mild in comparison. When I read Miss Brightman's notes I gave up all hopes of election, as the saloonkeepers of Bismarck were opposing me because I had organized a ladies' temperance society, and they knew that if I were elected I would advocate that the proceeds from the liquor licenses, that then went to the support of the city officers, should be applied to the city schools. I took no part in the canvass, devoting myself strictly to my duties as teacher of the primary school. The minister of the Presbyterian church worked against me and stood all day at the polls on election day, side by side with the saloon keepers, sparing no effort to defeat me. After all, I received 962 votes and was elected. Thus again was my position toward Catholic schools sustained by the fair and impartial people of Burleigh county.

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#### CHAPTER VIII.

At the period of the Custer battle Sitting Bull, the great warrior of the Teton tribes of the Sioux nation, was comparatively

unknown to the white people. The fact that there was another Indian of the same name—who was well known as being the head soldier of the friendly Dakotans at the Red Cloud agency—tended to increase the mystification of inquirers as to his identity.

Sitting Bull, the victorious leader of the hosts of the savage Sioux at the Little Big Horn, was the nephew of Black Moon, the supreme chief of the Teton Sioux, and was elected to the position of head chief of the Indian army at the convention of the Sioux nation held on the plains of North Dakota at their summer camps in June, 1867, near Lake Traverse and Big Stone.

An important law was at this time adopted and promulgated by the assembly as follows: "That any Indian who would show the gold fields in the Black Hills, or reveal their existence to white men, must die, and the whites thus made aware of the presence of gold in the Black Hills should also die, for fear the country should be taken from them."

The Tetons, long aware of the existence of gold in their country and holding it as their last place of abode, enacted this law in solemn council; Sitting Bull approved it and all the people strictly kept it, so the existence of gold in the Black Hills remained long unknown. Who shall say that the enactment of this law by the Sioux nation on the plains of northern Dakota, in 1867, was not in a measure connected with the destruction of General Custer and his men on the Little Big Horn in 1876? Sitting Bull and his band then ranged over the country in the summers, from the falls of the Missouri to Fort Randall and the Black Hills, and from the northern border of Montana to Devils Lake and Lake Traverse, and once made their winter's camp at the Grand Forks junction of the Red River with the Red Lake river.

It was at this grand convention of the Sioux nation that Father Genin, the devoted missionary of the Roman Catholic church, was adopted by the assembled tribes as the nephew of Black Moon and the brother of Sitting Bull, under the name of Black Gown—whose interest thereafter in the interest of peace and reconciliation led to the retirement from the region of North Dakota of Sitting Bull with his hordes to the Woody Mountain region in the northwest, and the consequent settlement of the territory of Dakota by the whites.

During the year of the Custer battle, 1876, Father Genin was engaged in building the chain of Catholic churches along the line of the Northern Pacific railroad from Bismarck to Duluth. In the following year he set forth from his mission headquarters in Dakota to go to Sitting Bull's camp in the Woody Mountain region, filled with the hope that through his influence Sitting Bull and all his hostile troops could be brought to surrender to the United States authorities.

The balance of this narrative will be told in Father Genin's own language:

"Forks of the Milk River, M. T., Dec. 13, 1877.

"Owing to the high waters in rivers, and especially to the treacherous machinations of one white man, I came near being killed by some worthless Indians whom he had hired to do so. I escaped safe, as one old Indian, one of Sitting Bull's party, anxious to clear himself of the suspicion of belonging to the same party, came to me and told me the whole story. Turning around the bluffs, cuts and ravines, I went back to Fort Totten after twelve days' travel.

"Therefore, I could not reach the Woody Mountains and Sitting Bull's camp until August, on the tenth of that month. Sitting Bull then said that the Canadian authorities had promised him protection and plenty of everything, and they would like to see how they would do. His chiefs, Black Moon, Four Horns, Iron Dog, Lone Dog, Little Knife, etc., were of the same opinion. I found out the untruth of the statement that they had no ammunition. The fact is that they did not show it to everybody, but a double team would have been wanted to haul all the cartridges, powder and lead in their possession. It is true that they used to kill buffalo with arrows, but only for saving cartridges longer. I saw that they had a quantity of Winchester rifles, of United States army needle guns, and even a kind of gun I had never seen before, the spoils of the Custer battle. They looked very much like the Remington, have a telescope of wonderful efficiency, and charged at times the common long needle cartridge and at other times a cartridge which explodes after reaching the object shot at. They refill the cartridges themselves, the needle gun cartridges by inserting in the bottom of the shell a common percussion cap, filling around it with tallow, then placing the powder and the bullet. They also fill the Henry cartridges rim fire. It is strange but true. They sink in the water matches till the phosphorus becomes like paste. They take that substance, place it in the bottom of the shell, then dry it in the sun, after which they put in the powder and bullet. In that way they lose no shell, but refill them all after shooting. My half-breeds and Sitting Bull's Indians are often hunting together, but so far as I know the half-breeds have never yet furnished them any cartridges, as some people have thought and said.

"Wandering through the prairies we had mass every morning and prayers every evening attended by all. The Indians were very attentive and respectful in every circumstance. I would have come west in vain if I had not remained until winter, for winter is the only season in which buffalo robes are good and available for any purpose, and the hunters had already traded away all the robes of the past winter when I reached them. But winter is severe in this part of the country, and the great point for buffalo hunters is to choose a timbered region close to the

buffalo, to spend the winter in log huts instead of tents and tepees.

"The forks of the Milk river were mentioned as being a good place to spend the present winter. There never was a stationary priest among these hunters, only when a few years ago Rev. Father Lestance of Fort Garry consented to spend part of his time in winter among them, or lately when the people would go up to Sun river to Fort Shaw to get one of the Jesuit fathers for a short visit of three or four weeks.

"No less than 150 families from Dakota, belonging to the St. Cloud diocese, gathered around me for the winter. They built here a small log chapel forty feet by twenty-two, with an addition east for my room. Like all other winter camps it will be abandoned in the spring, but the boards of the chapel floor, made with a pit saw, have already their destination. They will be used to build a flatboat, which two half-breeds will take down the Milk and Missouri rivers to Bismarck, where they will land the priest and the collection. These people are doing all they can to make me succeed. If they do not give me enough to fill the need, it will be because they are not able to, and then other charitable hands east, I trust, will finish the work. I concede it is a singular enterprise, but as I stated above, one decided upon on account of necessity, and one which I may accomplish, although doing the work of missionary at the same time.

"As we were just preparing to enter our winter quarters, one very dark night, our camp was suddenly filled with Nez Perces Indians. Among them was White Bird, a Nez Perces chief. Nearly all except him were badly wounded. We had heard the cannon fire two days previous, but did not know anything about the Nez Perces' war. The fight could not have been over fifteen miles from us. I began at once the work usually performed in hospitals. How could a priest refuse his attention to suffering humanity? The good half-breeds fed those poor Indians, whilst I washed and wrapped their wounds. The Gros Ventres Indians treated differently those they happened to reach. They killed them and were praised by the people of the United States, whilst the action of the half-breeds and mine evoked a serious suspicion in army quarters. However, the cloud soon vanished, and the officers understood that we could not reason, at such a juncture, upon the merits or demerits of that so unexpected war. A thing occurred one morning worthy of note: As we had been taken by surprise by the arrival among us of those Indians, a neighboring camp was equally astonished very early after daybreak. Another band of the same nation, many of them women, came into their midst weeping and yelling terribly. In running away from the soldiers' reach, they had placed their small children on the backs of horses, and thus ran all night, only to find in the morning that the children were missing. The desolation of the mothers

was great. To go back was to find sure death. Ah! but the feeling of the mother's heart was greater than the fear of death, and the men had to use tomahawks and whips to drive the women ahead toward Sitting Bull's camp. So great was the fear of the Indians of being hanged that we saw one pass on horseback with only one hand. He himself had cut off the other and both his feet, to free himself from his chains. On the battle field they had fought like lions, to the concession of all our soldiers. Their battle ground, situated between two ravines, formed a triangle with underground passages of communication, very deep, and outside breastworks of an admirable order and solidity of construction. The women under that shelter had constructed a cistern about fourteen feet square and two feet deep. Only a little water was flowing in one of the ravines, but they managed to have plenty all the time for all purposes, and they could have held the fight long and hard only for the want of wood in that cold weather, causing suffering among the poor little children. After so many difficulties encountered, you might think, now everything will be peaceable, yet it is not so. The Nez Perces who went to Sitting Bull's camp are now for the second time on the old battle field near Bear's Paw mountain and have Sitting Bull and some of his Indians with them. They go after some supplies of ammunition, sugar, tobacco, etc., which they had concealed there after the war. Of course another excitement may be expected daily. I regret sincerely that the Canadian officers of police petted Sitting Bull so much, instead of reinforcing our work by advising him to surrender, and put an end to all trouble. Since the commission met at Cypress Hills Sitting Bull has received a reinforcement of some 192 Minneconjou Sioux. He is not the same man that he has been. Like any other Indian, seeing all the talk he gave rise to, he feels proud and is less able to understand sound reason.

"The Gros Ventres and Assinaboines who live along the Milk river were quite glad to see me, the Gros Ventres especially. They have had no priest visit them since Father DeSmet used to pass by. Their attention and respect during mass and the instructions was remarkable.

"Bulls Lodge, one of the first chiefs, one day after mass placed his right arm on my shoulders and repeatedly said: 'Father, have pity on us; have pity on me and my people. Procure us the the blessings of God.'

"I think the Gros Ventres would be very good if Christianized. They are about the most trustworthy and mild tribe I have ever visited. But who will come to their help? Apparently no priest ever pays any attention to them, and the Assinaboines are about in the same fire.

Yours respectfully,

"J. B. M. GENIN,

."Missionary Apostolic."

"In the Judith Basin and mountains I found a band of horse thieves, all white men. I myself had one of my horses stolen from me. I believe that it is well known that they are there, and when they can succeed in hiding away a drove of horses all the cry is, 'Indians have done it.' Why don't they watch these and expend something in bringing them to justice? It seems much more interesting to see what the priest is doing. Indeed, McMasters, although they say that the time has gone by when people in the United States believed priests had horns and tails on and cloven feet, I hardly believe it when I see that the presence of the priest here can so easily arouse suspicion among educated people who ought to know them better.

"When I was made aware of the above mentioned curious spy work I was on my way to the Cypress Hills, where Sitting Bull through his scouts had already learned everything. 'Father,' he said, 'you are now in truth my brother, for I see the American soldiers are as afraid of you as they are of me.' Two Nez Perces were with us in the lodge at the time, one of Sitting Bull's head soldiers and two of my Catholic half-breeds. Sitting Bull filled up the large red stone pipe of peace three times and presented it to God and then to me. We smoked it together, preparatory to the talk, for this is the ceremonial proceeded with in silence when speeches upon important matters have to be made. Sitting Bull, whose mind seems always in perfect recollection, although with a very pleasant countenance, thanked God that I was again with him, and began telling me the history of the sufferings of his people for four or five past years. This led him to repeat over how General Custer was caught and died at the battle of the Rosebud."

Sitting Bull's story of the Custer battle as given at this time was published in the Fargo Forum of Dec. 14, 1901.

"We knew the soldiers were coming upon us weeks before the fight," said Sitting Bull, "yet we did not want to fight if we could do otherwise. In our camp on the Little Big Horn there were the tribes of the Tetons as follows: The Uncpapas, who had many lodges. The Santees with many warriors, whose lodges were pitched next to the Uncpapas. Next came the lodges of the Ogalala—not so many. The Brule (Sisphi) Sioux came next in the order of their tepees. The Minneconjou lodges were next. The Sans Arc lodges were pitched next. The Blackfeet lodges came next. The Cheyenne camp came next. There were some Arikaree Indians in the camp with some of the Sioux tribes and some of the Two Kettle tribe also, these being visitors and without lodges of their own.

"We did not go out there to fight. We took along our women and children, and went to meet all the tribes of this region, to make laws and treaties and to visit each other, and to make our young men and maidens acquainted with each other, so they



could marry, as our fathers have done for many generations. So, when we found the white soldiers were following us, we marched back into the hills a long way, still being pursued by the army in direct violation of the treaty of 1868, which article first pledges the honor of the United States to keep peace. We resolved to camp and wait the will of God, at the same time praying to God to save us from the hands of our enemies, now near, and coming without provocation to complete our extermination.

“For three days our scouts watched Custer marching toward our camp. I therefore sent all our women and children into places of safety through the low lands. We expected the soldiers would charge through the village, as they did at the battle of Washita in 1868, when Chief Black Kettle was killed and the women and children were trampled to death under the hoofs of their war horses. The Teton Indians are too brave and love their families too well to let them be butchered even by the soldiers of the United States, and not fight for them until death.

“So I sent my young men to light fires inside and outside the deserted tepees, placing conveniently at the door of each of the front tepees sticks dressed like men, and to put up stakes in the front streets of the village to which were tied pieces of blankets, so that when the fires were burning fiercely, and stirring the air, the pieces of cloth and old rags waved to and fro in the breeze, and gave the appearance of a densely populated village. Then I marched behind the front row of hills with all my braves, and awaited the opening of the soldiers’ fire upon our camp. Everything worked as I had planned. True to their intentions, the United States soldiers killed my flag men whom I had sent to meet them and demand peace, and proceeding furiously forward opened fire upon my empty camp of old tepees and rag mankins. I then fell upon them from the rear, with all my forces, before they had time to recover from the shock of their furious charge, and their surprise at finding the village deserted. My men destroyed the last of them in a very short time. Now they accuse me of slaying them. Yet what did I do? Nothing. God saved our lives because we had called upon him. They should then accuse God, for truly it was he who saved us by permitting them to die.

“It was very hard,” he added, “to place any faith in the word of Americans. Ever since I know them my experience with them has proved that they continually cheat the Indians, over-reaching upon their lands with big promises, never fulfilled, and at last finding some pretext to kill them.”

In reply to inquiries as to the first attack on General Reno, Sitting Bull said: “Those soldiers were not brave. When they saw our warriors they ran away as fast as they could, and hid in the hollows of the hills. I was not in that part of the battle-

field; I sat on my horse on a hill and sent my young men to direct the movements of the head warriors. All my warriors were brave and knew no fear. The soldiers who were all killed were brave men too, but they had no chance to fight or run away, they were surrounded too closely by our many warriors. As they stood there waiting to be killed, they were seen to look far away to the hills in all directions, and we knew they were looking for the hidden soldiers in the hollows of the hills to come and help them.

"But our warriors first killed the soldiers who were holding the horses and rode them while charging close up and firing at the survivors. Let no man call this a massacre. It was a piece of mere warfare. We did not go out of our own country to kill them, they came to kill us and got killed themselves. God so ordered it."

In answer to a statement by Father Genin that it was reported that Sitting Bull himself killed General Custer, he said excitedly: "It is a lie. I did not kill the Yellow Hair. He was a fool and rode to his death." He said further that he did not personally see General Custer<sup>1</sup> during the battle; that his people searched for the body of the long-haired white chief after the battle, but that no soldier with long hair was found.

On this point Father Genin himself says: "Our friend Colonel Keogh's body and that of another Catholic soldier were the only ones treated with respect by the Indians, who stripped the dead of their clothing on the battle field. The Teton Indians are nearly all pagans yet, not that they do not desire to become Catholics; they often asked me to go and live permanently with them, and instruct them and their children, but I had already too much on hand, and could only pray for them, besides seeing them at long intervals.

"Pagans though they may be, and used to savage practices, still they have learned to respect the cross wherever they find it, and finding on Colonel Keogh's neck a chain and cross they did not cut up his body, but covered up his face respectfully and left him his cross and went by. A scapular found on the body of another man was the cause of similar treatment. I believe these to be the only two persons on that battle field whose bodies were not mutilated more or less."<sup>2</sup>

Sitting Bull further said that when all of General Custer's men had been killed his warriors rushed to surround the soldiers on the hill with Reno, and that they would soon have killed them too but a false alarm was raised that some soldiers had escaped and were attacking the women and children, and the whole In-

<sup>1</sup>This is probably true, as it is said that Custer had his hair cut when starting on this expedition, and as their clothing had all been removed there was no way to distinguish the officers from the soldiers. Sitting Bull denied that any respect was shown to the body of General Custer, as it was not recognized.

<sup>2</sup>It is said that the body of Mark Kellogg, the civilian correspondent of the Bismarck Tribune and New York Herald, was found untouched at some distance from the battlefield, where it had probably been overlooked by the Indians.

dian army surged in that direction. Then when the mistake was found out, and his command surged again to the hill where Reno's men were concealed, he gave the order that there should be no more fighting. "We have killed enough," he said. "Let the rest go back and take care of the women and children, and tell the people how the Indians can fight." Whereat his warriors were sorrowful and wanted to kill all Reno's men, and then go to give battle to the "walking soldiers" (Terry's infantry) when they should leave the steamboat, but they obeyed his orders, although greatly disappointed.

There were many tribes engaged in the battle, and when they left many of them rode war horses of the Seventh cavalry. Custer's horse was given to Sitting Bull as a present after the battle by the young chief who had captured it.

Sitting Bull said in conclusion: "My brother, Black Gown, when you go back to my lands in Dakota, the white people will ask you what Sitting Bull says, and what he means to do. Please tell them I want none of their gold or silver, none of their goods, but that I desire to come back and live upon my lands; for there is plenty of game and grass, and we can live well if they will only let us alone. As to my going to war again they need not be troubled, for I never fight except when I cannot avoid it." Speaking of religion, he said: "I assure you I say my prayers every night and morning the best way I know, and I never do anything without prayer. I desire to be baptized in the Catholic religion, I and all my children and my people. We would only want to have you with us."

Sitting Bull continued: "The priest who came to see me last spring (this was the Right Rev. Abbott Marty), I treated very roughly because I took him to be a disguised Yankee coming to deceive me, and the young men wanted his life. These two men (naming my two half-breeds with me in the lodge) saved him and Howard." (Howard is one of General Miles' scouts, Indian guides). He was with Abbot Marty when he visited Sitting Bull. They narrowly escaped death on account of the suspicion aroused among the Indians on the subject of their visit. The two Catholic half-breeds above mentioned are Antoine Onellette and Andie Larrivee. They are the only persons who could induce Sitting Bull to meet the Terry commission last fall. I have heard that the reporter of the New York Herald had given all the praise to Major Walsh of the Canadian mounted police, as one who alone had tamed the Lion of the West. The fact is, however, he could do nothing with Sitting Bull when not accompanied by the two men above mentioned. When the commission was about to meet, Major Walsh sent first Cailon Morin, his interpreter, to Sitting Bull. Cailon Morin after five calls could accomplish nothing. Louis Le Exille, another interpreter, sent after Morin, could do no more than he. Then Major Walsh had to take with him the

two above named Catholic men, and yet upon reaching Fort Walsh Sitting Bull insisted upon having everyone get out of the post that he might, as it were, inspect them before he entered. The mission, as you know, accomplished nothing.

Previous to the arrival at Benton of General Terry, I wrote to the military authorities, stating that if they thought proper I would help on that occasion. I received no answer. Later, in February and again in April, after I had received assurance, and had all the moral certainty possible, that I could succeed fully in the undertaking of bringing back into submission to the United States government all the hostiles, I wrote to Major Ilges, commanding Fort Benton, M. T., to ask of the government authorities to recognize my action and remunerate, not myself, but the half-breed men I would employ. Sitting Bull had then 1,579 lodges with him, averaging four and a half warriors to the lodge, and was to meet shortly in a sort of congress, or grand pow-wow, with the Blackfeet, Pigans, Bloods, Crees, Assinaboines, etc., to conclude agreements to stand by each other in case they would have to fight again with the whites. I thought a communication of this kind was serious enough to be acknowledged and my proposition approved, for thus all possibility of an outbreak would have been avoided. Sitting Bull was then willing to go by what I would say, and I only needed proper authority to treat with him. Bloodshed and war expenses would soon have ended. But I was obliged to leave the mountains without a word of answer, and late in July I received the following communication:

“Headquarters, Fort Benton, M. T., May 14, 1878.

“*Rev. J. B. M. Genin, Missionary.*

“**SIR:** I have the honor to acknowledge the receipt of your letter dated Woody Mountain, April 28, 1878. Your two communications of prior date were duly received by me and forwarded to higher authority. I am instructed to say to you that you must hereafter abstain from meddling with any of our Indians on this side of the line, and that your offer to bring—through your own instrumentality the hostile Indians into submission—is respectfully declined. I am, sir, very respectfully, your obedient servant.

“GUIDO ILGES,

“Major Seventh Infantry, Commanding.”

“Thus I was answered. Of course it is easy to understand that it would have been hard for the military to leave to a Catholic priest the glory of such an action, when the legions had failed. But they must accept the consequences, there having been bloodshed of brave soldiers and innocent citizens. Their blood is upon the hands of the leaders. Thus it was also at the time of the Custer fight. What necessity was there for the fathers of

families leaving their bones on that battlefield? If their orphans and widows weep, have wept, and will weep, do they owe it to necessity? No! Suppose the United States had then given the money expended in that expedition, say to the Northern Pacific Railroad company to open the country, after a just settlement with the Indians, or to the missionaries those Indians were and are yet asking for. The orphans would not have wept with their desolate mothers, the treasury might own a few dollars more; at any rate the country would be far ahead of what it is.

“But what will perhaps surprise you more: When I arrived at Bismarck on the last day of May, on my return from the west, a reporter of the St. Paul Pioneer Press, having interviewed me, wrote an account of that interview. Upon the news reaching Chicago, the proprietors of the Chicago Tribune informed the authorities at Washington that they would take upon themselves all the expenses to be incurred in bringing in Sitting Bull and back to the reservation if they were only allowed to go back with me for the purpose. They did this without letting me know, and I was informed of it only very lately. A telegram from those Chicago parties to the St. Paul Pioneer Press is on file at the telegraph office there, showing that they were refused.

“There is now a great rumor that the Indian bureau is to be turned over to the war department and the scheme numbers many earnest and sincere supporters, because it is generally believed that military discipline will not allow such frauds as have been committed by Indian agents. The Indians are afraid it will come to pass, although they hate the stealing of the past; indeed, my experience in places where I met the military in charge does not permit me to agree with those who desire the change. I have often been asked by military people to tell the Indians to put up petitions asking for the change, and invariably refused, for it would have been against my conscience to do it. The actual state of things permits the Indian if not pleased to complain of their agent to the military commander; but suppose the soldier is alone in charge, with full powers, of course, then he may be as unjust and arbitrary as he may please. He may satisfy his greed, his fancy, his bigotry, his lust, perhaps, and who will dare to complain? And if he did dare to complain, who would hear the complaint and apply the redress? I believe in freeing Indian agencies from the actual slavish allotment to which the Indians are subjected, although under the government of a free country, and by means of which like so many cattle, they are indiscriminately and absolutely given away to this or that sect or denomination.

“I believe in leaving the Indians the liberty to choose their spiritual teachers, and that that should be the only object of the bill.

“As to the military being the sole and exclusive managers, that will never do. Among army officers there are liberal-minded men, generous and noble souls, just, honest and fair in every way, but they are of the same bone and flesh as the agents, and, placed in the same circumstances, they will act in the same manner. But I must leave this matter to those better able to judge, and to whom Divine Providence has intrusted the care of such things directly.

“Having visited all the camps at Cypress Hills, having taught and baptized many of my Sioux, I was preparing to return to Milk river, when Sitting Bull and his people manifested the desire of offering to me, each one, a buffalo robe, like the half-breeds had done. It would have been a nice thing for me, and would at once have furnished me with from 9,000 to 10,000 robes, but for fear this would have been misinterpreted by the Americans, and besides did not want the other Indians to get the impression that I came among them from greed, I declined accepting anything but a few painted robes and some tomahawks, and arrows used in the Custer fight. I knew this would shorten much my collection, and perhaps leave me in need, but thought I would give my enemies as little chance as possible.

“Arriving at Milk river, I found my half-breeds ready to load the offerings I had received from them and haul them gratis as far as the Woody Mountain, thus completing their act of charity. Now I had been provided with horses and a wagon in place of the wooden cart of the previous summer, and I could go ahead with my team to pay a visit to the Woody Mountain people, the others having appointed Palm Sunday to meet me at the Woody mountains for the holy week and for their Easter duties. How little we suspected what was going to happen to us! The weather, which until then had been beautiful and warm, suddenly changed into the most furious snow storm. I arrived on the Woody mountains on the last of March so chilled and sick that death seemed the next thing to expect. My hunters reached me there only on the 3d of May. On their way some had died. One small camp of thirty families had lost sixty-nine horses, frozen to death in a snow storm which lasted twelve days. All had been much afflicted, but they were still hauling the robes they had in care for me. Good people, they wept with joy when they met me. I was then very weak myself. I had suffered much but I had the good fortune to meet with Capt. Edmund Frechette and Sergt. R. McDonnel, of the Canadian mounted forces of the northwest. They took care of me and saved my life. I had also the pleasure of meeting there Trader McLean, of the Hudson's Bay company, whom I had known fourteen years ago below Great Slave lake in the arctic regions and whom I had not seen since. McLean, although a Protestant, showed himself a good and sincere friend.

“After my hunters arrived, and all were around again for mass every morning, things were more cheerful. However, the effects of the storms were marked on many of our poor people. One old woman who had suffered much already there, came to the end of her earthly career. I had known her for a good many years, and always found her an exemplary Christian mother. Though her end was approaching and her suffering seemed to be intense, not a word of complaint ever came from her mouth, but with a smile on her countenance she would say: “It is hard to die! Oh, Jesus, take me; oh, Jesus, I give Thee my soul! Oh, Jesus, I love Thee. Forgive me my sins,” and she expired pressing the crucifix to her heart.

“Thus have I seen many of our Indians and half-breeds die. When they suffer much they want others to sing sacred hymns, or pray with them, and often do they expire singing, but almost always without regard of anything earthly and with a perfect assurance of going to God in heaven. Yours sincerely in Jesus Christ.

“J. B. M. GENIN,  
“Catholic Missionary to the Sioux.”

#### CHAPTER IX.

From the New York Freeman's Journal of December 27, 1879:

“Father Genin seeking aid in Ireland. We find in several of our Irish exchanges the following notice of the Rev. Father Genin, M. A.:

“Notwithstanding the very hard times, I trust you will allow an insertion in your paper in favor of a missionary nearly thirty years among the Indians of North America, more especially among the Sioux tribes and Chippewas of the upper Mississippi and Missouri rivers. When no white man dared to approach the then wild and savage Sioux, I happened to be thrown providentially into their country, and while every one expected me to be cut to pieces, they only welcomed the arrival of the “Black Gown.” The calumet of peace was ceremoniously prepared by the high chief of the Snakes, who presented it to the great spirit and to me, asking me to stay to instruct them and their children. Many have been the occasions and temptations offered them to deviate from the promise they then made to me, but their fidelity has been remarkable. Indeed, not less than 300 have died, rather than to give up the faith. In order to stay with them, I had for many years to live as they do in privation and want, receiving for all support, from the Society for the Propagation of Faith, only 250 francs annually, or £10 English money. On that I should have found my subsistence, clothing, means to build churches, caring of orphans, etc., which of course

was simply impossible. I had, therefore, to go into debt, and our bishop, too poor to help me, gave me a mortgage on one of our principal churches. This mortgage, unless paid, will be the cause of our church being taken from us and turned to profane uses. We have besides, a large number of orphan children, wholly helpless, some of them having lost both father and mother in the recent wars; and while the poor in civilized countries are being visited and cared for by charitable institutions and generous people, ours, roaming through the prairie wilderness, have no one to appeal to in their distress. Many who are calling for the priest to help them at least to die well cannot have him, for he is powerless, having no means to go to them on the prairies. The field is too vast for one poor mortal's efforts to reach but a few. On account of all this his grace the archbishop of Dublin has been so kind as to head a list of subscriptions for our relief, by a handsome check, and gave me leave to appeal to the generous public in any manner which might be likely to bring us the much needed help. I trust, dear sir, you will kindly convey my appeal to the public through your columns. Mr. Peter Paul McSwiney, 37 Upper Mount street, Dublin, will receive all contributions which may be offered. I have the honor to be your obedient servant in Jesus Christ.

"J. B. M. GENIN,  
"Missionary."

Was there ever an appeal for charity to Irish hearts made in vain? With the money obtained from this source, Father Genin was enabled to send some little orphan Indian girls to St. Boniface to be educated by the Sisters of Charity at the convent.

At various times during the service as missionary to the Sioux, during the years intervening between 1869 and 1879, Father Genin's good offices were in demand as intervener between the United States government and the dissatisfied bands of the Sioux claiming lands in the territory. The first lands in the limits of the territory to be ceded by the Sioux being the strip of country between the Big Sioux and Missouri rivers, now in South Dakota and lying southwest of the Big Stone lake, was surrendered to the government and opened to settlement. All the chiefs of the lower Yanktonaise Sioux tribe did not participate in the treaty, and for many years afterward numbers of them roamed about the country both in North and South Dakota.

In 1869 one band of the tribe under Maga-do-ba (Drifting Goose) and his brother lived, and followed the buffalo, on the Dakota or James river, where they also planted a little corn. Members of this band intermarried with and became closely related to the Sissetons. Their chief camp, where they spent the summers, was called "The Earth Lodges." At the beginning of the winter they would separate into small parties and go



to the agencies on the east of the James and to Devils lake at Fort Totten, returning in the spring to their summer camp. After nearly twenty years of this precarious life, during which they had been led into frequent depredations upon the white settlers who had located between Fort Wadsworth and the Sisseton agency at Lake Traverse, Father Genin finally secured their consent to locate upon a reservation of their own, and in June, 1879, by executive order of President Hayes, three townships of land were set apart as a reservation for Mag-a-do-ba's disaffected band, and no further depredations were made upon the settlers.

After the arrest of Louis Riel in 1884 and 1885, Father Genin went to Canada and visited Riel in prison, to bear to him the blessing of Archbishop Tache, who was Riel's uncle. He also took pains after Riel's death to set at rest certain slanders concerning him in the interest of truth and justice, and out of respect to the archbishop, on which point a St. Paul newspaper stated:

"Father Genin produced a copy of the Boston Pilot containing an article on the subject under consideration, and said that while some of the points given were true, some of them he knew to be absolutely false. Among the statements made by the paper was one that Riel had studied for the priesthood but was refused ordination. Father Genin said he knows this was not so, as he himself carried a letter from Riel to Bishop Tache in May, 1865, shortly after Riel left the seminary, and went to his home near Fort Garry, Winnipeg, saying he was sorry to have caused his lordship so much trouble but he could not conscientiously take the holy orders. His reason for doing this was, he said, because he did not feel that he could carry out the principles necessary, and he thought the sphere in which he could do the most good was to stay and try to serve his people."

The bishop was very sorry on receiving the news, knowing that Riel was a man of extraordinary intelligence and firmness of character. The same newspaper article speaks of Riel's meeting General O'Neil and offering to join the invaders at the time of the threatened raid of the Fenians if a sufficient force to overthrow the Canadian government could be brought into the province. Father Genin says the reason why T. B. O'Donahue and Riel fell out was because O'Donahue was in favor of the Fenian raid and Riel was not. The paper also says the half-breeds did not at first oppose the change of affairs which came when the lands on which they were living were purchased by the Canadian government in 1868. This was not so; they were bitter against it from the first, and their determination to enforce their claim and make the Canadian government recognize their rights was the cause of the war.

Father Genin was greatly beloved by the Chippewas of the Turtle Mountain region. His voice was ever raised in pleading

for the poor Indians, and in 1897 the following appeared in the Duluth Journal:

"The Journal has received letters from Father J. B. M. Genin, pastor of the Church of St. Anthony at Bathgate, N. D., relative to the Turtle Mountain Indian trouble. Father Genin is a well-known character in the northwest, having been continuously for thirty years or more a missionary and priest among the Sioux and Chippewas of the Dakotas and Minnesota. He is very closely identified with the redskins and should know whereof he speaks. The letter is as follows:

"Bathgate, N. D., May 6.

"To the Editor of the Journal:

"I have read with interest your article on second column of page eight of the Journal of May 5, beginning thus: 'Greed of Deputies,' 'The Underlying Cause of the Indian Trouble,' 'Men Arrested for the Fees,' etc.

"Your informant is corroborated by a letter to me, herein enclosed, by Little Shell, Red Thunder and Henry Portras, the two first Indian chiefs, and the third the half-breed chief of the poor Turtle Mountain sufferers.

"I pledge you my word as a priest who has known these poor people for over thirty years, that your informant is right, and there can always be found degraded white men who surround and follow the Indians even as the wolves used to follow the buffalo herds in our old times, to make them their prey. For this particular case I can say that I know well personally Little Shell and Red Thunder, both honorable men, and Henry Portras, a true and faithful Christian man whose life has been one of heroic deeds of charity in behalf, not merely of his own people but of all white men as well. The pitiable condition of those poor people is the cause of the suffering of their children, exposed in winter to perish of hunger, if something were not attempted by their parents to procure the necessary means to get provisions. It is asserted in some other parts of the Journal that the Riel rebellion forces were joining them to help them commit depredations. It is not true. I know besides of my own personal knowledge, that all the Indians and half-breeds now at Turtle mountain have a perfect tribal and native right there. It is not the fault of these poor people if the sparring political factions of congress have retarded their treaties and settlements with the government of the United States, from putting an end to disputes that have lasted so long, about their rights, which are truly established by official documents of our government.

"The condition of these people is truly beyond all endurance. I can and will, if necessary, furnish you proofs of all I say.

"Yours respectfully,

"J. B. M. GENIN, M. A."

"The letter to which Father Genin refers is given below, translated literally from the excellent French used by the chief who wrote it:

"St. John, April 29, 1888.

"*Father Genin, Bathgate, N. D.*

"DEAR FATHER GENIN: We want to speak to you of the trouble we are having in the mountains. There are some whites who have made us false offers in order to take our lands so as to have the timber cut from it, without our permission. The marshals have come to arrest some of our people, and we do not wish to have them take them, and we have quite decided not to allow them to be taken alive, as we love our children too much to permit them to die of hunger; and I believe that you will not forget to answer our prayers for aid, and arrange to answer these matters here as soon as possible. I assure you that we have quite decided to have justice, whether it be by force of arms or a more peaceful way. We have had much trouble caused by two or three whites who are against us. They do everything possible to cause us evil. With respects to all our friends, and from all your friends in the mountains. We are yours very devotedly,

"LE PETITE COGUILLA (Little Shell),

"TONNERRE ROUGE (Red Thunder),

"HENRI POITRAS.

"P. S.—Please give us an answer, and with your good counsel we are certain that you will help. Thanking you in advance for your good favor."

## CHAPTER X.

It is chronicled in the Duluth papers of a later date, in May 14, that Red Thunder was the only Indian in the whole Turtle Mountain outbreak who refused to surrender. It is recorded that it took six strong and active deputy marshals to put the handcuffs on his wrists. He is 88 years old—on the verge of the grave—and walks bent nearly double from age and infirmity. He is a Cree Indian, was born in the Pembina mountains and has spent all his life there and in the Turtle mountains. His bearing under arrest was lofty, and when invited, while a prisoner in the Ramsey county jail, to go for a walk with the sheriff for exercise, replied with dignity that he would not leave the jail as a prisoner, but would walk out only as a free man. The article concludes with these words: "He is suffering from pleurisy, and his spirit is broken. It is quite questionable if he ever leaves the Ramsey county jail alive."

At a later date the following letter appeared in the Duluth Journal:

## DIED OF STARVATION.

"Over 150 in the Turtle Mountains Starved in 1888.—No Improvement Since Then.—Little Wonder, then, They Disregarded a Boundary Line, Says Father Genin.

*"To the Editor of the Journal:*

"It is now too late that I may have time to look for the official report I had to make in June, 1888, about the deplorable state of affairs and the intolerable suffering of the Turtle Mountain Indians, and send it to you.

"Yet, reading in your columns the statements of a United States marshal to the effect that he had to pay out of his own pocket funds to the amount of \$1,000 for arresting alive, or without killing outright, nine persons—two Indians and seven half-breeds—destitute and starved almost unto death, and that, too, with such a terrific posse of assistants as he mentions he had spread about, cautioning them carefully, like old Granny McDonald used to caution her grandchildren, not to go too near the fire, for it was hot and their flesh tender. I cannot refrain from stating that the actual condition of the Turtle Mountain Indian people is about the same today as it was in the spring of 1888.

"In the winter of 1887 to 1888 there were counted 151 persons, big and small, who died there of starvation. I buried a number of them myself, taking three, the mother and two grown children, out of one single family. The Sisters of Mercy, who support there a large number of orphans and destitute boys and girls, deprived their house of all they could in order to help me to carry pork, flour, sugar, tea, bread, etc., to all those we could reach. There were lots of young mothers who, after giving birth to their children, had to wait patiently for a meal until their husbands would return home from the hunt with a gopher or two, nothing else being found.

"I state facts, remember. I do not put up stories.

"You will ask: Why did not the lazy creatures provide themselves with provisions by cultivating the land? Why did not they?"

"In the first place they had no seed of any kind; and where the United States government was made to believe so many bushels of wheat, corn and potatoes had been distributed. If you had been there you might have found that so many things never reached the unfortunate; or, if any at all was obtained, it was only by a few favorites, while the others were rebuked and sent to do for themselves. One of the pleas was that so many Indians did not belong to that reservation, but had come from Manitoba and the north-west. It is no wonder that the starving people would not consider the magical cage line, called the international boundary, but would look for fish, game, etc., even if they had to cross that

great line. I have seen in some instances, and have handled myself, hoes and other handmade wooden instruments of agriculture the natives were using so they could plant something, being refused assistance at the agency. I will cite one instance especially, that of old Joseph Vallet, over 80 years of age, who, unable to get as much as a hoe at the agency, made himself one of oak wood, with which, before my eyes, he planted a garden with his children, having procured some garden seed from a humane disposed storekeeper in the neighborhood, thus showing his earnest desire to work to help himself, if there was any way to do so.

"Are the people better today? No, no. Why, then, did not our heroic marshal go forth with his mighty posse to distribute that \$1,000 of his to the poor, suffering creatures, who, alas! were trying to save their starving children from the jaws of death. The marshal's action would be blessed today, and he would appear a much greater and nobler citizen of a Christian country.

"The lands of the Turtle mountains are yet unceded, and while the poor Indians are so long waiting for the good pleasure of our government officials to settle the affairs of the cession of their property, is it a wonder that they would try to keep themselves by cutting and selling some of the timber?

"We believe it to be a true maxim that necessity has no law. In this, their extremity, the Indians had hardly a chance to hesitate; and who will blame them?

"We read now the report that the marshal's life was in danger: that Red Thunder was hot. Should not Red Thunder be at least as hot as our marshal? It is good enough for the marshal that Thunder was alone and that there was no lightning. I do hope the marshal and his men will see to it that the children of their captives are not let die of hunger, while the law will take its course and a faithful investigation justify the marshal's victims.

"J. B. M. GENIN, M. A.

"Bathgate, N. D., May 11."

In 1884 Father Genin was invited to Rome by Cardinal Nina, secretary of state to Pope Leo XIII., who received him with every token of confidence and esteem. The holy father manifested the deepest interest in the well-being of his Catholic Indian children in the wilds of northwest America, and personally expressed to Father Genin his appreciation of the devotion and self-sacrifice that had marked his career as a missionary. Thus, besides the approval of his own conscience, Father Genin gained the highest honor in the gift of the church, namely, the personal approval and the special blessing of the venerable head of the church, bestowed personally in the palace of the holy Leo in Rome.

Happy in experience and refreshed in soul, he returned to America to resume his labors, and was again invited to the mission field of Dakota, which invitation he accepted and was again busied with various missions until the spring of 1889, when he was called to the missions of Cavalier and St. Thomas and finally became pastor of St. Anthony's church of Bathgate where he labored faithfully until his death. He died rejoicing in the faith, and his remains were laid to rest in consecrated ground, with the blessing of the ancient church upon which his heroic life reflects so great honor.

Requiescat in pace.

On his deathbed Father Genin wrote the following letter:

"Church of St. Anthony, Bathgate, N. D., Aug. 17, 1899.

*"My Dear Mrs. Slaughter:*

"Your very kind letter of the 14th inst. was received in my bed yesterday morning, where I lay without strength, though not suffering. My sickness is due to severe prostration during the ceremonies of the blessing of a seven-foot artistic statue of the Sacred Heart of Jesus in my church of St. Thomas, this county, some time ago. The fasting, the preaching, the singing of the mass, etc., in an excessive heat, put my poor, sinful frame down low.

"I had got better, however, and I thought I could stand more work, so I went to spend three days at my mission of Cavalier, and I got struck down again. Your letter had such an effect upon me that I wept, and got up feeling better. What a beautiful and noble soul God has given you! and how I would enjoy seeing you once more. You may be sure I never forget you and your noble deeds in Bismarck. I would have corresponded with you oftener, only I felt too insignificant to take up your time. However, as you are so kind in your expressions toward me, I will say this, your writings which I have regularly read, have always brought me very pleasant recollections of you, and as they continually add to the evidence of a pure and brilliant talent, one cannot but form the most estimable appreciation of your quality of mind and heart; hence, as I also have a great work, an interesting work, in preparation and I am crushed down with infirmities, my desire would be to obtain your kind help to put it together when you get done with the rebuilding of the one that was regretfully lost in the Tribune fire.

"I cannot today write you the incidents of my "sail on the handcar" to save the life of that poor negro. I am not well enough; I will as soon as possible. My work I intend to have published has reference to my travels and work for the past thirty-nine years in the northwest. There I trace the origin of our Indians back to the pyramids of Mexico, Yucatan, etc., and touch upon the great catastrophe which caused America to be so long unknown. I feel I am too weak for such a task. As

an English writer, when once you would grasp my subject your enthusiasm would carry you as on wings of fire through all the particulars, which the world will accept as it is truly a marvelous revelation.

"The title of the book or books will be 'The Sun and the Cross.'

"Accept my sincere thanks for your good wishes, and be assured of their perfect reciprocation. You will forgive my bad writing in this and the preceding letter, as I feel weak.

"Your humble friend,

"J. B. M. GENIN, M. A.

"Mrs. Linda W. Slaughter, Bismarck, N. D."

After the death of Father Genin, his manuscripts and papers, according to his last wishes, were sent to me. Among them were some valuable treatises on the ethnology of the American Indians, the result of his personal observations, which I sent to the ethnological bureau of the government in the Smithsonian Institution at Washington, and received from them a letter of thanks, stating that the "Pere Genin manuscripts are valuable additions to the archives of this bureau."

Others of his papers having historical value I shall present to the North Dakota Historical Society.

But the manuscript of the book itself, "The Sun and the Cross," were never sent. The work on whose preparation he had spent so many years of earnest thought and exhaustive research, into which he had poured the wealth of his cultured mind, the fervency of his religious nature, and the strength of his grand intellect, has mysteriously disappeared, and until this day there has been found only the slightest clue to lead to its discovery. Thus is the world robbed of a very valuable history of the growth of human religions on this globe—dating from the fall of man—that was ever written. Thus is a great and good man robbed of the fame due the author of such a work.

As for myself, while I live it will be to me a cause of distress that I am unable to keep my word to the old friend who honored me with the belief that I would satisfactorily complete for the public the great literary effort of his lifetime. But his work as a pioneer still stands unrivaled. History cannot ignore it, and posterity will not forget it. As for the long-suffering priest who has gone to his reward, humility was his distinguishing trait. He sought not earthly honors but a heavenly crown. His works alone do sufficiently praise him. But this state, which was the scene of his labors and his sufferings, owes a duty to his memory which I cannot believe that she will neglect to fulfill.

Father Genin's claim to fame and to the gratitude of posterity does not rest upon the fact that he was a priest of the Catholic church. It is the church that is honored by his ministry and should glory in the fame of his achievements.