

Flatheads and Blackrobes



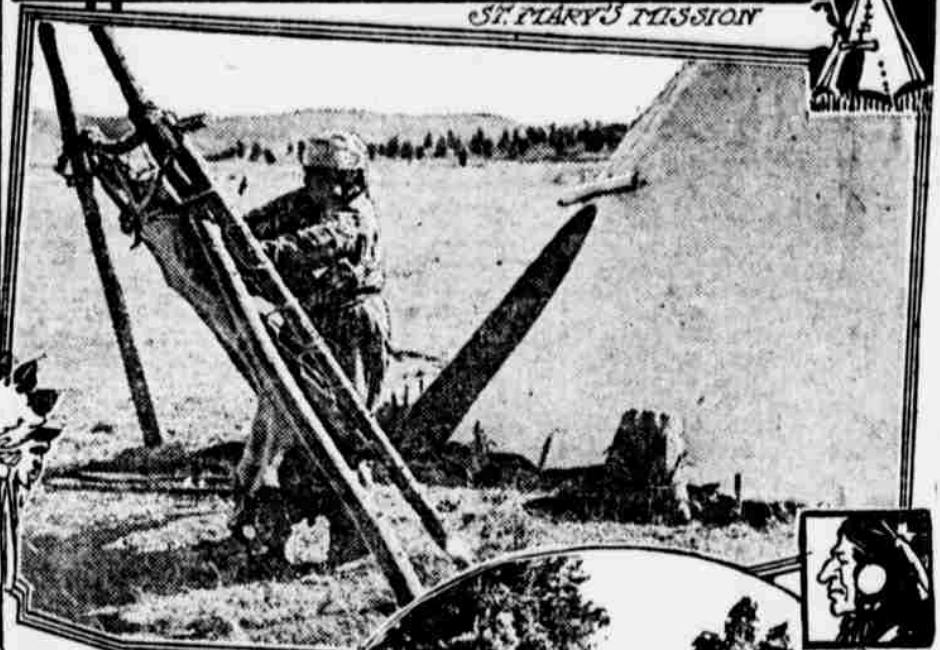
FATHER ANTHONY RAVALLI, S.J.



FLATHEAD "MEDICINE TREE"



ST. MARY'S MISSION



FLATHEAD SQUAW KAYDITZ & DEER SKIN

LEWIS AND CLARK CAMPED HERE, 1805

Unique History of the Christianizing of Montana Indians

By JOHN DICKINSON SHERMAN

ASCINATING are the "Decisive Battles of the World"—if not in themselves as battles, then in their effects upon history. But many an armed contest—rather a skirmish from a military viewpoint than a "decisive" engagement—has had far-reaching results which make a fascinating story. For example:

Champlain, in discovering the lake that bears his name, used his arquebuses on a band of Indians from the Iroquois Confederacy and set them running home to the Mohawk valley of New York. This was in 1609, two years after the founding of Jamestown, eleven years before the landing of the Pilgrims and eighty years before the beginning of the armed clash between the French and English for the possession of America.

It is a far cry from 1609 to 1922; from New York to Montana; from Iroquois to Flatheads. Just the same, it was Champlain who set the feet of Marcus Whitman and Father Pierre-Jean De Smet, S. J., on the Oregon Trail two centuries later. Marcus Whitman, Presbyterian missionary, patriot, statesman and martyr, saved Oregon and the Pacific Northwest for the United States. Father De Smet, greatest and most practical missionary who ever labored among the American Indians, dotted the far Northwest with religious and educational establishments, kept many a savage tribe from the warpath and served well the government of his adopted land. The history of the American Northwest cannot be told without Whitman and De Smet—both of whom Champlain started over the Oregon Trail to everlasting fame. And here is the story in brief, with its fascinating sequels—sequences of cause and effect:

The Iroquois Confederacy, because of Champlain's attack, swore undying enmity to the French. The Indians of this unique confederacy—Mohawks, Cayugas, Onondagas, Senecas, Oneidas and Tuscaroras—by the time the French and British came to grips in 1689, were dictatorial overlords of all the tribes from Hudson's bay to the Cherokee frontier of the Carolinas and from the Connecticut to the Mississippi. Their geographical location and influence gave them the balance of power between the French and the British. They were a big factor in the several wars which finally resulted in the expulsion of the French after the capture of Quebec by Wolfe in 1759.

In the Revolution all the Iroquois kept on siding with the British, except the Oneidas and part of the Tuscaroras. They laid waste the American frontier. Sullivan led an American punitive expedition and destroyed their homes, crops and orchards. The outcome of the Revolution drove the four hostile tribes to Canada.

In Canada many of the exiled Iroquois were Christianized by Jesuit missionaries, whose principal work in America had been in New France and the French possessions.

In 1816 a party of 24 Iroquois left the Roman Catholic mission of Caughnawaga, Canada, on the St. Lawrence and struck out across the Mississippi valley. They ended up among the Flatheads of the Bitter Root valley. These Iroquois were led by Ignatius La Mousse (Old Ignace), who achieved a dominating influence among the Flatheads, taught them the rites of the Roman Catholic religion and created a tribal desire for the presence of Blackrobes (Jesuit missionaries) which resulted in a decision in 1830 to send a delegation to the white man's country to ask for them.

Here it is profitable to glance at the chronology of this part of the West, which was just beginning to get acquainted with the white man. St. Louis was founded in 1763. The Lewis and Clark expedition (1804-6) had passed through their country. John Colter had discovered the Yellowstone in 1807, only to have it ridiculed as an impossibility and dubbed "Colter's Hell." Astoria had been established in 1812. Gen. William H. Ashley and his associates of the Rocky Mountain Fur company, with headquarters at St. Louis, had begun to use the Oregon Trail soon after 1822 on their trips to

and from the annual rendezvous in the Green River valley, or in Pierre's Hole under the Tetons. Four braves volunteered to carry the request for Blackrobes to St. Louis. There were Blackrobes at this outpost of civilization. Their presence there is a story in itself. The restoration of the Society of Jesus in 1814, after 41 years of suppression, found a few old Jesuit priests at Whitmarsh, Md., who had established there the first novitiate in the United States. In 1823 an offer of land at St. Louis was made to them. Twelve set out for St. Louis April 11, 1823. They walked all the way, carrying their goods in wagons. Among them was young De Smet, who had come from Belgium in 1821 at the age of twenty. In 1827 he was ordained priest. In 1831 the Missouri mission was made independent. In 1834 the petition of the Second Provincial council at Baltimore that the Indian Roman Catholic missions of the United States be confined to the Society of Jesus was granted at Rome. Thus the Jesuits entered upon a virgin field of labor of more than half the area of the United States.

The four Flatheads joined the 1831 return train of William L. Sublette, one of the famous Rocky Mountain Fur company's traders, and reached St. Louis October 1. They presented their petition to Bishop Rosati. Two of the Indians fell ill. They died and were buried in the Roman Catholic cemetery. The two survivors left St. Louis the following spring, but never reached home. They may be the two Indians George Catlin painted—Nos. 207 and 208 in his gallery of Indian paintings.

This unique request from the Flatheads gained nation-wide publicity. A sympathetic account was published in the Christian Advocate. In 1833 an editorial in the Christian Advocate pronounced it a call to the Christian conscience of the world and exhorted the Protestant churches to take it up in earnest. In those days, to the East, the name Flathead included all the tribes in the vast area from Montana to the mouth of the Columbia and northward into Canada.

The Methodists raised funds and in 1834 started a missionary expedition under the leadership of Jason Lee of Canada. The party kept on past the Bitter Root country and began operations near the mouth of the Columbia.

The Presbyterians in 1835 sent Marcus Whitman to Oregon. He returned, reported, and in 1836 went back with his wife and a party to begin his labors at Wallatpu among the Cayuses.

Thus the net result of the first Flathead expedition to St. Louis for Blackrobes in Montana was Protestant missionaries in Oregon.

The Flatheads of Montana tried a second time to get a Blackrobe. In 1835 Old Ignace with his sons Charles and Francis went to St. Louis and returned the following spring with the promise that a Blackrobe would be sent in time.

In 1837 the Flatheads started their third deputation. It consisted of Old Ignace, three Flatheads and a Nez Perce. All were massacred by Sioux en route to St. Louis.

Not in the least disheartened by these three failures, the Flatheads sent to St. Louis a fourth time. The two petitioners, Young Ignace and Pierre Gaucher, traveled safely by canoe down the Yellowstone and Missouri and arrived October 21, 1839. Bishop Rosati promised them a Blackrobe the following spring. Gaucher immediately set out with the good news. He arrived in the Bitter Root valley early in the spring—a most remarkable journey.

Father De Smet volunteered for the arduous mission. At Westport (Kansas City) he joined the 1840 expedition of the American Fur company to the Green River rendezvous. There De Smet found Gaucher and ten Flatheads to meet him. They went to Pierre's Hole, where were encamped the main body of the Flatheads, who had come 800 miles to meet him, together with bands of Nez Perces, Pend d'Oreilles and Kalispels—about 1,000 in all. He baptized and instructed, postponed his visit to the Bitter Root and reached St. Louis by way of the Jefferson and Missouri rivers December 31, 1840.

He was then informed that there were no funds for the promised expedition. So he went out and raised funds. The spring of 1841 found him on the Oregon Trail, accompanied by two priests and

three lay brothers. At Fort Hill on the Snake River in August he was met by an advance party of Flatheads. Passing through the site of Missoula, they went 30 miles into the Bitter Root valley, arriving September 24. There and then De Smet began work on St. Mary's mission.

De Smet, in the spring of 1842, made a journey of inspection as far as the mouth of the Columbia. That fall found him again in St. Louis. In 1843 he solicited for the mission south to New Orleans and east to Boston, and took three recruits and supplies to Westport and started them west. Then he set sail for Europe. After visiting the principal cities of six countries he embarked at Antwerp December 12, 1843, with four fathers, a lay brother and six sisters and supplies. The voyage was around Cape Horn. They were nearly wrecked on the Columbia river bar, but landed safely July 31, 1844, and went at once to the Bitter Root mission.

These Bitter Root Flatheads, by the way, seem to have been too good to be true. All explorers, traders and travelers bear witness to their high moral character and attractive ways. De Smet says of them:

"I was not able to discover among these people the slightest blameworthy act, unless it was their gambling, in which they often venture everything they possess. These games were unanimously abolished, as soon as I had explained to them that they were contrary to the commandment of God. . . . I have often asked myself: 'Is it these people whom the civilized nations dare to call by the name of savages?'"

De Smet then passed two strenuous years in exploring, visiting tribes and establishing missions. He arrived at St. Louis December 10, 1846.

What had he accomplished in the seven years since he first hit the Oregon Trail? For one thing, his labors, travels, hardships and perils belong in the first rank of similar exploits. He had traveled nearly 50,000 miles in every sort of conveyance and in every kind of climate. As he once wrote: "I was two years in the mountains without tasting bread, salt, coffee, tea, sugar. I was for years without a roof, without a bed. I have been six months without a shirt on my back, and often I have passed whole days and nights without a morsel of anything to eat."

These arduous labors had at least this reward: He had become a great power among the Indian tribes. All knew him, either personally or by reputation. Also he was perhaps the one white man whom all trusted. So trusted was he that the United States government at least five times asked his services as a mediator with various tribes.

The ordinary, usual settlement of the Bitter Root country began in 1844 at Missoula—now a modern city of 15,000, which played host last summer to the National Editorial association. The Flatheads are its near neighbors on a reservation they have occupied since 1891.

The 1922 equivalent of De Smet's establishment in 1841 of St. Mary's mission in the Bitter Root valley is the Mission of St. Ignatius and the Sisters of Charity of Providence at St. Ignatius in the present Flathead reservation lying between Missoula and Flathead lake. The original St. Mary's in the Bitter Root valley is now Stevensville. There stands St. Mary's church, built by Father Anthony Ravalli in 1866. This "kind, good priest and friend of all mankind" arrived at the mission in 1845 and for forty years ministered to all alike, Indian and white man, Roman Catholic and Protestant. His tombstone stands in the cemetery back of St. Mary's and Ravalli, a town in the Jocko valley, bears his name.

NERVOUS AND HALF-SICK WOMEN

These Letters Recommending Lydia E. Pinkham's Vegetable Compound Will Interest You

For Your Own Good Please Read Them

Youngstown, Ohio.—"Last fall I began to feel mean and my back hurt me and I could hardly do my little bit of housework. I was played out when I would just sweep one room and would have to rest. I would have to put a cushion behind me when I would sit down and at night I could not sleep unless I had something under my back. I had awful cramps every month and was just nearly all in. Finally my husband said to me one day, 'Why don't you try Lydia E. Pinkham's medicine?' and I said, 'I am willing to take anything if I could get well again.' So I took one bottle and a second one and felt better and the neighbors asked me what I was doing and said, 'Surely it must be doing you good all right.' I have just finished my eighth bottle and I cannot express to you how I feel, the way I would like to. If you can use this letter you are welcome to it and if any woman does not believe what I have written to be true, she can write to me and I will describe my condition to her as I have to you."—Mrs. ELMER HEASLEY, 141 S. Jackson St., Youngstown, Ohio.

"I was very nervous and rundown," writes Mrs. L. E. Wiese of 706 Louisiana St., New Orleans, La. "I

would often sit down and cry, and was always blue and had no ambition. I was this way for over a year and had allowed myself to get into quite a serious condition. One day I saw your advertisement in the daily paper and began to take Lydia E. Pinkham's Vegetable Compound at once. I have improved ever since taking the third bottle and find it is the best medicine I have ever taken."

Benefited by First Bottle

"I was completely run down and not able to do my housework. I just dragged myself around and did not have energy to get up when once I eat down. I read advertisements of Lydia E. Pinkham's Vegetable Compound in our paper 'The Indiana Daily Times,' and learned all about it. I received results from the very first bottle and now I am doing all my own work, even washing and ironing, and I never felt better in my life. I tell all my friends it is due to you."—Mrs. ELIZABETH REINHOLD, 403 N. Pine St., Indianapolis, Indiana.

You should pay heed to the experiences of these women. They know how they felt before taking the Vegetable Compound, and afterwards, too. Their words are true.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts.

Sputtering. "What's this sputtering on the radio?" "Weekly review of business conditions."—Louisville Courier-Journal.

Found at Last. Western Exchange—A Carrollton citizen who went to the Northern lakes returned last week and confessed that he hadn't caught a single fish. Diogenes may now blow out his light and lie down to pleasant dreams.—Boston Evening Transcript.

A FEELING OF SECURITY

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine is Dr. Kilmer's Swamp-Root, kidney, liver and bladder remedy. The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

It is scientifically compounded from vegetable herbs. It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything. It is nature's great helper in relieving and overcoming kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

If you need a medicine, you should have the best. On sale at all drug stores in bottles of two sizes, medium and large.

However, if you wish first to try this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention this paper.—Advertisement.

Fatal. Norma—"What made Evangeline catch cold?" Florence—"Exposure. She went out with no powder on."—Life.

DYED HER BABY'S COAT, A SKIRT AND CURTAINS WITH "DIAMOND DYES"

Each package of "Diamond Dyes" contains directions so simple any woman can dye or tint her old, worn, faded things new. Even if she has never dyed before, she can put a new, rich color into shabby skirts, dresses, waists, coats, stockings, sweaters, coverings, draperies, hangings, everything. Buy Diamond Dyes—no other kind—then perfect home dyeing is guaranteed. Just tell your druggist whether the material you wish to dye is wool or silk, or whether it is linen, cotton, or mixed goods. Diamond Dyes never streak, spot, fade or run.—Advertisement.

Sweet Daddy! Ben (dramatically)—All the world loves a lover.

Gwen—You are liable to change your mind when you ask my father's consent.—Tennessee Mugwump.

Important to Mothers Examine carefully every bottle of CASTORIA, that famous old remedy for infants and children, and see that it bears the Signature of *Dr. J. C. Fletcher* In Use for Over 30 Years.

Children Cry for Fletcher's Castoria

A Suffering Benedict. Rose—"Fanny's husband is ill. Lily—Anything contagious?" "Yes, melancholia."—Judge.

Cuticura for Pimply Faces. To remove pimples and blackheads smear them with Cuticura Ointment. Wash off in five minutes with Cuticura Soap and hot water. Once clear keep your skin clear by using them for daily toilet purposes. Don't fail to include Cuticura Talcum. Advertisement.

Pictorial Education. "Do you think the films are educational?"

"They may be in some lines," answered Cactus Joe. "But they don't give any lessons in the way to use firearms. The average film hero handles a rifle like he had accidentally picked it up instead of his walking stick."—Washington Star.

Refreshes Weary Eyes When Your Eyes Feel Dull and Heavy, use Murine. It Instantly Relieves that Tired Feeling—Makes them Clear, Bright and Restored by All Druggists.

Sure Relief FOR INDIGESTION



6 BELLANS Hot Water Sure Relief BELLANS 25¢ and 75¢ Packages, Everywhere

Couldn't See It. It was supper time, the house was lighted and the family was seated around the table for the evening meal. The meat platter was passed around, the mother helping the younger children. Due to miscalculation, the supply on the platter was not as great as usual and as a result the slices were smaller. Little Agnes, six years old and hungrier than usual, noticed this and whimpered, "Mom, I can't see my meat."

Stop That Backache!

Those agonizing twinges, that dull, throbbing backache may be warning of serious kidney weakness. Serious if neglected, for it might easily lead to Gravel, Dropsy or Bright's Disease. If you are suffering with a bad back look for other proof of kidney trouble. If there are dizzy spells, headaches, a tired feeling and disordered kidney action, get after the cause. Help your weakened kidneys with Doan's Kidney Pills. Doan's have helped thousands and should help you. Ask your neighbor!

A Nebraska Case

Mrs. C. Strader, Humboldt, Neb., says: "My back was so lame I could hardly bend. I often had sharp, cutting pains in the small of my back. Mornings my back bothered me the most. I had dizzy spells with dark specks before my eyes that gave me headaches. Doan's Kidney Pills gave me relief."

Get Doan's at Any Store, 60c a Box DOAN'S KIDNEY PILLS FOSTER-MILBURN CO., BUFFALO, N. Y.

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Aches, pains, nervousness, difficulty in urinating, often mean serious disorders. The world's standard remedy for kidney, liver, bladder and uric acid troubles—



bring quick relief and often ward off deadly diseases. Known as the national remedy of Holland for more than 200 years. All druggists, in three sizes. Look for the name Gold Medal on every box and accept no imitation.

Two With a Single Thought.

While hunting deer in northern Wisconsin I hid in the grass near a river. Soon I saw something move across the stream back of a log; a bear, I decided, and moved into position to get a good shot. All at once the supposed bear jumped up, waving both arms and shouting, "Don't shoot! I thought you were a deer, and was waiting to get a good shot at you."—Chicago Journal