

lip Rappagliosi, S. J., the Apostle of the Blackfeet, and his death, though natural, was to all appearances as mysterious as it was untimely. In his tomb, likely, one day will be found the key to explain the new era now, seemingly, about to dawn upon those Indians. This zealous Missionary had vowed himself to their salvation, and aware, as it seems he was, that perhaps it would not be obtained but through the sacrifice of some one's life, he bravely surrendered his own, and died an unknown, yet a voluntary, martyr for the cause. The noticeable change alluded to, and which, from later accounts, seems to increase the brighter hopes of St-Peter's Mission, date from the very moment that the saintly soul of Phillip Rappagliosi passed to a better life. If this be so the conversion of the Blackfeet Indians to Christianity will be, at no distant day, a matter of history no less than the conversion to the faith of those who have been thus far the subject of our sketch.

We now part with the Indians and give a brief account of the Catholic church among the whites in Montana. A few facts, dates and figures will be enough to complete this second part of our task.

THE HISTORY OF THE CATHOLIC CHURCH

Among the whites of Montana covers a period of only sixteen years. The reason is plain and obvious. Until the year 1863 there existed no settlement of white people in this Territory. Within this period churches or chapels were established at Hell-Gate, Virginia, Frenchtown, Helena, Deer Lodge, Missoula, Butte, Missouri Valley and Benton. At Hell Gate, the first on the list, was established the first church for the whites in Montana—of course to prevent the people there from passing beyond to the bad place. Fr. U. Grassi built the church