

older than the boy John, who was carried away, whereas I understood him to be younger; but as I could converse with John only through an interpreter, such a mistake might easily arise. Mrs. T. also said that old John Tanner had been settled in Kentucky several years before 1790, but that possibly he might have removed at that date, by the river, from some other part of the State. The young man told me that his father had changed his residence a very short time before he was carried off, and had been settled on the banks of the Ohio only about ten days when the attack of the Indians took place. He mentioned particularly his having come down the river in a large boat or float with horses or cattle. He also mentioned that at the place where his father lived previous to his removal, there was a brook running in a cavern underground where they used to go with a candle to take water."

SELKIRK.

Lord Selkirk acquainted Tanner with his discovery, and so Tanner finding the Nor-Wester influence now hostile, and glad to see his long-lost friends, left the region of Rainy Lake, went down the lakes to Detroit, saw Governor Cass there and paid a visit to his friends in Kentucky. His brother Edward had started on his way to Red River to meet Tanner, but the two missed each other on the way, and only at length met in Detroit. On going down from Rainy Lake he had taken three of his children to Mackinaw to be educated, when he determined about the year 1823 to revisit the Northwest and take his two remaining daughters down to civilization. The Indians were unwilling that Tanner should take his children away, and the influence of his overbearing wife was great enough to incite them to prevent this. The mother insisted on going with her daughters, and the party was accompanied by a young Indian of worthless character. After leaving Lake of the Woods, in constant fear of the hostile Indian,

TANNER WAS SHOT

and severely wounded at the Maligne River. The whole party deserted the wounded man and his life was only preserved by his being picked up by a canoe going to Rainy Lake. His daughters came back to nurse him, but his wife kept herself out of sight. Major Long's celebrated expedition of 1823 of which we have so excellent an account by Prof. Keating, was at this time coming back from Red River and Lake of the Woods, and found the wounded Tanner partially recovered at Rainy River. The party had consented to take him and his daughters down the lakes to Mackinaw, but at the last moment his daughters deserted him. He however, determined to accompany Mayor Long. The journey was too severe for the wounded man and he was left behind a few miles from the entrance of the lake. Tanner spent part of his life in the service of the American Fur company, and was Indian interpreter at Mackinaw until 1828. The borderer lived an uncertain and unhappy life, how-

He was shiftless, now as interpreter making some money, and then driven to the chase for his support. His Indian wife had either separated from him or more likely had died. Determined to rise in the world he succeeded in

MARRYING A WHITE WIFE.

The glamour that is thrown about Indian life by Fennimore Cooper has led educated and refined women to ally themselves at times even to pure Indians or natives living the Indian life. Tasse in his "Canadiens de l'Ouest," gives the account of Jean Baptiste Cadot, of Sault Ste. Marie, a rough borderer, who about the time of Catlin, the artist, went to England as a showman, Cadot brought back in triumph his educated English bride to Sault Ste. Marie, there to receive a rude awakening. Tanner did the same the thing. He succeeded in marrying in Detroit an accomplished, Christian lady. The unfortunate victim lived in his wretched hovel at the "Sault" for a year, and by the help of a few friends was secreted on board a passing vessel and carried away from her miserable abode. But little is known of Tanner's late years. The writer is indebted to the capable and obliging secretary of the Minnesota Historical Society, J. Fletcher Williams, for facts obtained by him from persons who had met Tanner.

TANNER'S SAD END.

About the year 1840 Tanner was displeased with the attentions to his daughters of a young man named Schoolcraft, brother of the well-known Henry J. Schoolcraft, at Sault Ste. Marie. Tanner threatened Schoolcraft and at length shot him. Fleeing for his life Tanner was never seen again. For years it was thought he had gone to conceal himself among the Indians of the Hudson Bay region. This proved to be incorrect, for in a swamp a few miles from the Sault, a skeleton was found, and alongside were two fire-arms—one a gun, and the other a rifle. These were afterwards identified as Tanner's guns. The surmise was made that in his violent flight after shooting Schoolcraft, he had burst a blood vessel and died.

CONCLUSION.

There is very little of the heroic in the life of Tanner. He was one of a type of men who have largely influenced the occupations of border life, are very influential among the Indians, but often living loose and unhappy lives. Contact with border life tends to lower men to the level of the savage. In dealing with our Indian question we shall fail completely to understand the problem, unless we take into account the large influence wielded over the red man by the daring and unscrupulous white-men, who live upon the border. Tanner's son came back to Red River and was a sort of travelling missionary along the Red River. He was killed by falling from a wagon somewhere up the Assiniboine about the time of the Riel rebellion.