

lated by Bishop Rosati of St Louis, Missouri, that some Protestant missionaries, who had left the Eastern States with great éclat, were anxious to settle among the *Tetes Plates*, but the Iroquois told their Indian relatives that "these men were not the priests about whom they had spoken to them. They were not the priests with long *black gowns*, who have no wives, who say Mass, and who bear a crucifix upon their hearts."

THE MISSION OF ST. IGNATIUS

among the *Pend'd'Oreille* Indians was established in 1842. It has a boarding and day school for the Indians, established many years ago, attended by 5 Sisters of the House of Providence, Montreal. That of the *Cœur d'Alenes* in 1843. The *cœur d'Alene* Mission also has schools for the Indian children, attended to by three Sisters of the House of Providence, Vancouver; that of the *Nez Perces* in 1875. The *Cœur d'Alene* Indians were very wicked; the name *pointed hearts* signifies their tree character, but the Catholic Church—the true civilizer of pagan nations—changed, in a short time, these wolves of the forest into lambs of the fold. Far different was the result in the case of the *Nez Perces* Indians of Lapwai, and of the *Cayuse* Indians of Wailatpu, under the rule of Protestant preachers. The Presbyterian minister Spaulding settled among the *Nez Perces* in 1836; Dr. Whitman, also a Presbyterian minister, started—during the same year—an extensive mission among the *Cayuses*, a mile distant from old Fort Walla Walla, Washington territory. But the labors of both these representatives of sectarianism were almost entirely fruitless if we may judge from the fact that after laboring among them assiduously for eleven years—from 1836 to 1847—Dr. Whitman was murdered by his neophytes, and Mr. Spaulding would have shared a similar fate had he not been rescued from their hands by Peter S. Ogden, Chief Factor of the Hudson's Bay Co., in January 1848. Mr. Spaulding returned to the *Nez Perces* in

1862 and remained until 1877, (fifteen years) with no better success as he had not sufficient influence over them to keep them from joining the forces of Joseph on the war-path against the whites in 1877.

THE MISSION OF THE COEUR D'ALENE

Indians, was about eighty miles north of the *Nez Perces*; the latter Indians had heard much of the manner in which the Catholic Missionaries instructed and assisted the Indians among whom they labored. Many of them, therefore, embraced the Catholic faith, and, their number increasing, they asked that a priest might reside among them so as to be able to give them the consolations of the Sacraments. Accordingly, Father Cataldo, S. J., yielded to their petitions, and took up his residence among them in 1875. Assisted by the generosity of the citizens of Lewiston, Idaho, he was enabled to erect a Church and established a school, the beneficial effects of which were discovered when, in 1877, it was found that

NOT A SINGLE CATHOLIC INDIAN

under his teaching was hostile to the whites, but, on the contrary, both they and the *Cœur d'Alenes* thoroughly proved their fidelity to Catholic teaching by using their influence among other Indian tribes to keep them from joining the ranks of the hostiles and aided the soldiers by acting as scouts and doing all in their power to bring the war to a close.

MISSIONS FOR THE WHITES.

Of the several missions for the whites, two are in Montana and the other five in Southern Idaho, called, by the early Canadian traders, *Boise*, in English "woody" from *Bois*, wood. This name was given to Fort Boise in consequence of the density of wood in its immediate vicinity.

Missoula City, Montana, is in charge of one of the Jesuit Fathers. It has a day and boarding school, also a hospital attended by six Sisters of Providence from Montreal.

Deer Lodge City, Montana, is in charge of a secular priest, Rev. R. De Ryckere,

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