of my position and especially that I may gain a share in your pious remembrances. The firm conviction that I am accompanied by many fervent prayers is a sweet encouragement to me and consolation."

While Father De Smet is occupied with his writing, suddenly the drowsy spring day is electrified by the sound of a hoarse whistle in the distance. The Indians arouse themselves from their meditation. Pananniapapi approaches the open window. He addresses the priest in the language of the Yankton:

"Black Robe, the boat comes."

Already there is a clamor raised in the town. There is the long halloo, "Steamboat!" Boys shouting, run along the fence with dogs barking at their heels. A woman, laughing, with her apron thrown over her head goes by the gate.

The priest seals his letter. He goes about his packing. The young curate stands at the door of the room bidding his guest goodby. There is need for haste. Already can be heard the clanging of the ship's bell as the Guidon makes a landing.

When the two white men emerge from the house, the Indians are waiting at the gate to join them. Thus Father De Smet, escorted by some 20 painted Indians, embarked upon his mission of peace.

He went to the tribes, prepared for any fate, for the hand of the Sioux was raised against the white race. He found himself, however, welcomed eagerly as they poured out to him their side of the story. He found that his mission resolved itself from one of rebuke to the savages to one of making excuses for the seeming bad faith of the whites. He left the Indian country burdened with the problem of the future of the red men, and determined to bring their side of it to the attention of the government.

During the succeeding months the government endeavored to form an Indian policy which would settle forever any problems that might arise. In the year 1868 a great peace commission was sent to meet all the tribes which were to assemble at Fort Rice. The members of this commission included Gens. Sherman, Harney, Sanborn, Terry and Sheridan. Contrasting strangely with this imposing array of military authorities was the gentle priest, De Smet, included also on the commission. The success of the conference was felt in a large measure to depend upon his influence with the Indians, and upon the respect and love which they had for him.

Arriving at Fort Rice the commission met with a difficulty. Although a large number of Indians were gathered there, the hostiles, and they were the most impor-tnat ones to reach, refused to come in or to listen to the white men. The Indians at the fort reported that the hostiles were on the warpath, not only against the whites, but against the tribes that remained friendly to them. For a time the great peace commission from which so much had been hoped, seemed doomed to failure before it was started.

In this crisis, Father De Smet, so eager was he for an established peace between the races and realizing that for the hostiles to remain out at this time would mean a bloody war of extermination, determined to go to them, to try to persuade them to come in to the council at Fort Rice.