

James "Jim" Finley

In the Pacific Northwest in 1794

By Chalk Courchane

James was born probably at Upper Bow Fort, Saskatchewan in 1794. And with his brothers, he trapped and hunted with his father in his youth. He is probably Jacques Raphael, Junior.

It is not known if he was a member of the Snake Country Brigades for the Hudson's Bay Company. He may be identified by a nickname not usually connected to him such as: Klaykick or Pinesta who are referred to as members of the brigades.

Wade Thomson wrote in a letter dated 8 Dec 1986:

"Pichina and James were quite active in the late 1820's and early 30's at Jasper House as free men doing odd jobs for the Post, then going on their fur trapping hunts over the Winter and Spring. They had horses like most of the Freeman at the Post."

The Journal of Michael Klyne at Jasper House, October 2, 1827:

(The post was originally named Rocky Mountain House, but was renamed to avoid confusion with the Rocky Mountain House trading post on the North Saskatchewan River, becoming "Jasper's House" after the postmaster, Jasper Hawes, who operated the post from 1814 to 1817. The first location is believed to have been at the outlet of Brûlé Lake, downstream from the present site. The second Jasper House was established at the northern end of Jasper Lake in 1830, primarily serving travellers crossing Yellowhead Pass or Athabasca Pass. The site operated until 1853, and was occasionally used until 1858 when it was reopened seasonally by Henry John Moberly, who operated it into the 1860s. The post was officially closed in 1884 after years of inactivity. From 1891 or 1892 to 1894 the house was used by miner Lewis Swift. The building was destroyed in 1909 when its lumber was used to make a raft by surveyors for the Grand Trunk Pacific Railway. Apart from a small cemetery, no significant ruins remain. It was designated a national historic site in 1924, and is marked by a commemorative stone and plaque.)

From Wikipedia, the free encyclopedia



"In the afternoon they (the Iroquois) arrived but they have some more time to lose at La Rocque house ----- those skins they brought up in the canoes. Jacquo off with them he left some horses that he could not find and all the mares .. for Loyer will be off tomorrow with James (Finley) as sure they ---- all off. I received the Iroquois beavers say 380 small and large. I gave them each a few drams with each one quart rum for their good hunt of beaver. If the Iroquois leave this place

the returns will be very little and I hope they will make a martin hunt. This winter for the first time they promise to make one."

"Sept. 24th, Thursday 1827 Cloudy weather wth some rain. I received the Iroquois and freemen 360 martin and a few foxes, a few wolverines, a few cats, and a few beaver skins. In the evening Antoine arrived from the fishing lake he brought 20 white fish -- Antoine Cardinal arrived from Moose Lake him and ---Finley they killed only 8 beavers, they found a band of Shuswaps in Moose river they had work those beaver lodge in the Fall that means to say I have those beaver skins all ready in the store they had four more that he traded with some ammunition and a little tobacco I gave him."

"Wedy 24th October 1827) the weather as yesterday Beauchamp and Bidux employed to gumming the canoe. Antoine Auger (Azure) to tie up the beaver skins and myself receiving Morrigeau furs he gave me 52 large beavers and 24 beavers for money ("paid up debt with 52 beaver and received money for the rest." Wade Thomson) and Edward Berland sent from the other end of the portage 50 large beavers and 7 small ditto with a few small furs for money after his Debt paid ---." (The above may be Azure although there were Augers in the fur trade to.)

"Thursy (Oct. 25th, 1827 at Jaspers House:

"Still fine weather. Early this morning Beauchamp and Bidux embarked 578 beavers all ready received and 96 beavers from Morrigeau and Edward Berland for money in the afternoon. James and Loyer that I left to kill a few more beavers arrived with 8 beavers more – left the mares at Mr. LaRocque well ----?"

"Sun 28th Snowing last night almost four inches but the weather is mild. James Finley killed two sheep ---."

"Mony 21st (February 1828) fine weather Jacquo off for some horses to be off tomorrow with the hunter, down the river in the afternoon. James Finley wife arrives to ask for some thing to eat this is two days that her children did not eat and the man off hunting and not arrived as yet. I gave her #100 fresh meat and they lost no time and went off to her lodge."

"Wed 23rd (February 1828) Cloudy weather Pickenas and James Finley arrived to pick up to --- LaRocquethere they will live upon sheep if there are no large animals. (Pickenas is Patrick Finley)

November 29, 1829

"Tuesy 24th Cloudy weather in the evening. My boy arrived brought 90 beaver skins that he traded from the Soushaps. James Finley arrived with Mr. Pambrun family and two men he told me that the same day that the men arrived there that he got the horses killed and embarked. all the leather lost no time went off."

"Fri 27th fine weather all most the same I made agreement with Antoine Cardinal to kill me 10 animals as my hunter is off for Edmonton the same time he went off hunting for three days."

"Suny 29th. Still fine weather in the Evening. James arrived brought 30 white fish he left Dick there to come with some fish tomorrow."

Monday 30th. Snowing hard all day in the evening Dick Coulin arrived brought only 10 fish.”

(Richard Collins, born about 1793 in Canada and died in the December of 1865. He was the son of Joseph Collins and Josephte Saulteaux. He married Genevieve Bruyere on October 13, 1843 in Fort des Prairie, Lac Ste. Anne, Alberta, Canada. Genevieve Bruyere, born about 1810 and died in the December of 1865 in Saskatchewan, Canada. She was the daughter of Jean Baptiste Bruyere and Francoise Serpent.)

December 1829

“Tuesday 1st. Still snowing and cold. I sent James and Dick once more to the fishing lake.”

“Wednesday 16th. Blowing very hard all day. James Finley pushed off for his winter quarter. I am ready to be off tomorrow.”

March 1830

“Sunday 28th. Blowing very hard James Finley and Dick Coulin took Debt to go and make their Spring hunts across the mountain and went off. I sent the Boy with one band of mares to bring them to the fishing lake.”

"Sept. 21st 1830 - 'James Finley and Morrigeau went off.' James had arrived with Dick Coulin (a HBC Freeman) and had arrived the 15th with 100 beaver from Fraser River. Morrigeau had arrived the 10th with 70 beaver. He is mentioned along with Pichina off and on from 1827 to 1831 around Jasper House, doing some trading, trapping and odd jobs.---" (Morrigeau is Francois Morigeau and Pichina is Patrick Finley.)

October 1830

“Wednesday 13th. Those three days blowing very hard. Yesterday I sent two nets. This morning I took 20 white fish. In the evening James Finley and Dick Coulin two freemen arrived from Fraser River they brought me 100 beaver.”

November 1830

“Tuesday 16th. Still cold weather. Morrigeau a freeman arrived from B. (Berland) River to let me know that he is to leave that place to go and pass his winter at the Smocy (Smokey) River with James (Finley) one band of Assiniboins arrived at his lodge starving. Remains there he will starve also and kill no fur. Evening the hunter arrived brought two sheep.”



Jasper House 1872. Notice the long rifles, the hats and thick clothing and notice the photographer's (Charles Horetzky) shadow in the foreground.

<http://www.jasperjournal.com/jasperi/gallery/d/536-3/NYPL-archives-Jasper-House-Horetzky.jpg>

In 1830, Michael Klyne rebuilt the dilapidated Jasper House at a new site further up the Athabasca River, near the point where it becomes Jasper Lake. In 1846, the artist Paul Kane described Jasper House, which consisted of only of three miserable log huts. The dwelling-house is composed of two rooms, of about fourteen or fifteen feet square each.

“One of them is used by all comers and goers:

Indians, voyageurs, and traders, men, women, and children being huddled together indiscriminately; the other room being devoted to the exclusive occupation of Colin Fraser and his family, consisting of a Cree squaw, and nine interesting half-breed children. One of the other huts is used for storing provisions in, when they can get any, and the other I should have thought a dog-kennel had I seen many of the canine species about. This post is kept up only for the purposes of supplying horses to parties crossing the mountains.

Jasper House in its various incarnations had a profound impact on wildlife in the Athabasca Valley. Prolonged hunting pressure associated with the need to supply food for Jasper House traders, their families, and passing brigades had reduced bighorn sheep and moose populations. Father De Smet's account of his visit to Jasper House, also in 1846, gives us an idea of the nature of the problem. He observed that during twenty-six days, Jasper House hunters killed twelve moose, two caribou, thirty bighorn sheep, two porcupines, 210 hares, a beaver, two muskrats, twenty-four geese, 115 ducks, twenty-one pheasants, a snipe, an eagle, an owl, thirty to fifty whitefish a day, and twenty trout. It is not surprising that a few years later the game was gone and the Hudson's Bay Company had to prohibit freemen from hunting within 50 kilometres of Jasper House. But the reduction of wildlife populations by hunting was insignificant compared to the impact of the fur trade itself.”

http://www.aupress.ca/books/120169/ebook/04_Sandford_2010-EcologyAndWonder.pdf

It is known that James Finley was at Jasper's House (near Rocky Mountain House) in the Athabasca District in 1838. At this time Father Demers baptized on October 3, 1838 James' daughter Marie aged 6 years "born of James Finlay, free man [&] of ... Bryere, metisse."

His wife was Susanna Bruyere dit La Graise, also known as Susanna Matilda, Susan Bryere and Susan Dupuis. She was probably born in Canada in 1794. A Charles Bruyere dit La Graise was with David Thompson and was at Rocky Mountain House in 1800, he and Pierre LeBlanc and

LeBlanc's wife journeyed into Kootenai country that same year. He could be Susanna's father or her parent's may have been Jean Baptiste Bruyere and Francoise Serpent, as their daughter Genevieve's husband, Dick Collins travelled with James Finley.

James Finley was baptized at 50 years old in Idaho:
From Sacred Heart Mission, Idaho Baptism Book, page 17:

"Ego sub conditione baptizavi Jacobus Findley metis Souteux 50 annos natum, et Canada a ministro protestanta baptizatum. Patrinus fuit Franciscus Findley, vulgo Pinetshe'
S. Joseph 7 May 1844 A. Hoecken, S.J. Miss."

James and Susanna were married at la Porte d'Enfer (Hellgate, Montana) on May 7, 1844 by Father A. Hoecken, S.J. They had their children baptized the day before.

"Anno 1844, Maii 7 dispensatione data in tribus denuntiationibus (sp) ego Jacobus Findley metis souteux et Susanna metisse Creek interrogari (sp) corumque mutuo consensu habido, par verba presentibus matrimonii conjunxi presentibus testibus Franciscus Findley et Josette Maria Findley.

S. Joseph 7 Maii A. Hoecken, S.J., Miss."

On August 29, 1847 at St. Paul's Mission, Kettle Falls, Washington, he was godfather for Louis Finley, son of his brother, Augustin. Louis' godmother was Agnes Jack (Paul). James was probably living in the Colville Valley for a number of years by then and he was reported to be living there in 1854 by John V. Campbell.

James may have gone with his brothers to California for the 1849 Gold Rush.

From "California Pioneer Register and Index 1542-1848":

Iva Hall Lawyer sent me an email saying, "it stated 'Finley 1844, a half-breed assistant of LaFramboise. Yolo Co. Hist. (James)..." It appears he was down that way before gold was discovered in the employ of the Hudson's Bay Company.

James Finley died about 1856 in the Colville Valley, Washington Territory.

The children of James and Susanna Finley, Father DeSmet's Jaco Finly Family Tree shows James's branch with 12 offshoots, four children must have been born after De Smet's visit:

1. Abraham "Quilpelsoochuie" Finley (1815-1912) born in Canada and died in Polson, Montana. He married Susan Whis-whis-topi (1822-1907), the daughter of Keet-lu-so. They had twelve children. He was also called "Quil-pel-soo-china, or "Nagi-bum." He was a trapper and hunter.

"In 1840, one of Father DeSmet's parties came to northwest Montana. A member of the party, a French-Canadian named Abraham Finley, liked the country and began operating a ferry across the lower Flathead River at the site of present-day Polson.

Eugene Felsman lists a Mary Finley born 1847 (the date I have for Mary Lucy is 1854) and a Louis "Call-tzil-koom-kan-son" Finley born 1855 to this family.

In 1857, an Abram Finley carried dispatches from Olympia to the Jocko Agency in Montana. He lived in the Bitterroot Valley in 1860, in Jocko Valley in 1870. St. Ignatius Mission, Montana shows death of a child of "Abraha Finli" May 1866. So between 1860 and 866 he made the move to the Jocko Agency.

From his obituary in The Flathead Courier, Fri., January 12, 1912, p1. (E.M. Felsman Obit. Collection):
"Polson Centenarian Died Saturday - Abraham Finley Aged 107 Years Passes Away
Abraham Finley died at the home of Joe Bisson, six miles south-east of Polson Saturday, January 6, 1912 aged 107 years.

The deceased was born on the Red River in Manitoba in 1805 as near as tradition can determine. There being no written record.

When about twenty years of age he came to this vicinity where he took a Pend O'Reille wife. Could he have related all his experiences it would have made interesting history.

He acted as guide for the Jesuits when they located at the Mission. He was in the employ of the Hudson Bay Company for many years, and later he carried the mail over the mountains. He could speak English and French, the latter being his mother tongue; and then he spoke many Indian languages. Physically he was almost a giant standing six feet three inches in his moccasins and was proportionally well built.

Of his thirteen children he has followed ten to their graves, three sons of whom were drowned in Flathead lake. His wife also preceded him to the Great Beyond some four years ago.

He leaves two sons, Louis and Joseph, the latter being 75 years old, and one daughter Mrs. Mary Lucy Bisson.

The funeral was held at the Catholic church Monday and interment made in the Catholic cemetery."

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887
(no date has been determined at this time) Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

(Possibly means)

name	tribe	baptism	census	marriage
Abraham Morigeau	sm	2 Dec. 1849	1865	
Abraham Finley	sm			

Archives, Crosby Library, Gonzaga University, Spokane, Washington 99258) note: now in the Tom Foley Library.

This is some kind of index (or census).

Finley
 Abraham
 {
 Suzanne Vagi
 Joseph

 Jacques
 Lucie Marie

U.S. Census 1860, Washington Territory, Free Inhabitants in Bitter Root Valley, County of Spokane, Territory of Washington, September 14, 1860

House	Name	Age	Sex	Color	Occupation	Birth pl.	Real
155/113	Abraham Finley	44	M	Hb.	Trapper-Hunter	Canada	
	Susan	"	32	F	Ind.	W.T.	
	Joseph	"	15	M	Hb.	W.T.	
	Mary	"	13	F	Hb.	W.T.	
	Pascal	"	5	M	Hb.	W.T.	
	Geneva	"	41	F	Hb.	Canada	
	Antoine	"	8	M	Hb.	W.T.	
	Modeste	"	6	M	Hb.	W.T.	

From a Report of the Commissioner of Indian Affairs, Montana Agency, 1885. 1:20.1:855 (Government Document Number)

"Flathead Agency, Montana Territory, August, 1885 - Peter Ronan's 9th annual report:

In order to give an illustration of the advancement of the tribes of this reservation, I will here cite the names of some of the prominent Indian farmers, with an estimate of their grain crops, which are now being harvested. In addition to the grain crop each farmer raised a small patch of vegetables, such as potatoes, turnips, cabbage, carrots, parsnips, onions &c., sufficient, perhaps, for family use.

name	under fence	wheat and oats produced
	Acres.	Bushels.
Mission Valley.		
Artemus Tallman	100	250
Ooyste Finlay	160	500
Joseph Finlay	160	500
Abraham Finlay	200	1,200
Dupee	200	1,000
Joseph Aslin	160	800
Lorette Pablo	160	800
Jim Michel	100	400
Philip Iandra	60	100
Slone	200	(!) No crop.
Peter Finlay	100	100
David Finlay	100	(!) No crop."

In 1869, Baptiste Aeneas bought the ferry from Finley and built a log cabin. That cabin was Polson's first residence." Montana Montana's Flathead Country, Montana Geographic Series No.14 by Robert C. (Bert) Gildart - pub. - Montana Magazine - 1986.

Flathead Reservation Census Reports (sent by Bob Bigart):

Dec 1886

Abraham Finley

Susan

Louis

John

Pecan

June 30, 1887

120 Abraham Finley Quil-pel-soochina Hus 64 M

121 Susan Whi-whis-topi Wife 60 F

122 Louis Finlay Coll-tzil-koom-kan Son 32 M

123 John Finlay P-kan-kan Son 26 M

124 Pecan Ta-whit-too Son 35 M

June 30, 1888

121 Abraham Finlay Quil-pt-soo-tlin Hus 65 M

122 Susan Finlay Whis-whis-tipe Wife 61 F

123 Louis Finlay Son 33 M

124 Pecan Finlay Son 27 M

June 30, 1889

120 Abraham Finlay M Hus 66

121 Susan Finlay F Wife 62

122 Louis Finlay M Son 34

123 Pecan Finlay M Son 28

June 30, 1890

94 Abraham M Hus 67

95 Susan F Wife 63

96 Louis M Son 35

97 Pecan M Son 29

Aug.8, 1891

94 Abraham M Hus 68

95 Susan F Wife 64

96 Louis M Son 36

97 Pecan M Son 30

June 30, 1892

94 Abraham M Hus 68

95 Susan F Wife 64

96 Louis M Son 36

97 Pecan M Son 30

1893

92 Abraham M Hus 69

93 Susan F Wife 65

94 Louis M Son 37

95 Pecan M Son 31

Aug.20, 1895

95 Abraham Soo-dit M Hus 71

96 Susan F Wife 67

97 Louis M Son 39

98 Pione M Son 33

June 30, 1896

95 Abraham Soo-dit M Hus 72

96 Susane F Wife 68

97 Louis M Son 36

98 Peone M Hus 38

June 30, 1897

95 Abraham M Hus 73

96 Susan F Wife 69

97 Louis M Son 37

98 Pione

M Son 39

July 1, 1900

780 Abraham Finley

M Hus 80

781 Susan

F Wife 80

782 Pascal Finley

M Sin. 40

783 Louie Finley

M Hus 45

784 Mary Lucy Bisson

F Mother 46"

From Joseph Allard 1876-1964 - Pioneer - Cowboy - Stagecoach Driver - Rancher --
Biographies and "His Life and Times", June Allard Green and Joe Green (1986) pp. 168-169
(from Bob Bigart):

"Abraham Finley

There was an old gent who lived east of Polson for many years, Abraham Finley, who was liked by everyone who knew him. He and his wife were real landmarks. She preceded him in death at about 92.

I was at the foot of the Lake, at Polson, one day and the old gent wanted me to write to the Hudsons Bay people regarding money which he believed these people owed his father years before for work in the Oregon Territory. As I knew very little about the Hudsons Bay Company operations, I made a copy of this story and sent it to Donald McDonald at Dixon, Montana. McDonald returned the papers to Duncan McDonald at Ravalli, Montana. About two months later the old gent received an answer. In his statement the old man claimed the Hudsons Bay people owed his father fifty dollars when he died and that this amount, after over ninety years with interest would be worth having. This was the answer he received.

At the time of old Abraham Finley's death he owed the Hudsons Bay Company \$2.50 and if young Abraham Finley was still alive according to their books he would be about 99 years old. That was the age Abraham claimed; he lived to be almost 102 years. Abraham did not quit riding horseback 'till he was past one hundred years.

One day I was talking to an uncle of Mrs. Allard's and saw the old gent coming into the little village. The old gent was in the habit of wearing full length buckskin leggings and breech cloth when he rode horse back. This day it was very warm and he had taken off his leggings. As he approached us Uncle Bazil noticed the old gents bared legs and asked him if he was going swimming or did he want to win a foot race as I see you have your leggings off.

The old gent was sure surprised and turned his horse toward the big hill on a gallop and went almost a half a mile before stopping. He dismounted and pulled on his leggings and came back to town.

Abraham could not speak English so when the railroad came through the Reservation there was a provision in the right of way contract whereby the Indians could ride free from any place on the Reservation to any other place on the Reservation. One had to show their Indian identification. Abraham wished to go from Ravalli to Arlee as he had cause to see the Indian agent. After getting on the train, the conductor questioned Abraham's right to demand a "free ride"; his answer was "three quarter Indian and one quarter white".

He did not ride often except about 1903 had raised a large garden, mostly potatoes, so on his first trip to Missoula with spuds whenever he met anyone did not know and they spoke English to him, the answer was always "Hello! Potatoes?"

From The Flathead Agency, Montana Allotment Book (1905-1908): page 186
Allotment No. 615

	Indian Name	English Name
HEAD OF FAMILY		Abraham Finley age,
Father:	James Finley Living? dead	Mother: Susan Living? dead
Brothers:	William Finley #661 Nazaire Finley #663 James, dead fam. #1 et al Pierre, dead left fam. # 1884 et al	Uncles: Aunts: Suzette Dubois Woods) Turcotte Finley
Sisters:	Catherine Peon, has family # 1778 et al Nancy Finley Josette Finley	

Wife: #616 Susan Finley Died June 3-07
Father: Keet-lu-so Living? dead Mother: Unknown Living? dead

No Brothers or Sisters shown No Aunts or Uncles shown

Living Children and Decesased Children who have left issue.

Allot. No.	Sex	Age	Names	Remarks
618	M	63	Joseph Finley	Has family
1827	F	54	Mary Lucy Bisson	" "
623	M	41	Louie Finley	" "
617	"	45	Pascal "	Blind, No family Dead
	M		Jeremy Finley	Left son #913

?

From St. Ignatius Mission, Cusick, Washington Church Records (translated by Father Jake Morton, S.J.) Matrimonial Records:

"On July 20th, 1845, I, Rev. P.J. De Smet, joined in marriage, with dispensation given as to banns: Edward Berland, half-breed (metis), with Aloysia Findley; and Abraham Findley with Adriana Sumtpe, daughter of a certain Baptist St. Iglaso and Elizabeth Gousgoustepi." It seems that Abraham Finley may have married twice?

183
Allotment No. 615

INDIAN NAME: _____ ENGLISH NAME: Abraham Finley b. 1812 d. 1889

HEAD OF FAMILY: _____ Living? dead MOTHER: Susan Living? dead

FATHER: James Finley Living? dead UNCLE: _____

BROTHERS: William Finley b. 61, George Finley b. 63 Aunts: _____

SISTERS: James dead left from lot 1, Susan dead left from lot 1, Catherine born from family 1773 d. 1878, Nancy Finley, Jennie Finley ENGLISH NAME: _____

WIFE: _____ Living? dead MOTHER: # 616 Susan Finley b. 1812 d. 1889

FATHER: Robert Finley Living? dead UNCLE: _____

BROTHERS: _____ Aunts: _____

SISTERS: _____

Living Children and Deceased Children who have left issue.

ALLOT. No.	Sex	Age	NAMES	REMARKS
615	M	63	Joseph Finley	Has families
1827	F	54	Mary Lucy Finley	"
623	M	41	George Finley	Blind. No families
		45	Carroll	

The children of Abraham and Susan Finley:

- i. Joseph Finley (1845-1913) he married Philomene Culcultes, the daughter of Eneas Culcultes and Agnes Chin-he-me.

In the St. Ignatius Mission, Montana Marriage Book we find:

"Aug. 21 (1865) Tribus ommissis(sp) banns matrimonio junxi Josephum Finley & Pelomenam filiam Ignatii testibus Lilo (or Silo) & Lucia (or Lusia) U.Grassi, S.J."

They had 5 children:

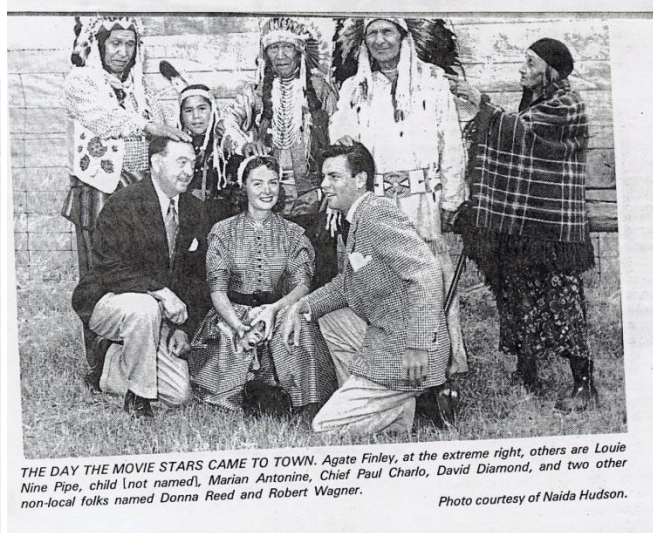
- a. Alexander Finley (1876/84-1913/17) he married twice (1) Caroline David (1885-1922) the daughter of Francois "Nusu'quin" "Ela-mee" David and Katherine Kitsukukin-nisqu Lozeau. Caroline also married John Gingras III and Martin Buckskin. (2) Agate Ogden (1865-1954) the daughter of Michel Ogden and Angelic (Denoyer) Bonaparte. Agate married also to Thomas Alexander McDonald, Sr. In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreilles, etc.) 1854-1873, page 106, we find: That Agatha Ogden was baptised 18 Feb. 1865, dau. of Michael Ogden & Angelica. Godmother Susanna.



Agate Ogden Finley



MRS. AGATE OGDEN FINLEY, AGE 88. (Picture by courtesy of Naida Hudson.)



THE DAY THE MOVIE STARS CAME TO TOWN. Agate Finley, at the extreme right, others are Louie Nine Pipe, child (not named), Marian Antonine, Chief Paul Charlo, David Diamond, and two other non-local folks named Donna Reed and Robert Wagner.

Photo courtesy of Naida Hudson.

b. Antoine Finley (1883/86-1931) he married Rosalie (1876-1934) they had a son Joseph Finley (1918). He died of blood poisoning.

From St. Ignatius Mission, Montana Indian Marriage Certificates 1901-1907:

"No. of License 90 Certificate of Marriage

I hereby certify, That on this 24th day of April, 1906, at St. Ignatius Church, the following persons were by me united in marriage:

Anthony Finley of the Pend d'Oreille tribe Flathead agency,

and

Rosalie of the Spokane tribe Flathead agency, in accordance with license

No. 90, issued by Samuel Bellew Ind. Ag.
The Marriage was witnessed by - Name, J. D'Aste S.J.
Baptist Chiteltes Official designation, Catholic miss.
Lucy Chiteltes Address, St. Ignatius P.O.
(To Be Delivered To The Persons Married)

Which Antoine Finley this refers to I don't know, it could be this Antoine Finley or RINS 13443, 10059, 12740 or 12006.

From The Daily Missoulian, Feb. 19, 1909, page 8:

"Indian Is Charged With Murder

Francois Chessah Is Brought To Missoula By Deputy Others Caught.

Major Sanders of Butte, deputy United States marshal, yesterday brought three prisoners with him to Missoula from the reservation. One of the men, who are Indians or half-breeds, is charged with murder. He is Francois Chessah, and is accused of killing Ne-Ne-May on November 5 of last year.

Antoine Finley, who has been under arrest many, many times, is another of Major Sanders' prisoners. He is to face the usual charge of introducing liquor onto the reservation.

Samich Nicola, the third prisoner, is to be tried for assaulting Major Fred C. Morgan, agent in charge of the Flathead reservation, with a deadly weapon. Nicola escaped from confinement on a minor charge, and when Major Morgan attempted to re-arrest him, drew a pistol.

Major Sanders expects to return today to the reservation to bring back two other men, against whom warrants for the illegal selling of liquor have been issued. The prisoners he brought down are now in the county jail."
(from Bob Bigart)

From The Daily Missoulian, Jan. 22, 1911, page 1:

"On the way home Antoine Finley, it is charged got some of the red men drunk and is to be tried." (from Bob Bigart)

Could be this Antoine Finley?

From The Ronan Pioneer, Oct. 13, 1911, page 2:

"Mission Messages

There will be a big wrestling match at the Mission opera house on Saturday, Oct. 28th, between Dutch Wagner and the Bulgarian, George Steiff. These two men met here before but the match was a draw. The purse will be for \$500. The officials for the match have not been chosen yet. Steiff is now in Spokane training for a bout with Tom Brown the Spokane Athletic club man. There should be a large crowd present at the match here, as both men are evenly matched and good workers. Good preliminaries will be held, one between Rube Dishmon and a local man, and one between Antoine Finley, a full blood Flathead, and an unknown Kootenai."

c. Louis Finley

d. Nancy Finley

e. William Finley (1870-)

St. Ignatius Mission Baptism Book:

p.150: William Finley; bt. 26 Dec 1870 father Joseph Yako Finley mother Pelemel godfather William Finley

ii. Mary Lucy Finley (1847-1931) she married Raphael Bisson, the son of Camille Bisson and Mary Montsanter. They had about 16 children.

From The Flathead Courier, Thurs., Dec. 17, 1931, page 4 & The Daily Missoulian, Dec. 21, 1931, p8:

"Mary Lucy Finley Bisson Passes Away

(Contributed)

Funeral services for Mary Lucy Finley Bisson, 86, were conducted December 12 at the Catholic church and burial was made in the Catholic cemetery.

Mrs. Bisson, a pioneer of the lower Flathead valley, was born near the site of Polson in 1855. Later her family moved to Arlee. It was there she married Raphael Bisson, a Frenchman and a merchant.

To this union 15 children were born and reared, under untold hardships, as civilization at this time was in its infancy.

When she was married she was attired in a white Hudson Bay blanket with a U.S. in the center, and a red cotton handkerchief for head attire, while Mr. Bisson wore a black serge swallowtail coat suit and a stovepipe hat. She spoke only Indian he only French.

Transportation in those days was very primitive. Horses and wagons were used extensively; a year's provisions being freighted by wagon from Helena, the nearest supply station at that time. Later Fort Benton, the nearest point of navigation on the Missouri, was the, and, as time went on,

Missoula became a supply station; then Arlee, where they got their supplies of flour. Following that came St. Ignatius, where flour was milled by the Fathers.

Mr. Bisson was associated with Mr. Higgins, of Missoula, in the mercantile business.

After living in Frenchtown for a number of years they moved to Hellgate, near the present site of Missoula, where they had a stock ranch. After a few years there they moved to their present home, where they farmed. The grain was seeded by broadcasting, and was cut with hand sickles and tied by hand, a slow tedious labor. Grain was threshed with flails and by the use of horses, which trampled the grain in circular enclosures. The grain was then fanned by throwing the chaff into the air.

The grain was then taken to Missoula, a six-day trip, with horses and wagons, was exchanged for flour and supplies. Mrs. Bisson drove and handled a four horse team on many of those trips.

When the Northern Pacific constructed their line, produce and hay was sold to them. Along with her other labors, Mrs. Bisson educated her children and taught them to be good citizens, honest and God-fearing. The first organ used in the St. Ignatius mission church belonged to Mrs. Bisson. The Bissons brought the first St. Ignatius statue to the Mission.

Through the patient suffering of 25 years entirely bed ridden, she was always able to converse on any subject clearly. Her education came mostly from experience and the teachings of her husband. When Mrs. Bisson was married only about four or five years, Mr. Bisson was away on a trip for provisions, during which time he was drafted by the government in the Nez Perce war, and he did not return until the war was over. Meanwhile Mrs. Bisson was left with her babies. She almost starved.

Mrs. Bisson died a peaceful death at the age of 86 years, on December 10, 1931. Her grandchildren dearly loved her, and admired her for the knowledge she had and the ability to advise them at any time. She died at her home 7 1/2 miles from Polson. She was buried from the Catholic church in the Catholic cemetery on Saturday, December 12, at 10:00 a.m." (from Gene Felsman)

From In The Shadows of the Missions - compiled by Inez Siegrist and the Publication Committee, 1986, pages 15 & 16:

"The History of the Bisson Family by Mrs. Camille (Mary) Bisson Raphael Bisson came to Montana as a freighter from Montreal, Canada. He met and married the young daughter of the Abraham family. (note from Chalk eventually she means the Abraham Finley family). After freighting at Bannack and Virginia City, he moved to Hellgate. He was a good friend to Capt. Higgins and Mr. Warden, the store owners. The Bissons were neighbors to the Flynn's.

Raphael hired two Germans from Germany to hew and dovetail a large two story house at Hells Gate near Fort Missoula; the same two Germans hewed the logs for the first Bisson home in Mountain View, north of the Camille Bisson home. It was covered with ship lap all planed by hand and painted. The Kendal Foreman family live in the original home of Mary Lucy Finley Bisson and Raphael Bisson. Joe Bisson was the last of the big family to die.

The Bisson's had a dug out home where Riverside Park is now, below the bridge in Polson. The Finley's and Bisson's had most of the land where the town of Polson now stands; the Lewis addition was a family allotment. Jenny Finley, later Bill Lewis's wife was the daughter of Jim Finley one of the brothers that ran a ferry where the bridge now stands. His brother, Jocko Finley, had allotments and lands near Arlee. The old Jocko agency was named for him, Camille Bisson told his wife, Mary.

Mary's family (Mary Dixon) came to Montana in 1902; landed at Kalispell on the Christmas Eve of 1902. They caught the stage to Joseph Hutson's place, father's uncle, at Bigfork. Aunt Lisa, his wife, was a first cousin to Will Rogers. Their children were first cousins to my Dad, Capt. James Franklin Dixon. In the Spring of 1903 my Dad, my brother John, sister Alice Dixon Sinclair and I went to school in Somers. My Dad worked on the green chain at the Big O'Brians Mill (all torn down now) and my brother John set ratchets. He later set ratchets for Dewey's Mill in Rollins until he went in the 1st World War. He died in 1961 and is buried at the Veterans Home at Columbia Falls. My sister, Alice Sinclair, died at the rest home at St. Joseph's Hospital in Polson.

Grandpa Bisson (Raphael) took a large wagon load of grain from Hellgate to sell near the railroad station at Missoula, lots of soldiers were getting off the train with their rifles, some of the soldiers said, "When you unload your grain drive back here and load up these soldiers and their gear and take them to the Battle of the Big Hole." My husband Camille was an infant and did not see his father for about two years. When Raphael Bisson received a large check for his services he said, "Uncle Sam might be slow, but sure."

My husband Camille and Caville Dupuis owned the first saw mill but no planer. Mr. Bashel, a carpenter, helped Camille finish the old Bisson home in Mt. View. Camille Bisson went to buy a work horse from Charles Allard, Sr., the father of Joe and young Charlie Allard. They had a beautiful home south of Pablo. It burned when my husband was a boy. Mr. Allard used to drive the four horse stage. The brake flew back and struck his knee cap. He went to the Mayo Hospital in Minnesota where he died. The McDonald's were not Catholics, they had a private cemetery at Post Creek. My sister-in-law Eliza Bisson McDonald is buried there near the old trading post at Fort Connah. She died about 1909 and left five children including Bonnie Raydell of Polson and her daughter Dorothy. (Note from Chalk see Charles Allard's entry to see correct details of injury and death).

Old Angus McDonald, from Scotland, used to play "Annie Laurie" on the Bisson's organ and piano in Missoula (Hells Gate)."

In the the St. Ignatius Mission, Montana Marriage Book we find:

"Raphael

Maria Lucia

Anno Domini 1869 die 19 Aprilis ego J. Vanzina junxi Raphaelum Bisson et Maria Luciam nullo impedimento detecto conjunxi in matrimonis fuerunt testes Abram Finly, et Maria Susanna"

On August 4, 1884 he attended with Jack DeMers the Feast of St. Ignatius celebration at the St. Ignatius Mission, both had came from Frenchtown.

From The Weekly Missoulian, Fri., Nov. 13, 1885, page 3:

"District Court

The November term of the district court for this county began Monday morning....

Raphael Bisson was admitted to citizenship in the United States." (from Gene Felsman)

Don't know connection?:

From The Lake Shore Sentinel (Polson, Mt.) Dec. 23, 1910, page 5:

"The little 4 months-old daughter of Mr. and Mrs. E. Bisson died of pneumonia this week. The burial took place in the Catholic cemetery Tuesday afternoon and was in charge of Undertaker Dawson." (from Bob Bigart)

Early Days

Polson's Christmas party

by Mary Dixon Bisson
as told to Miss Beaver

In the 1880's David Polson gave a Christmas party for all the neighbors, the Ashleys, the Clairmonts, the Allards, The Bissons and many others. They came in sleigh or bob-sleds and the sleigh bells sounded like music. The party was at Polson's lovely home near the lake. Ross McAlpin's family lives there now.

David Polson played the violin for all the parties and dances. Mr. Polson was a wealthy man, very honest and well-liked by everyone. At the Christmas party he gave a brand new suit of clothes to every one of the men there, and cloth for a new dress to each of the ladies. Mr. Polson was married to a Nez Perce lady. He raised a large garden and gave all the neighborhood kids strawberries, watermelon, etc.

Mr. Polson taught my late husband, Camille Bisson, the "Flowers of Edinburg". My husband, Camille, won a prize playing that tune in Ronan. He, my husband, was playing with Camille Jr., who was about 15 years old. Camille Jr., was the youngest player there and they both won a prize. Later the tune was played for KGVO Missoula radio.

David Polson's daughter, Agnes Polson Hitchcock, was a dear friend of my sister-in-law,

Lena Bisson Bausquette Houle. Mrs. Hitchcock would fish in the Big Ditch in back of our house, here in Mountain View, Polson. David Polson's son, George Polson was a few years older than Camille. He died young.

This interesting story by Mrs. Camille Bisson was greatly appreciated - many thanks Mary Bisson.

David Polson was born in New Haven, Conn., of Scottish parentage. He took part in the Gold Rush of 1849, although there is no record of him making a fortune in gold. Returning with

his pack train, he married Mary Kane of the Nez Perce tribe. In 1870 David Polson and his family settled on a ranch near Flathead Lake, and engaged in stock raising.

A post office was to be established for the settlement in 1898. The settlers agreed that Batiste Eneas and David Polson could select a name for the post office. They agreed that Polson was a better name for a town than Eneas and so it was named.

David Polson died in 1902 just four years after the town of Polson had been named for him.

Early Days by Miss Beaver, The Mission Valley News

iii. James Finley (1848-) He may not be the son of Susan. This James seems to have gone back to British Columbia, Canada to live, later in his years.

From St. Paul Mission Collection, Wash., Baptismal Register 1847-1869: January 17, 1849

"Jacobum, filium Abrahan Finley et Maria Anne Sinsepi Kalispels". Baptized by Father DeVos, S.J. godparents were ? Anson and Nancy Finley.

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name tribe? baptism census? marriage?

iv. Jacques Jean Finley (1851)

From St. Paul Mission Collection, Wash., Baptismal Register 1847-1869: August 24, 1851

"Jacques Jean Fenely

Die vigesima quarta Augusti baptizavi Jacobum Joannem a mense natum, filium Abrahami Finley et Susanna. Patrinus Francois Forgue (surnomme Morigeau).

The following may be this Jocko?

From The Pioneers, Sam Johns; Vol.10;p-22:

"One of these was Jocko, a tall, well built brave, decent when sober, a devil when drinking, and who killed his brother with a club while asleep. You live by the sword and you die by it, an old saying, so Jocko was destined to have his block knocked off with a club, in the hands of one Lawrence Finley, the son of Mrs. Joe Marent of the east side, lower valley. (note: Larry Finley got ten years in Deer Lodge for this murder). Among the first business enterprises of Demersville was butcher shop, owned and operated by W. Shroeder, heavy of body, but light on foot, as the following proves.

The shop set by itself, near the river and just back of what afterwards became Main Street. A gun hung cowboy, riding into Demersville, passing the shop heard commotion inside and swung down from his horse to have a look. It was a race among the meat blocks, Shroeder two lengths ahead, but tiring fast, Jocko behind, a long knife clasped in his right hand, guttural sounds coming from his lips that meant no good for Shroeder and that Dutchman was throwing the race, but the cowboy stopped it and declared all bets off."

ibid. Vol.9; p-73:

"Shortly after our arrival, I was in the office at the back of the log store, in which we had moved, when a Kootenai Indian, "Jocko" by name, dashed in through the front door of the store, "en-belle-nature," covered over with blood and knife gashes all over him, and ran back to me in the office. I could not understand Kootenai, and he could only say, "kill me!" As I had had some experience with the Blackfeet, Crees and Sioux Indians on the east side of the mountains, I was not afraid. I quieted him down and gave him a bucket of water and a sponge and a towel. It appeared later that whiskey, of course, was the cause of a row, between Jocko and Louie. In the fracas Louie got shot in the leg and Jocko was nearly converted into link sausage. Louie was christened "Lame Louie" after that episode."

v. Pecan "Ta-whit-too" Finley (1852-) Pecan and Pascal may be the same person. The French-Canadian voyageurs called the fisher a "pecan."

vi. Pascal Finley (1855-1910) Pecan and Pascal may be the same person.

From his obituary in The Polson Courier, Thurs., 30 June 1910, p1, (E.M.Felsman's Obituary Collection):

"Indian Drowned Near Finley's Point,

Last Friday as Prescott Finley and Little Sioux were returning from Bigfork in a row boat some accident occurred by which Finley is supposed to have lost his life. They had both been drinking and Little Sioux says that he remembers of taking a drink when near Finley's Point and then he has no further recollection till he wakened and found himself alone in the boat and the oars gone. He managed with the aid of a board there was in the boat to work to shore, landing near the government school house.

The missing man is 53 years of age and is unmarried. He made his home with his sister five miles southeast of Polson.

What seems a strange coincidence is that two brothers and a cousin of the missing man were drowned in the same place twenty one years ago. They were crossing the lake at this point in a canoe, when they were overtaken by a storm and drowned. Louis Finley; a brother of the deceased offers a reward of a hundred dollars for the recovery of the body."

The Flathead Courier, Thurs., 21 July 1910, p1:

"Body of Drowned Indian Found - The body of Prescott Finley, the Indian who disappeared on June 24th was found on the lake shore about two miles east of town Saturday evening.

Undertaker Dawson was notified and he went down and placed the body, which was in a fearful state of decomposition, in a casket. It was buried a short distance from where it was found.

Finley and a companion had been to Big Fork in a row boat, where they had secured some whiskey, and were both intoxicated. His companion went to sleep in the bottom of the boat and when he awoke Finley was gone."

vii. Jeremiah "Jeremy" (Chill-Muse) Finley (1859-abt 1905) he married Toney Pawnee "Squallsnee Squeen" Adams, the daughter of Bashaw and Lucy Com-span-sna. She also married John "Skiveen" Charley and Thomas Abel Adams. Jeremiah and Toney Pawnee had two

children: Antoine W. "Shile-a-muse" Finley (1881-1948) and Louie Finley (1885). Antoine W. Finley married Mary Jane Deschamps.

viii. Joseph Louis Finley (1861-)

In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreilles, etc.) 1854-1873, page 65, we find:

"Die 19 Maii 1861 baptizarii Josephum Ludovicum nuper natum ex Abraham et Susanna Fenley. ...(sponsors were Joseph & ? Tskalpa...)

ix. John "P-ka-kan" Finley (1867-)

x. Louis "Colltzilkoomkan" Finley (1862/68-) He married twice (1) Angelic (Denoyer) Bonaparte, the daughter of Baptiste "Coquin" Bonaparte and Josephine. They had a son Felix "Moiese" Finley (1886-1904). (2) Louise Baptist, the daughter of Baptist and Mary.

xi. Sophia Finley (1869-1871)

From St. Ignatius Mission, Montana Book of Deaths 1852-1873:

"Sophia

Die 17 Maii sepultum fuit in cemeterio S. Ignatii corpus Sophie aetate 5 anatum filiae Abblaam (Abraham) Feanly et Susanna."

xii. Louise Marie Finley

2. Louise Finley (1815/26-1902) she married Edward Berland (see Edward Berland in this series). She and Edward had at least five children: Alexander, Lucy, Louis, John Baptiste and Bazile Burland, and they are dealt with in Edward Berland's piece. Louise also married John George McDougall on September 9, 1855 in St. Paul Mission, Colville Valley, Washington Territory. He was the son of George McDougall and Angelica Gladue and was born August 25, 1835 in at a Hudson's Bay Company post at Lesser Slave Lake, Alberta, Canada.

Louise was also known as LaLouise; Aloysia; Ludavica; Lisette. From: St. Ignatius Mission - Kalispel (Pend d'Oreilles) in Washington Terr., page 23:

Louisa "Aloysia Findley, filia James Findley et (blank) 30 annas nata." Baptised by Father Pierre Jean deSmet 20 Jul 1845. Louise "Findley" bapt. shows age as 30 years. This would put her birthdate as 1815. ??? St. Ignatius Mission, Washington, page 23. Shows: "30 annas natal" baptized by Father Pierre Jean De Smet. She married Edward (Burland) Berland on 20 July 1845 St. Ignatius, Washington Territory .

From St. Paul's and St. Regis Mission Marriage Records from 1848:

M14 John McDougald and Louise Finley

Married at St. Paul Mission by Father Louis Vercryusse, S.J.

John McDougald s/o George and Angelic McDougald of Lesser Slave Lake, Red River and Aloysia (Louise) d/o of James and Suzanne Finley...widow of the late Edward Berland ..

witnesses were Patrick McKenzie and Antoine Charette. But two years earlier, was Angelique the "unknown" mother of Daniel McDougall?

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?	Page
Louise Berlant	sm		1854		
Lucie Berland	sm	11 Aug.1847			

In the 1860 Census of Washington Territory she is shown as age 34.

John George McDougall:

John McDougall was of Metis heritage as well as Scottish. Name variations: John R. McDougall (McDugal), Johnny and John G. He was a Spokane County Commissioner, a farmer, and had worked for the Hudson's Bay Company.

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

The book seems to be updated frequently with additional pages listing all the old entries again & adding new names to the page.

(Possibly means)

name	tribe?	baptism	census?	marriage?
Alexander McDoug.	sm	9 Mai 1852		
Amelia McDoug.	sm	23 Sep 1852	1854	23 Sep 1852

Handwritten "Burial Register from St. Regis Mission (Stamped Original in the Oregon Province Archives, Crosby Library, Gonzaga University, Spokane, Washington 99258)note: now in the Tom Foley Library.

This is some kind of index (or census).

McDougall,

Johni

{

Louise ve Berland

m. Alexandre |

m. Baptiste | - Berland

m. Lucie |

m Basile |

There are some puzzling church entries that are included here:

In the St. Paul's and St. Regis Mission Marriage Records from 1848 (Jesuit Archives):

Jean Baptiste "McDoube" (McDougall?) s/o "Dunkin McDoube" and "Amelia Woensen" married Amelia d/o Silpiza and Koikoimelalis on 23 Sep 1852. Witnesses were Alexandre Gendron and Rosalie Morigeau.

Alice McDougall; born 22 Sep 1883; bt. 7 Oct 1883; father John McDougall; mother: Haller; Godmother Rosa Haller; St. Francis Regis; W.T.; p.113; #66.

A John McDougall (probably him) is shown as godfather to Jean Marie Boucher s/o Jean Baptiste Boucher and Nanci McDougall at St. Paul Mission on 16 October 1853. B-143. This is Jean Baptiste Boucher called Waukan.

Susan Finley age 64, Nazire Finley age 16, Robert McDougald age 11, and Charles Myres resided with the McDougall family in 1860.

John McDougall settled at L'Anse au Sable, British Columbia about 1860.

"Settlement at Anse au Sable", F.M. Buckland, pp 48-49, The Sixth Report of the Okanagan Historical Society - 1935:

"John McDougall, who was born at Fort Garry in 1827, and who had visited these parts in the early forties, spent twenty years coming and going with pack trains. He decided to settle in the valley after his retirement from the service of the Hudson's Bay Company. He staked his land where the Guichachan Ranch is, and started trading with the Indians for furs. As skilled guides and trappers, the McDougall's gained a high reputation that has lasted to the present time. To illustrate the family pride, a story is told of one of the younger generation who replied, when asked if he was a half-breed, "No, sir, I'm a McDougall." He was actually born in 1835 at Lesser Slave Lake.

In 1861 John McDougall and family resided at the Okanagan Mission:

He was in charge of a branch store for HBC. See Oregon Historical Quarterly; Vol.5; #1; Mar 1904; for John McDougall (McDugald).

From "Pre-Exemption Claims in the Okanagan Valley," Margaret A. Ormsby, M.A., page 177, 6th Report of the Okanagan Historical Society, 1935:

Records of Claims by William George Cox, Magistrate, Rock Creek, B.C. 1861:

No. 7 - March 20th

John McDougall. His claim is situated close to the Mission. It adjoins one part of the same. 784 by 528. A house is, I believe, erected on it - 160 acres." And on page 179:

"July 29th. Recorded for John McDougall. A rural claim of (160) one hundred and sixty acres - formerly known as Ford's claim, situated on the east side of Great Okanagan Lake between the Mission claim and William Peon's claim.

The above is an excellent claim, well watered and agreeably timbered. A good substantial dwelling house with suitable outbuildings are now being erected."

From the Sixth Report of the Okanagan Historical Society - 1935, "W.C. Young's Report on the Mines on Cherry Creek," Mrs. Angus Wood, page 57. Letter from "Shimilkomeen (sic), Customs Station, December 12, 1863 by W.C. Young to J.C. Haynes: Arriving in the Shuswap country at the Catholic Mission he writes:

"Arrived at the Mission on the 28th - weather warm and pleasant and the country free from snow. The cabins, barns, fences, hay stacks in every direction give the country a pleasant appearance after travelling the dreary mountain trails.

The Catholic Mission buildings are new and very neat. The settlers' houses are generally of the smallest and poorest description. W. Pion's and J. McDougall's are good, well built houses, and the best in the settlement. The land, though not of the best quality, appears to produce abundantly; all crops have been very good this past season and that without any aid from irrigation. I saw some very good tobacco of their own growing."

On the 1879 District of Okanagan Assessment Roll:

#34 John McDougall, farmer, 180 cattle, 20 hogs, 30 horses, freeholder of lot 136; 320 acres; \$1600.00 real property and \$3000.00 personal property.

1885 Scrip Applications, North West Halfbreeds residing outside Manitoba on 15 July 1870, RG15-20, C-14950:

18 May 1885 Fort Macleod, Alberta, Canada

John George McDougall #311 HB Head

Address: Fort Macleod P.O.

Born: Lesser Slave Lake 25 Aug. 1835

Father: George McDougall (Scotch Cdn)

Mother: Angelique Gladeux (HB)

For the 21 I have been living in the North West Territories at Edmonton and Fort Macleod.

Occupation: Carpenter

Married: Angelique Finlay, Edmonton, 1853

Children: 3 living: John Peter, 24; Eliza, 22; Nancy, 20

J.G. McDougall & Angelique Finlay; none deceased

Value of Personal Property about \$550. I have been here continually since the 15th March last. J. G. McDougall 18 May 1885

English

John Monroe (x) William Campion (x)

\$160 approved (C-14940)."

He calls his wife "Angelique" in the 1885 Scrip Applications. Why?

RG 15, Interior, Series D-11-8-b, Volume 1330, Reel C-14940 Access Code 90 Finding Aid Number: 15-20

From "Fur Trading Posts in the Okanagan and Similkameen" by Jean Webber, page 16, (Historical Papers Okanagan Historical Society 57th Report 1993):

"In 1875, when Emily Pittendrigh Haynes was about to give birth to Valentine Carmichael Haynes, the mid-wife was brought from Colville. Mrs. K. Lacey writes:

It was necessary to bring in a mid-wife from Ft. Colville, a good three days' ride away, the woman being Mrs. McDougall, a French halfbreed who was 75 years of age at the time. The weather turned very cold and lots of snow came before she was able to return home and she was forced to return to Ft. Colville on snowshoes (O.H.S. Report No. 27, page 117).

Children of John George McDougall and Louise Finley:

i. Lizzie (Eliza) McDougall, born circa 1856 Washington Territory. She married Thomas Stensgar (Stanger) the son of Thomas Stensgar and Maria Yuma, their children were Albert, Louis Donald, Mary Lillian and Robert Stanger.

From St. Regis Mission, Meyers Falls, Washington, Baptismal Records 1852-1866:

"1856 29 June.. "Ego L. Vercruysse, miss., S.J. in Eccl. St. Pauli baptizavi Elysam abline quinque habdoma diebus natam ex Joanni McDougal et Louisa. Susceptores fuere Basilius et Josepha Pion.. L. Vercruysse, S.J."

ii. John Patrick "Johnnie" McDougall was born on 29 December 1857 Colville Valley, Washington Terr. He was baptized on 11 January 1858 St. Paul, Colville Valley, Washington Territory.

From St. Regis Mission, Meyers Falls, Washington, Baptismal Records 1852-1866:

Jean McDougald no. 3

1858 10 Jan .."ego L. Vercruysse, miss. S.J. Eccl. St. Paul apud Skoelpos baptizavi Joannem Patricium die vigesima nona Decembris anno 1857 natum ex Joanne McDougald et Louisia ejus. Susceptores fuerent Patriciuo et Anne McKenzie. L. Vercruysse, S.J."

iii. Nancy 'Ann' McDougall was born circa 1860 Colville Valley, Washington Terr. She was baptized on 20 May 1860 St. Paul, Colville Valley, Washington Territory.

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

"1860 20 May .."Ego Joseph Joset, miss., S.J. in coloilienis military statione baptizavi Annam ante d--- dies legitime natam ex Joanni et Aloysia McDougall. Sponsore fuere Patricius & Nanci McKenzie. J. Joset, S.J."

iv. John Peter McDougall was born in 1861.

v. Eliza McDougall was born in 1863.

vi. Nancy McDougall was born in 1865.

Handwritten "Burial Register from St. Regis Mission (Stamped Original in the Oregon Province Archives, Crosby Library, Gonzaga University, Spokane, Washington 99258) note: now in the Tom Foley Library. This is some kind of index (or census).

Finley

Suzanne v.

Louise McDougall

Anne McKenzie

Jeanne Charette

Abraham abs.

Pierre abs.

Sophie Lions

Catherine

X Harupe illeg.

Josette Pion

Jimmi

William

Nazaire

3. Pierre (Pial) (Peter) Finley (1824-) He married three times: (1) Susan Ca-stah-slo (2) Nancy Kuk-Glak-Ku-Glak (abt. 1826-). (3) Louisa Skalsi (Kootenai). He was a trapper and hunter.

Sacred Heart Mission, Idaho Baptism Book, page 17:

"Ego baptizavi Petrum filium Jacobi Findley et Susanna, metis, natum 16 annos. Patrinus fuit Augustinus Findley. S. Joseph 11 May 1844 A. Hoecken, S.J. Miss."

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?	Page
Pierre Finley (Jacobi)	sm				13 Sep. 1849

U.S. Census 1860, Washington Territory, Free Inhabitants in Bitter Root Valley, County of Spokane, Territory of Washington, September 14, 1860

House	Name	Age	Sex	Color	Occupation	Birth pl.	Real
140/98	Peter Finley	41	M	Hb.	Trapper-Hunter	Canada	\$500.00
	Nancy "	34	F	Hb.		"	
	Angelique "	10	F	Hb.		"	
	Isabella "	8	F	Hb.		"	
	Louisa "	3	F	Hb.		"	

St. Ignatius Mission Book of Deaths: Jun 1866. Shows the death of wife of a "Petri Finly," this is probably Nancy.

St. Ignatius Mission:

Pierre s/o Jacob (James) Finley and Suzanne

m. 27 May 1867

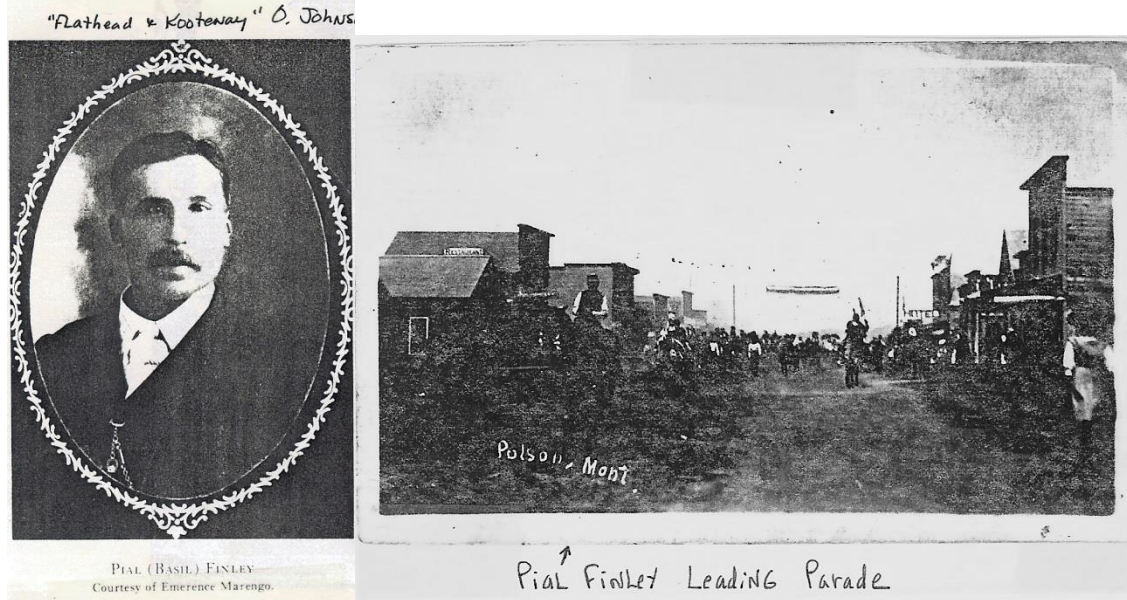
St Ignatius Montana

Louisa Skalsi d/o Slain(sp) - witnesses Jacob Finley & Susanna Skalse.

By Father Cataldo, S.J.

This is from The Fabulous Flathead -The Story of the Development of Montana's Flathead Indian Reservation-As told to Sharon Bergman by J.F. McAlear, (1988 reprint of the 1962 book), pp. 14-15:

"One of his (Jocko's) grandsons, Piol Finley, was a very shrewd Indian who delighted in horse-trading with the "white" in the Polson area around the turn of the twentieth century. Finley Point was named for Piol Finley because of his residence in the area. Helen Finley Stephens, a director of the Reservation Pioneers, is a daughter of Piol Finley, and she now resides near Arlee, Montana."



He and Susan had three children:

i. Louise Finley (1845/49-1929) she married at least six times: (1) William M. "Billy" Irvine (1856-1939) the son of Peter Irvine and Angelique "Azell" "Ah-se-lah" Ashley. They had one daughter, Agnes Irvine who married Caville Dupuis. (2) Joseph B. Bonaparte (1880-1937) the son of Isaac Bonaparte and Jane Corbin, they had two children. (3) Joseph "Joseph Louie" Finley, they had 10 children. (4) Oliver Pichette, they had two children. (5) Prosper (Cullowee) Cloust (?) (-1879) (6) a White man.

From the Missoula and Cedar Creek Pioneer, Dec. 8, 1870, p3, c1:

"Local Intelligence,

A Charivari. --- Our correspondent in Frenchtown sends us the following account of a rather rough interruption to "love's young deam," perpetrated by some practical jokeists in that vicinity recently: "The order-loving and peacefully disposed portion of our citizens were last night aroused from their somnolent enjoyment by the most discordant amalgamation of bass-drum, cat-gut, fife, bull's-horn and tin kettle it has ever fallen to my lot to listen to. This respectable pandemonium was organized for the purpose of invading the paphian bliss of a newly-married couple. It appears that Monsieur Prospiere, the individual who had the good fortune to win the affection and cows of the oldest daughter of one Finlay, of Jocko Valley, in the language of the poet, "smelled a mice," and in company with the human portion of his lately-acquired treasure, departed in peace and joy to the house of a friend, situated some three miles below Frenchtown. Secure, as he thought, in this retreat, he expected to enjoy the felicity of his matrimonial venture in reast and quietude. But 'blessed is he that expects nothing, for he won't be disappointed.' Our Frenchtown band found them out, and forthwith determined upon giving them a nuptial serenade. The music was almost divine, and would have been entirely so, had it not been that one of the most talented of the serenaders - now sojourning in Missoula - not satisfied with arousing the happy pair from their peaceful slumbers, proposed a forcible entrance into the house. This was effected, and the jokeists then insisted on the bridegroom introducing them to his bashful and blushing inamerata, who had to get up out of her warm blankets for that purpose, and who stood shivering on the cold floor while the ceremony was gone through with. Not yet satisfied, they next demanded something to kep the cold out. This was also complied with in the shape of a demijohn of whiskey. The 'inhuman monsters' then left the harrassed couple to enjoy the repose which the occasion called for, and wended their way back to town, where they called down the curses, loud and deep, of our citizens, by their infernal racket as well as the additional anathemas of your correspondent, Nip." (Received from Bob Bigart)

Louise states that she was 56 years old in 1915. This would make her birth date about 1856.

Billy Irvine: A top cowhand, expert with horse and rope. He often worked for the "Bar U" spread. He was trail boss when C. Allard, M. Pablo, and Alexander Matt herds were trailed to Cheyenne, Wyoming in May 1876. With him were eleven cowboys and 1,200 cattle. Six months later (15 Oct 1876) they were in Cheyenne, Wyoming.

"The Namesake of Irvine Flats"; Early Days by Miss Beaver; ""Mission Valley News"; St. Ignatius; MT; 14 Apr 1988, Monday:

"Irvine Flats, near Polson, got its name from a cowpuncher, Billy Irvine. Billy was one of nine children born to Peter Irvine and Angela Ashley Irvine.

"Peter Irvine, an employee of the Hudson Bay Company, lived near Fort Connah in the Mission Valley, not yet Flathead Reservation.

"Billy Irvine grew up in the valley, becoming a top cowhand, expert with horse and rope. Being trustworthy and dependable, he always had a job with the big cattlemen. Often he worked on the "Bar U" spread in both the United States and Canada.

"It was 1876, and in eastern Montana, dissatisfied Indians were leaving their reservations. Looking for good hunting and revenge, many gathered under the leadership of Sitting Bull.

"Life west of the Rocky Mountains went along as usual. Charles Allard Sr., Michel Pablo and Alexander Matt let their cattle graze freely on the lush grass of the Flathead Reservation. Indian cattlemen talked of sending cattle to the eastern markets. The railroad had reached Ogden, Utah, and that would have been the nearest shipping point. But if the cattle were drifted to Cheyenne, Wyo., they would have them to prime fatten on free range.

"Twenty-year-old Billy Irvine was hired as trail boss. Wages were low but it was a job full of adventure, new experiences and danger. Just the job for a young cowpuncher. Billy would have 11 cowboys to help. The country was crowded with new-comers, said Alexander Matt, and they wanted no gunfights with farmers.

"A covered wagon pulled by two yoke of oxen would serve as chuckwagon for the boys. Each cowboy would bring a spare horse so there would be a remuda of about 25 horses.

"They would go by way of Missoula, Butte, Bannack, Idaho Falls, then on to Laramie and Cheyenne, Wyo. This route was chosen to avoid hostile Indians under the War Chief Sitting Bull who staged the Custer massacre June 25, 1876.

"A little over 1,200 head of cattle started out the middle of May with Billy Irvine and another cowboy as 'point' men to line out the herd. Then came the 'swing' riders who kept the herd going in the right direction. As the herd spread out to graze, flank riders saw that no animal got separated while drag riders at the rear urged on any weak or footsore animals.

"Giving the cattle plenty of time to graze, they made eight or 10 miles a day. Every man took two hours guard duty each night as concern for the cattle was their first thought. The cattle, always ready to stampede for any or no reason, were watched carefully night and day. An unusual object, lightning, hailstorms or heavy rain of summer could start a stampede.

"There were many streams to cross but it was only while swimming the treacherous Snake River in Idaho that they lost an animal.

"Ever loyal to their employers, they headed for Laramie. Along the way they gave two animals to a band of Indians rather than have them steal cattle or stampede the herd.

"Nearing Laramie under a blistering sun, the cattle and cowboys were choking on dust. They were able to find water for the cattle but sometimes the mineral in the water was hard for the cowboys to swallow.

"Always giving the cattle plenty of time to graze, they drifted them to Cheyenne, arriving with prime stock October 15, 1876, after only six months on the road.

"Their cattle and the two yoke of oxen were sold. Billy Irvine, cook, and cowboys lived off the land as they headed for home. They were back on the Flathead Reservation in time for Christmas 1876."

Allotment Record - Flathead Reservation, Montana:

523

Name of Indian: William Irvine - age 50

Name of his Father: Peter Irvine - dead

Name of his Mother: Angeline Ashley - dead

Name of his mother's brothers: Alex Ashley-dead-left widow #1687

Pierre Ashley-dead-left son in Ottawa, Can.

Name of his mother's sisters: Mary Finley-dead-family 257 et al

Betsey Finley-dead-left family 1047

Name of Present Wife - 454 - Emily Brown Irvine - age 55 #533

Present Wife's Father: Louis Brown-dead

Present Wife's Mother: Emily Brown-55-dead

His Own Brother's: Peter Irvine #536

His Own Sisters: Jenny Bourdon 539

Mary Blood 548

Maggie Lempke 552

Rosalie Irvine 538

Christine Irvine Marceau-dead-dau. living #2367 Agnes Marceau #2321

Present Wife's Sisters: Rose B. Houle #1123

Their Step-Son: Arthur Larivee #1325

Their Step-Daughters: Emerence Marion-dead-left family #534 et al

His Daughter: Agnes Dupuis #1010. Mother is Louise Finley #1316

From The Pioneers, edited by Sam E. Johns, Vol.1, pp 123-125 (1939):

"William Irvine, Stockman, Has Had A Thrilling Career by J.F.McAlear
William Irvine, stockman, better known to all his friends in western Montana as "Billy" Irvine, has had more experiences in the early history of Montana than most any westerner now living. Billie was born near Post Creek, six miles north of the old St. Ignatius Mission in 1856, 83 years ago. His father, Peter Irvine, a native of the Shetland Islands, Scotland, came to western Montana in the days as an employee of the Hudson's Bay Trading Co., settling at the Fort Connah trading post, where he married Angela Ashley, a Flathead Indian woman. Billy, being one of the oldest of nine children, had to make his way early in life, never having the opportunity to go to school. Nevertheless, he grew up to be a very shrewd Scotch-Indian and accumulated a large amount of livestock and property in the late nineties.

As a young man, Mr. Irvine became an expert roper, a top cowhand, and being trustworthy and dependable, always had a good job with the big cattle companies in the United States and Canada.

Billy made his first trip, drifting cattle to market via Cheyenne, Wyo., in 1876. He, with 11 other cowboys, left the Flathead Indian reservation about the middle of May that year with a herd of 1,200 head of cattle and arrived at Cheyenne five months later, Oct.15. The herd could have been taken to Ogden, Utah, the nearest railroad town, thereby saving some 200 miles of the journey, but by going to Cheyenne, it gave the cattle another month on the range to prime fatten, as well as saving freight on the railroad, Cheyenne being nearer Chicago, their final destination.

Included in the caravan on this trip was a covered "chuck" wagon, the "diner" and pullman for the cowboys, which was drawn by four oxen. Each day the cattle would be drifted seven or eight miles on the free range. At night one-half of the crew would herd the cattle while the others slept, then at midnight the crews would change.

The route followed was through Missoula, Butte, Bannack, and Idaho Falls, crossing the treacherous Snake river there, then across the northern corner of Utah and on into Wyoming through Laramie to Cheyenne. This route was taken to avoid the hostile Indians on the Crow reservation, who in that year with Sitting Bull as leader massacred General Custer's brave little army of 280 soldiers. (Note from Chalk--he should have known it was the Cheyennes who helped kill Custer instead of the Crows. The Crows were scouts for Custer.)

Irvine and his cowboys got back to the Flathead just in time to eat Christmas dinner, leaving a lot of hardships behind. Others to Cheyenne followed, in 1877, 1879 and 1880.

In 1878 Konrad Kohrs, Deer Lodge valley stockman, sent Irvine to Davenport, Iowa, to return two purebred horses to the Kohrs ranch near Deer Lodge. Davenport, at that time, had a population of about 500 people. Billy and his companion left the railroad at Corinne, Utah, with the horses and made the trip overland to Deer Lodge in less than a month, with a happy landing, all safe and sound.

Billy was in Missoula in 1866, when a trading post, operated by Captain Higgins, was the only business in town. He rode through Billings in 1881 when there was only a trading post and post office. He forded cattle across the Missouri river in the early '80's and camped for the night where Great Falls is now flourishing. With the range on the Flathead short in 1895, Billy trailed 600 head of cattle to Canada to winter them, where they all perished in the terrible storms of that year.

William Irvine married Emily Brown, a part Indian woman, on the Flathead in 1896 and located on his ranch 17 miles west of Polson, where he now lives. Charles Allard, Sr. staked Billy to his first small herd of cattle.

The Irvine ranch once had 3,000 head of cattle and 100 head of horses. From the ranch, Billy would go to Missoula twice each year, buying enough provisions each year to provide the ranch for two six-months periods. He was always a good "feeder", as was attested by his 260 pound stepson, Arthur Larrivee, whom he raised to manhood. Little Arthur grew so strong he stayed on the mat in Spokane with Yosef, "the Terrible Turk," for 30 minutes, before being thrown. This same Turk tossed Evan Lewis, the world champion wrestler, around the ring like he was a baby.

Mr. Irvine was a close friend of Charles Allard Sr., and Michel Pablo, both noted for their wild buffalo herds on the Flathead. In 1908, Billy assisted his friend Pablo in rounding up his buffalo, about 300 head, which Pablo sold to the Canadian government. At the close of the roundup, a roundup in which Charles M. Russell, noted cowboy artist, participated, Mr.Pablo gave Billy the fattest buffalo cow, the hide of which he now prizes highly.

His late wife, Mrs. Emily Irvine, was an excellent helpmate for Billy, a true daughter of the early pioneers, as was evidenced by her participation in the Pablo buffalo roundup in 1908. She rode 100 miles one day and, single handed, averted a stampede of the big herd of buffalo. Mr. Irvine enjoys good health for a man of his age, is sturdy, tough as a pine knot, a true westerner, a true friend." This appeared in the St. Ignatius Post on September 23, 1954, page 4.

From The Fabulous Flathead - J. F. McAlear, pp 43-44:

"In the spring of 1881, Billy went north into the Alberta province and found work with the George Lane Cattle Company. He also worked for one of the largest cattle outfits in Canada, the Pat Bruns Company. In 1885, he was in charge of the cavalry horses for the Dominion of Canada during the Riel Rebellion."

From Flathead Agency, Montana Census Records:

From Dec. 1886 to June 30, 1897 Emily Couture is shown age 36 to age 47 as a wife than a widow, then on July 1, 1900

565 William Irvine M Hus 44

566 Emily F Wife 47

From "Montana: It's Story and Biographies" (The American Historical Society, Chicago, 1921) Tom Stout, Vol.3, p859:

"W. M. Irvine. Fortunate is the man who finds his work early in life and pursues it with undivided attention and vigor all his years. That has been the case with W.M. Irvine, one of the oldest and best known residents of the Flathead Valley. His work and interest from youth up have been ranching and stock raising, with special emphasis on livestock. He is accounted one of the acknowledged authorities on good livestock, and every condition affecting the breeding, raising, care and marketing of stock in America.

Mr. Irvine was born at St. Ignatius, Montana, son of Mr. and Mrs. Peter Irvine. He grew up on a ranch, in the saddle, worked as a cowboy and traveled and worked with cattle outfits all over the West and Northwst. Later he settled down in the Flathead country and now owns 5,000 acres in that and Sanders County. He usually runs 500 head of cattle on his land, and gives his personal supervision to his herds and ranches. Naturally he is an employer of men, and has a number of competent helpers.

Mr. Irvine married Mrs. Emily Larrivee, a native of the State of Washington. They are liberal supporters of the Catholic Church of Polson. Politically Mr. Irvine casts his ballot according to his judgement as the best man for office. He has had his home in the Flathead Valley for twenty-nine years, and about eight years ago he moved to the Town of Polson, where he has a modern home, fitted with every comfort and convenience. He is also regarded as one of the liberal, progressive and public spirited citizens of his home district, and everything for local advancement and improvement can count upon his encouragement and assistance. Mr. Irvine was a personal friend of the historic Catholic priest, Father Ravelli, who played such a prominent part in the Affairs of Montana." (from Bob Bigart)

From The Flathead Courier, Thurs., Feb. 1, 1934, page 8:

"Mr. and Mrs. William Irvine returned to their home at Radio the first of the week after spending several days here visiting at the home of Mr. and Mrs. Tom Browne."

From his obituary in The Sunday Missoulian, June 18, 1939, p4:

"William Irvine Old Cattle Man Dies at Polson

Born at Fort Conan, 1856. Dies Two Days After Eighty-Third Birthday.

Polson, June 17. - William "Billy" Irvine, one of this section's best-known and most highly respected pioneer residents, died here this morning at a local hospital two days after his eighty-third birthday anniversary. He had been in failing health for the past two months.

Mr. Irvine, one of the most picturesque characters in this section, saw Western Montana develop from virgin territory to its present-day advancement. Having spent most of his life as a stockman, he could recall many, interesting stories of the early West and the cattle drives in those days.

Mr. Irvine was born near Post Creek, June 15, 1856. His father, Peter Irvine, was a native of the Shetland Islands, Scotland, and came to Western America as an employe of the Hudson Bay Trading company. He settled at the Fort Conan trading post on Post creek and there married Angela Ashley, a Flathead Indian woman. Billy was the oldest of their nine children, and while he did not have the advantages of schooling he grew to be a shrewd Scotch-Indian and amassed a great deal of livestock and property in the late nineties.

Old Time Cattleman

While a young man he was employed at the old Captain Grant ranch near Garrison and also worked for Conrad Kohrs, Deer Lodge valley stockman. Being an expert roper, a top-notch cowhand and also being trustworthy and dependable. Mr. Irvine was employed by many big cattle outfits, both in the United States and Canada. At the age of 25 Mr. Irvine went north into Alberta where he was employed by the George Lane Cattle company at the Big Bar U ranch. He was also employed by the Pat Burns Cattle company, one of the largest in Canada, and during his residence there saw service in the Riel rebellion, having charge of the cavalry horses for the Canadian government.

During his earlier day residence in Montana, Mr. Irvine was in Missoula in 1866 when a trading post operated by Captain Higgins was the only business in town; he rode through Billings in 1881 when a trading post and postoffice was all that constituted the town, and he forded cattle across the Missouri river in the early eighties, camping where the present city of Great Falls now stands.

Had 3,000 Head of Cattle

Mr. Irvine returned to his native Flathead in 1886 and went into the cattle business for himself. Charles Allard, Sr., staked him to his first small herd, and with wise management the Irvine ranch in its hey-day totaled 3,000 head of cattle and 100 head of horses. He located west of Polson, in the section that now bears his name, Irvine Flats. In 1896 he married a part Indian woman, Emily Brown, who passed away in April, 1937.

Funeral services will be conducted at 9:30 o'clock Monday morning from the Catholic church at Polson with Father Robert O'Dea officiating, and burial will be in the St. Ignatius cemetery.

Mr. Irvine leaves no children, but a foster son, Joe Irvine of Coolidge, Ariz., Mrs. Tom Browne and Mrs. H. C. Jorgenson, both of Polson, were also reared in the Irvine family. A sister of Mr. Irvine, Mrs. Mary Blood of St. Ignatius, survives him." (from Bob Bigart - E.M. Felsman Obituary Collection)

From The Great Falls Tribune, Tues., June 20, 1939, page 9:

William Irvine, Born in West Montana 83 Years Ago, Dies

(Same obituary as above)

From The Inter-Lake (Kalispell, Mt.) Jan. 10, 1896, p8:

"High Times on the Reservation

C. M. Walker, Wm. Sharp and William Harrington returned Saturday from the Flathead reservation where they had spent a week attending the New Years festivities. They went first to the old Hudson Bay post, where Angus C. McDonald now lives. On our New Years evening there was held what is said to have been the finest ball ever given on reservation. There are a large number of people of Scotch descent on the reservation, and they were nearly all present. Mr. Walker and Mr. Harrington had taken bagpipes with them, and to their music, loved by the Scot, the grand march was begun, with Mr. Sharp and Miss Maggie McDonald in highland costume leading the dancers. Dancing was continued until a late hour next morning. The music for the occasion, in addition to that furnished by the bagpipes, was furnished by an excellent orchestra, composed of Miss Maggie McDonald, Thomas McDonald, Angus C. McDonald and Charles Williams. The floor managers were Angus P. and Joseph McDonald.

A pleasant and unexpected feature of the evening was the marriage of William Irvin and Mrs. Larbie, two residents of the reservation.

On New Years eve a grand dance after the Indian manner was held at the residence of Mr. Ashley, at which a large number of the Indians were present.

After the ball at Mr. McDonald's Mr. Walker and Mr. Sharp visited a number of houses on the reservation, and stirred up the Scotch enthusiasm with the music of the bagpipes.

From "I Will be Meat for My Salish" The Buffalo and the Federal Writers Project Interviews Relating to the Flathead Indian Reservation, edited by Bob Bigart, (manuscript) 1999, pp. 198-200:

"Billy Irvine Memories

Source: Andrew Stinger, his partner

Writer: Bon I. Whealdon

Date: December 18, 1941

Ref: MSU, Lake Co. -- Biography

"Mr. Billy Irvine had the very finest cattle spread in the entire Flathead Valley. He understood cattle and well he might, as he spent a lifetime with them, riding range, drifting cattle to distant shipping points, wintering herds in Canada, working for the biggest cattle outfits in Western Canada and Montana. His ranch was literally overflowing with fat range stuff and splendid horses. He and Emily were both unequaled bronc busters and 'buffalo boys.'

"In connection with his home ranch, Billy controlled an immense body of hay and grazing land, as well as an entire hillside of pasture.

"It was a delight to any westerner to visit the Irvine Ranch, for there Billy and Emily dispensed true Montana hospitality in generous fashion. The Irvines were courteous, well-informed, splendid appearing people. Billy and Emily's lives had been crowded with colorful experiences; and both delighted in recounting their thrilling adventures in vividly fascinating style. They were clean, fearless living people.

"Billy enjoyed helping needy folks. Always his purse and his well stocked larder were open to the unfortunate. Many a struggling homesteader had ample reason to praise the names and innate goodness of Billy and Emily Irvine. Patterned on a magnificent scale himself, Billy could not tolerate smallness of caliber in others. When a certain group of affluent, but miserly, foreigners began coming into the valley, Billy seeing their greedy, grasping ways, felt that the West he knew and loved, was ending. He always referred to these folk from that particular alien shore as 'right

rumped trash that should have been dumped into the Atlantic.' 'Great Gods and little green apples,' he would say, 'by the very nature of these Mongrels, they can never be Americans! By permitting them to settle among us, we are shoving a nest of Yellow-jackets into our shirt bosom and feeding them on the honey of our land. Someday they are going to start stinging the eternal daylights out of us.'"

Billy Irvine

Source: Mrs. Mary Blood, his sister, and Harry Burland

Writer: Bon I. Whealdon

Date: November 14, 1941

Ref: MSU, Lake Co. -- Biographers

"William Irvine, a son of Peter Ervine [Irvine], Hudson Bay Company employee, and Angela Ashley, Salish Indian woman, was born near old Fort Connah in 1856.

William, or "Billy" as he was affectionately called was, the oldest of nine children, so at a rather early age he was obliged to step out and shift for himself.

His first job, as cattle wrangler for a neighbor, was the beginning of a very busy career upon the range. He was an expert roper and bronc rider and his skill secured him employment as top hand for some of the largest stock raisers in Montana.

In 1876, he, in company with eleven other Flathead cowboys, drifted 1200 head of local cattle to Cheyenne, Wyoming. Their route took them through Butte, Idaho Falls, across a corner of Utah, Laramie, thence Cheyenne, from there they were shipped to Chicago, Illinois. They very leisurely made eight to ten miles per day in "drifting" the cattle. This enabled the cattle to prime fatten upon the free range.

Their caravan for this trip consisted of a covered chuck wagon, a diner, and a "pullman" for the cowboys. The outfit was drawn by four oxen.

The drifting of beef cattle to Cheyenne was such a profitable venture, that he took charge of the herds to that shipping point in 1877, 1879, and 1880.

In 1881, he went to Alberta, Canada, where he worked for the Pat Burns Company and for the George Lane outfit, two of the biggest cattle companies in all Canada. During the Riel Rebellion, Billy served the Canadian Government in the capacity of supervisor of the calvary horses.

Because of a scarcity of Flathead grazing in 1895, he drove some 600 head of cattle to Alberta. After fattening in good shape during the summer and autumn of that year, the severe Canadian winter killed every last one of the herd.

Billy finally located upon a valuable ranch, 17 1/2 miles west of Polson. Here with a small herd of cattle given to him by his old friend Charles Allard, Sr., Billy devoted attention to this nucleus band until it had increased to 3000 head.

It is estimated that in addition to his own cattle, Billy, during his 84 years of life, handled untold thousands of others."

"The above cited website of the Flathead Reservation states that the cattle ranching on the reservation "...became concentrated among and handful of white men who were married to Indian women." [The cited source of the website is the Masters Thesis of Hugh J. Biggar, "The Development of the Lower Flathead Valley," University of Montana, Missoula.] Angus McDonald who had a verbal lease to lands around the HBC's Fort Connah trading post which was located in the middle of the reservation turned to raising cattle when the HBC fort was shut down in 1871. "Other men (some former employees of the Hudson's Bay Company, some free traders, included Peter Irvine and his son William, Dave Cachure, Charles Allard, and Michel Pablo."

"By 1889, raising stock had become nearly as important as farming. There were 5,782 horses and 12,250 cattle (Annual Report of the Commissioners of Indian Affairs to the secretary of Interior, 1889, pp. 522-23) Most of the cattle were owned by Pablo and Allard. In 1894, more than \$40,000 worth of beef cattle were shipped to Chicago. The cattle were of good breed, having been improved over the years with Holstein and Poled Angus bulls..... Because of the mild winters, little supplemental feed was supplied, until the numbers of horses grew so large the grass was depleted."

Continuing from the website, "By 1895, William Irvine drove six hundred cattle to Canada to winter because there was not enough grass on the reservation." Additional pressure on the limited resources of the reservation were added at the turn of the century when the federal government opened the reservation to leasing, issuing grazing permits for non-tribal members, making it legal for them to run cattle on the reservation. "Between 1903 and 1906 about 13,000 horses were sold taking some pressure off reservation grass. By 1904, tribal members began to fence their allotments in preparation for the opening of the reservation. In 1906, about half the reservation cattle were disposed of, thousands being driven to Canada."

Smaller scale operations forced many ranchers, former ranch hands, and farmers to shift to dairy farming. By WWI, dairying had become more important than ranching. "By 1948, 1,100 farmers milked cows, about one fifth of whom got most of their money from their dairies." Robert Foxcurran, page 404



William Irvine at his ranch

ii. Jocko "Jack" Finley (1859-1914) he married Therese Phillip, the daughter of Phillip and Isabel Catch-toe, they had three children: Pierre Finley, Francois Finley and Angelic Finley who married Samuel "Wet-yet-mes- high-high" and "Sin-se-la" Moody (1858-1934), the son of Ose-as Moody and Susie (or Jennie). Sam Moody also married Lucy "Denuse" "Quilten" Finley (1884-1919) the daughter of Joseph "Quel-toom" Finley and Mary Mission.

In 1888 Jocko Finley and Louie Finley got into a drunken fight. Jocko shot Louie in the leg and Louie cut Jocko many times with a knife - both survived. Louie was thereafter called "Lame Louie". Could be this Jocko?



Sin-se-la (also known as Sam Moody) and his wife, Nat-gat-mas-high-hi, a Native American, couple on the Flathead Indian Reservation in western Montana, pose on horseback in front of a group of teepees on the reservation. Sin-se-la wears a tall feather headdress and holds a rifle in

his right hand. Long tassles adorn his shirt, and he wears numerous beaded necklaces. He sits on a patterned, wool blanket on his horse's back. Nat-gat-mas-high-hi has a patterned blanket wrapped around her legs; she wears large, round earrings and has hair in braids. Long tassles that almost reach the ground hang from her wood-frame saddle. An unidentified man sits on a horse in the left background. Additional riders are in the right background near the teepees. A ridge of mountains is in the distance. (Sin-se-la (aka Sam Moody) and wife Nat-gat-mas-high-hi - Flathead - 1906) NOTES Title handwritten on back of photoprint; words "(Sam Moody and wife)" also handwritten on back of photoprint. Edward H. Boos

iii. Baptiste Finley (abt 1868-1920) he married Sophia (abt 1866-1938)

From The Flathead Courier, Thurs., Oct. 28, 1920, P 1:

"Baptiste Finley died at the home of Chief Koostatah at Dayton Monday of peritonitis. He was about 50 years old." (from Eugene Felsman)

He and Nancy had four children:

iv. Angelic (Nancy) Finley (1850-)

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?	P
Angelique Finley (Peter)	sm	19 mai	1850		

on another page:

Anne Finley (pr. Pierre)	sm	13 Sep	1849	13 Sep	1849
Anne Finley H. Pierre				29	

Need to know why baptism dates are different for Angelique & Anne...different people?

From St. Paul Mission Collection, Wash., Baptismal Register 1847-1869:

Angelica d/o Peter Finley and Nancy Kattaheslak

Baptized by Father DeVos, S.J. and her godparents were Peter Goin and Catherine Finley.

v. Isabel Larose Finley (1852-1879) she married James Flett (1844-1912) the son of Thomas Flett and Lizette (Hubert) GrosLouis, (James Also married a woman named Harriet) he and Isabel had four children:

a. Thomas Robert "Bob" Flett (1872-1952) he married Ellen Morgan (or Mason)(1881/85-1927) the daughter of Dr. E. L. Morgan and a Kootenai woman. They had nine children.

b. Ammy Flett, died at age 14 years.

c. Johnny Flett (1874-)

From St. Francis Regis Mission, Washington, Immaculate Conception Church,

Colville, Book of Baptisms and Marriages 1864-1888:

Baptized at Immaculate Conception Church, Colville by Father J. Vanzini, S.J.

Godparents were Helen Flett & Francis Hubert.

d. George Flett, he married a woman named Angelina.

vi. Louisa Finley (1857-)

In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreilles, etc.) page 28, B412 -(1857)

27 Feb, 1857 baptism of Louisa (Aloysia) Finley, daughter of Petri Findley and Nancy Kukglokkuglok....(6 hours old?) Godmother is Rosalie Thompson. Rosalie Thompson was Louisa's godmother, this could be actually Rosalie "Cree" Asselin (Ashley) and the daughter of David Thompson. No proof though.

vii. James Finley (1861-)

In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreilles, etc.)

1854-1873, page 63, we find:

"Die 31 Martii 1861 baptizarii Jacobum nuper natum ex Petri et Nanci Fenley. Patrinus Franciscus Fenley. L. Vercruysse, S.J."

His children from both wives seem to be intertwined?

4. Elizabeth Finley (1824- 1845) she was baptized on May 11, 1844 at St. Joseph Mission (Cataldo) in Idaho and died December 29, 1845 in St. Paul Mission, Marion County, Oregon. She was buried two days later at St. Paul Mission. She married Hypolite Brouillet, the son of Gabe Brouillett (probably Gabriel) and Josephine Pend d'Oreille on July 20, 1844 at St. Joseph Mission (Cataldo) in Idaho. Hypolite also married Angele Gingras (1835-), the daughter of Jean Gingras and Charlotte Skealks (Striped Dress) Okanogan. Angele was also married to Cyrille Bertrand. They don't seem to have had children unless I missed them.

From Sacred Heart Mission, Idaho Baptism Book 1842-1914, page 18:

"Igo baptizavi Elisabetham filiam Jacobus Findley et Susanna metis, natam 20 annos. Matrina fuit (blank).

S. Joseph 11 May 1844 A. Hoecken, S.J., Miss."

From Sacred Heart Mission, Idaho Marriage Records 1843-1914, page 57:

"Anno 1844 die vigesima Julii"....after 3 banns....were married Hypolitte Brouillet "filium Gabe(?) Brouillet et Josephine Pendoreille, Canadensis, et Elisabetham Findley filiam Jacobi Findley et Susanna Du Pre (looks like..snake priz?)..." Witnesses Louis Brown, Alexander Guerret, Augustin Finley & James Finley. Father Joset S. Joseph 20 Julii 1844

From Catholic Church Records of the Pacific Northwest: St. Paul, Oregon, 1835-1898, vol. I, II & III, compiled by Harriet Duncan Munnick with Mikell Delores Warner, Binford & Mort, Portland, Ore., 1979, p128:

S-56 Elizabeth Fenlay

The 31 December, 1845, we the undersigned priest have buried in the cemetery of this mission the body of Elisabeth, wife of Hypolite Brouillet, deceased the day before yesterday in the presence of Peter Kitson and of Pierre Belique who have signed with us. P. Bellique [No Kitson signature] J.B.Z. Bolduc, priest"

Hypolite Brouillet

From the "Revised Fort Colville Employee List", Bruce M. Watson (1997),p3:

name	Parish	occupation	Yrs. at Ft .Colville
"Brouillet, Hypolite		blacksmith	1833-34
		middleman	1834-39
		derouine	1839-42"

"This Blessed Wilderness - Archibald McDonald's Letter from the Columbia, 1822-4," edited by Jean Murray Cole, UBC Press, Vancouver/Toronto, 2011, page 135:

Archie McDonald wrote on November 5, 1838 to James Douglas at Fort Vancouver, complaining that Francis Ermatinger was reassigned to another place and no one was sent to replace him. He had newcomer, Angus McDonald, but he was with the Flatheads on the plains. "Mr. Ferris, indeed from his knowledge of the French & some experience as a trader, would, I thought, have answered much better, but he, I understood, was specially appointed for Fort Vancouver. [Hypolite] Brouillet goes out in the spring, and I am not very clear that Thomas Flett can be relied upon. There is not a word from either of them this fall yet."

And on page s 158-161 a letter from Archie McDonald to Chief Factor John McLoughlin on August 24, 1840 from Fort Colville:

"To John McLoughlin, Fort Vancouver

I avail myself of Mr. Demers return to give you a word of our doings in this part of the country since my return from headquarters. The trip up, once we left the Dalles, was sufficiently smooth and prosperous. At OK (Okanogan) we found Mr. Black ... who immediately embarked in the Boats, while I proceeded by land myself with as little delay as possible ... The very evening of my arrival (25th) Mr. McLean too cast up. Early in the season he dispatched from Racine Amer [Bitter Root] Brouillet & Charles Lafentasia with the best share of the property under the wing of a camp going in our direction, himself joining another that took a more easterly course, accompanied by [Theodore] Leclair & young Lafentasia ... poor lad, soon after fell indisposed and continued getting worse until he died on his hands middle of July. His trade on this interrupted trip was about 150 beaver ... by his letter of the 15th he says Brouillet had just joined him, but brought nothing in, having left the 4 packs he traded in the hands of Charles on the 19th at a place called Stinking River, kept company by a Mr. [Pierre Jean De] Smet, a R.C. priest of the Order of Jesuits sent out from St. Louis & then awaiting the return of Mr. McLean to see what terms he could be supplied by the H.B. Co. for establishing himself & others of his order in the upper country by the time they can be up next season.....Mr. McLean with Brouillet, Pierre & Leclair pushed off immediately to see what could be done yet in the plains ... all the Indians having started in a great hurry for the camp at Stinking River. Edouard Berland whom I fitted out here for the Kootenais ... is also back with something rather better than the ordinary summer returns from that quarter, arising in some measure from the attempt we have made to meet the Natives at the nick of time up at the Tobacco plain ... our business there cannot I fear succeed long thro the individual exertions of an obscure coureur de bois, however willing & laborious ... Middle of July when our man got to the place of rendezvous, a small band of his Indians was just returned from east side of the mountains carrying with them a note from an American three days march off ... the Indians add that he (Master J.B. Moncravier) is to cross to the Kootenais in the fall with the view of picking up all the leather &c &c he can lay his hands on. The other circumstances to show the avidity with which the trade of that poor country is now assailed from all quarters: as Berland arrived at the old trading place on his way down the other day, he there found a very large assemblage of Indians from the different tribes to the southward [who] had nearly succeeded in securing 22 Beaver from an Indian on the spot by previous appointment with Berland to whom ... they offered the three best horses in the band for the lot. This is a sort of traffic that has more or less been carried on for some time ... for the sake of the leather & the few Beaver they can pick up there to send to the southward for horses where the intermediate traders can get them. It is clear to me that unless some little responsibility is added to our business in that quarter, little as it is, certainly it will soon be entirely gone. Berland, I am about returning immediately to the Tobacco plain, to watch what is going on there with a small assortment of trading goods, the rest with the canoe as usual will be sent in charge of three common hands.

Will it be possible to let us have a young Gentleman this fall to attend to these & other outdoor duties? In every respect one is much required. At a place like this where we have so many trips to make from one end of the year to the other, the necessity which compels us to trust everything without control to common men tends by no means to improve their own character & moral worth, no more than it does that of the Natives with whom they necessarily intermix. But should one be assigned us I hope it will be for a considerable time, as the mere stay for a winter with us is of no use whatever. Indeed, I am particularly anxious that we should have a smart active young Gentleman about the place now, since of late I find a strange falling off in the disposition of most of our people to do even the most ordinary work with cheerfulness & alacrity. [Louis] Brown you will hear is not going down & I am very sorry for it. To Mr. Demers I must beg leave to refer you for further information regarding him....."

"This Blessed Wilderness - Archibald McDonald's Letter from the Columbia, 1822-4" edited by Jean Murray Cole, UBC Press, Vancouver/Toronto, 2011, page 158-161:

And on page 201 Archie McDonald wrote on January 18, 1842 at Fort Colville to James Douglas at Fort Vancouver: (I included the whole letter so the events at that time could be known.)

"It is now about the time I usually make up our winter communication for you below & most cheerfully would I do so now did I see the prospect of a canoe getting to W.W. (Walla Walla) The snow early in the winter set in hereabouts exceedingly severe. Mr. [James] Sinclair joined us 17th of last month, after taking seven days to do the 55 miles from the [Tshimakain] mission to here. On 28th he recommenced his journey as well arranged as it was possible to be, accompanied by LaGraisie, his own Indian & another from here ... even with the help of the three extra Indians, [their progress] became exceedingly slow & indeed the journey altogether hopeless ... at the end of the fifth day were again back to us ...

...I had official orders to send [LaGraisie] off from here in the spring with 35 or 40 of our horses for the height of land that would ultimately be driven on to Edmonton. Now as regards to horses, I wish to be definitely understood that we have no such bands at our disposal here, & that I very much fear from the loss already sustained scarcely enough will live to see the spring of our own indispensable duties ...

We had Mr. Cameron also with us for a few days from T.R. (Thompson River, Kamloops) He left that place with 2,000 salmon for OK (Okanogan) about 7th Decr. & arrived here 27th after a very tedious & harassing trip of it ... sometime with horses, then by water & finally on snowshoes ...

Mr. McPherson with the Flathead people was lucky enough to get home before the snow was too deep. His collection of furs, considering everything, is pretty fair: the Beaver are within a few to the number of last year & the amount of all the furs from that quarter rather better, notwithstanding the loss on freemen's hunt ... In grease ... woefully short ..[because of suppying] the new missionaries .. His two men Brouillet & Leclair go out, they are refused their freedom, Lafentasia, Wacon & Pion take it. Neither is little Pierre yet settled with, & Joachim & old Pierre are fairly done up; Canote however thinks himself able enough to serve another year. You will therefore have the goodness, as far as possible, to place 4 or 5 good hands at my disposal by the Express Boats ...

..Mr. DeSmet, who was down to us for supplies in the month of Novr. wished our requisition to include the value of 30 pieces for them, but however willing we may be to accommodate those good people in ordinary matters, I distinctly say that so far as depends upon myself, I do not wish to have anything of their supplies, & this I candidly told the Rev. Gentleman himself. We loaded 14 horses for him here, principally in provisions & field seed & he left us 400 dollars in Specie to meet that & future demands. He speaks of being down this way again about the middle of April to proceed to Vancouver by the first conveyance that may then offer. (Archie McDonald was sometimes rude to Father DeSmet and I don't think he really cared for the Catholic priests but on the other hand he fell all over himself to accommodate the Protestants Walker and Eels.

Enclosed is a list of the few things we absolutely require per the Express Boats ... I shall expect to be allowed one Boat exclusively for the conveyance of a threshing mill this way next summer ..."

And on page 217 Archie wrote to Chief Factor John McLoughlin at Fort Vancouver on June 8, 1842 from Fort Colville:

"Yesterday morning a confused report thru Indians reached us of the melancholy fate of our poor people, which but too truly was confirmed by authentic accounts from OK (Okanogan) this morning. It is a most lamentable case, & apart from what we must all feel as fellow men, one that is likely to have the effect of increasing our difficulties here. By a glance at the names of the men equipped for this district last year, they will now be found 13 less [including those assigned else where, namely: Canote Umphreville, P. Martineau, D. Flett, H. Brouillet, C. Robiard, T. LeClair, W. Pion, C. Lafentasia, Wacon Umphreville, P. Lajoie, Ant. Duquette, Joachim Hubert, Phillippe Desgrais ... "

5. Nancy (Anna) Finley (1827-1915) she was born in Canada, baptized on May 11, 1844 at St. Joseph Mission in Idaho, and died November 2, 1915 in Tekoa, Whitman Co., Washington. She married three times: (1) John Patrick Spencer "Patrick" McKenzie, the son of Roderick "Roddy" McKenzie and Angelique Malotte on July 16, 1849 at St. Paul Mission, Washington Territory. (2) Joseph "N-Pus-Nont" Gingras (1823-1913) a farmer, the son of Jean Gingras and Charlotte Skealks (Striped Dress) Okanogan, on February 14, 1890 at St. Francis Regis, Stevens Co., Washington. (3) Pierre LeBlanc, the son of Pierre LeBlanc, a miller, they had three children: Marie Rose (Oct. 1837-22 Oct.1839, Henriette (Aug. 1832- 26 Sept. 1838) and Pierre LeBlanc (1835-22 Oct.1837) all died on the Athabasca River in Canada, Marie and Pierre drowned in the Dalles de Mort (Rapid of Death) on Athabasca River.

From the Sacred Heart Mission, Idaho, Baptismal Records 1842-1914, page 17:

"Ego baptizavi Annam filiam Jacobi Findley et Susanna metis, natam 17 annos. Matrina fuit S.. Joseph 11 May 1844 A. Hoecken, S.J., miss."

There is in the records at Sacred Heart Mission, Idaho, two daughters of James and Susanna Finley named Marie Anna and Anna, in 1844? Marie Anna is 6 months old and Anna is 17 years old. And how do they fit in with Marie Anne Finley who married Thomas Callihou? And Nancy Finley who married Patrick McKenzie?

From the Sacred Heart Mission, Idaho, Baptismal Records 1842-1914, page 17:

"Ego baptizavi Mariam Annam filiam (Jacobi) Findley et Susanna 6 menses natum. Matrina fuit Joseph Maria Findley. A. Hoecken, S.J. miss S. Joseph 6 May 1844"

and

"Ego baptizavi Annam filiam Jacobi Findley et Susanna metis, natam 17 annos. Matrina fuit S. Joseph 11 May 1844 A.Hoecken, S.J., miss."

From St. Paul Mission Collection, Wash., Church Register 1847-1869:

Patrick McKenzie s/o Roderick McKenzie, English River District, and Angela McKenzie and, Nancy (Anna) Finley d/o Jacobi (James) Finley and Suzanne Dupuis.

Witnesses to Patrick McKenzie and Anna Finley's wedding July 16, 1849 were:
Joseph Landry; Francis Morigeau; William Peone; & Louise Berland Finley.

The godmother of William Basile Peone 1 Jan 1856 at St.Paul Mission, W.T. was Anna McKensy. The godmother of Eleanor Peone 14 Jun 1857 at St. Paul Mission, W.T. was Nanci Fenley --- Since Nancy (or Anna) was already married to Patrick McKenzie -- this Nancy must be someone else. When Susan McKenzie was baptized on 22 Aug 1858, the priest wrote her mother was Anna (Nanci) McKenzie, proving that Nancy Finley McKenzie was also known as Anna.

Nancy Finley listed her parents a "Tomie" and Susan Finley 1/2 Indian who died long ago. Nancy had blue eyes according to Evelyn Gingras Flett in a tape recording in 1974. St. Regis Mission, Meyers Falls, Washington, Baptismal Records 1852-1866:
On 28 August 1853 at St. Paul Mission, Patrick and Anna McKenzie are shown as godparents of Anne Logan, daughter of Kenneth Logan "ex riviere rouge et Suzanna ejus uxore."

St. Francis Regis Mission; W.T. Burial Book:

Anne McKenzie SM 1854 1854 16 Jul 1849
Basile McKenzie SM
Laurent McKenzie (Adolpho) SM

Nancy Finley Gingras died at Tom and Eliza Stanger's home at Tekoa, Washington, she was "helpless and paralyzed" and tall, thin and blue-eyed. She was a foster mother to Robert McCoy II and Mary Jacob LaFleur.

On 27 October 1862 at St. Paul Mission, they are shown as godparents of Xavier Matthieu s/o Louis & Marie Matthieu...by Father Joseph Joset, S.J.

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887
Listed alphabetically according to christian (or first) name. (In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?
Anna McKenzie	sm	1854	1854	16 Jul. 1849

From St. Francis Regis Mission, Washington Record Book - Baptisms, Deaths, and Marriages 1870-1893:

Page 50

"Matrimonis junxi Josephum Jangris cum Nancy McKenzie, ambo circiter 65 annos nati, domicilium habentes in Stevens Co..."

Married by Father A. Parodi, S.J. and witnesses were Joseph and Julie Desautel.

Patrick McKenzie

John Patrick Spencer "Patrick" McKenzie son of Roderick "Roddy" McKenzie and Angelique Malotte. (1818-abt 1888) Married Nancy (Anna) Finley daughter of James and Susanna Finley and granddaughter of Jocko Finlay.

"McKenzie, Patrick, fl. 1841-1852 (Mixed descent)

Birth: probably Ruperts' Land

Death: probably West of the Rockies

Patrick McKenzie was hired on by the HBC in 1839 and first served as an apprentice post master in the Saskatchewan District. He came to Columbia in 1841 and, on December 31, 1845, after having served at Kamloops and Fort Colville, was discharged at Fort Vancouver. He appears to have re-enlisted again, this time as an interpreter, and served at Fort Colville from 1851-1852. He retired in 1852." Nancy Anderson

From "The Women of Fort Vancouver", John A. Hussey, page 290, Oregon Historical Quarterly, Fall 1991:

Describing the dwellings of HBC lower ranked employees at Fort Vancouver, Rev. Herbert Beaver wrote the HBC's Committee in London:

"Mr. Ross, one of your clerks, came in with the Express, bringing a woman and four children. She has since been confined with a fifth, and the whole family have ... been dwelling with Mrs. McKenzie, the wife of another of your clerks, and her three children, making eleven persons in the same room, which is undivided thirty by fifteen in size and in which, with the exception of the man, who takes his meals at the mess, they all eat, sleep, wash and dry their clothes, none ever being hung out."

"This Blessed Wilderness - Archibald McDonald's Letter from the Columbia, 1822-4" edited by Jean Murray Cole, UBC Press, Vancouver/Toronto, 2011, page 197-198: Archibald McDonald wrote to him on October 31, 1841 from Fort Colville:

"You already know my views in respect to your occupation for the winter ... Had you been with us earlier in the season your station would have been the Kootenais, & even now you proceed to Berland at the Tobacco plain via the Flatheads. There you will remain a couple of weeks & make yourself as intimately acquainted as possible with the affairs of that place as it is more than probable there will be your future field of action. The language above all things you ought to direct your attention to, to acquire an intimate association with the Indians, the number of men in the different bands, the best disposed & the best hunters &c &c. You will take an account of everything at the Tobacco plain for our information here & then return to the Flatheads where you will pass the winter. Old Pierre will keep charge there until your return, and sometime in December we shall expect to hear a full account from you of all that is going on above ..."

and on page 204 Archie McDonald wrote to Patrick on March 22, 1842 from Fort Colville:

"..Of your original destination for the Kootenais ... you make not even so much as a single allusion in your note to that place or to the trip you was to have made there yourself. This is not the way in which we can get on together. I chalk out duties for you & you chalk out for me the duties I ought to give you. Mr. McKenzie this won't do; but as matters now stand & trusting to more useful exertions from you in the future, I have decided on employing you for the early part of the season watching a very useful band of Indians conducted by the chief called Fruse and to that effect have given directions to Mr. McPherson so to employ you en attendant."

and on the same day he wrote to John McPherson at Flathead House

"You are again about setting out in the Flathead and plains Outfit and having already had a year's experience very little more is necessary than reference to my last instructions .. Your party will consist of Martin, McLeod & old Pierre & Mr. Patrick McKenzie also will be placed under your orders ...

Wacon (Umpheville) and the horsekeeper accompany you to the Boat and the direction you will there give them with respect to the horses must altogether depend on where you meet the Boat and the state of the snow ... I am not aware that the Racine Amer [Bitter Root] Mission will be making any demand on you that will put you to much inconvenience. Mr. DeSmet I understand is going down for his own supplies & you are only furnished with goods necessary for the trade ..."

and on pages 212-213, Archie McDonald wrote on April 23, 1842 at Fort Colville to George Simpson,

After explaining the financial affairs of the area:

"We might still make something of it in this region were we perfectly quite & the Natives left undisturbed, but it is evident everything must be deranged by the presence of so many new faces. The priests with all the riff-raff gathering about them have already plunged us into considerable distress. My people just returned from that quarter bring me not an ounce of grease for the consumption of the Establishment ...

Another evil that is gaining ground on us that is likely ere long to prove very serious is the reluctance of the servants to renew their engagements. No fewer than five and thirty of the most efficient men in the country go out this spring, most of them with the avowed intention of returning free & independent by some defile of the R. Mountains. We could do without them, but the example is likely to be followed by others & the move become general ... My own two half-breed aides are also for being off ... McPherson pleads hard to be released from serving the last two years of his five, and Patrick McKenzie has just sent me down a very peremptory notice of his being out next spring & of his intention to quit the service. Indeed it is my opinion but few of those young men in these days of idle speculation & foolery will be reconciled to the service on the footing they find themselves placed. One thing very certain, in peculiar duty the man with me has to perform, it is not a fickle or a casual comer & goer I ought to have, but a rising man fixed to the service that will see it in his interest to qualify himself for the general good & act accordingly. A smart European apprentice of two or three years standing would be the man for our plains business at present."

and on page 219 Archie McDonald writes from Fort Colville on June 16, 1842 at Fort Colville to Chief Factor John McLoughlin at Fort Vancouver:

"..Mr. Patrick McKenzie quite unexpectedly joined me here last night from the plains, with anything but cheering news from that quarter so far as the essential articles go - furs & grease - as can be seen by Mr. McPherson's letter herewith enclosed. The same demand however for supplies seems to be kept up, more especially in the article tobacco ... The Indians it is clear will not now leave the root grounds for furs or anything else if they can help it.

With respect to Mr. McKenzie himself, I think if placed on a proper footing he would become trustworthy & make himself useful & it is on that account I now send him down in order to have the necessary understanding with yourself, & to be returned immediately permanently attached to this district as one of his description is absolutely required. He is even now without an engt (engagement) & I cannot comprehend how anyone thrown on my hands in the loose way he was last fall could be expected to show any lively interest in the cause we are engaged in. Perhaps it is intended to pawn Mr. Thew upon us. If so I beg to be excused for anything is better than him ..."

and on page 225 Archie McDonald writes on Thursday morning in December of 1842 from Fort Colville to Rev. Elkanah Walker at Tshimakain Mission (55 miles away):

"Our annual winter courier for Walla Walla, Atatie, is about starting & will probably sleep with you his third night even should he arrive early that day, which will give you an opportunity to write by him. The snow, by what we hear from [Chief] Garry, is not quite so deep your way as here ... do not apprehend insurmountable difficulties on the way ... What a sad misfortune is the burning of the Dr.'s mill [at Waiilatpu] & as things now stand I fear a new one will not be got up in a hurry. Is there no one there at all? You Book [the Flathead primer] really does you credit, that is for a first edition ...

Since McPherson's arrival I had communication from Mr. McKenzie from the Kootenais where all was well ... Only one canoe got fast by ice in the fall. No H.B. packet had yet arrived there when our man left there 15 Dec. Neither has there been anyone on the move from Mr. Ogden's quarter. The miserable Indians already begin to feel the severity of the winter - not a deer has come their way yet. "

Sept. 10, 1844 "Thursday. In the evening Patrick McKenzie arrived in a canoe from Colville, bringing prisoner one of the men who had threatened to commit murder there. Mr. (Archibald) McDonald and family had left Colville for the Boat Encampment on their way across."

"11th. Friday. P. McKenzie left again in the afternoon on his return, and in the evening Mr. Fraser arrived from Umpqua with his Returns. The whole Country thereabout had been overrun with fire."

Private Journal kept at Fort Vancouver Columbia River by Thomas Lowe Hudson Bay Coy., page 6-7.

"December 1st. Monday. Fair and warm. A large dinner party at the Fort, all the Officers of the Modeste having been invited. Sat down to dinner at half past 5, and in the evening had a dance in the second Hall which was kept up till one o'clock in the morning. Mr. McPherson arrived here in the afternoon accompanied by Patrick McKenzie from above. McPherson left the service last Spring and went across the mountains with the Express, but came back in the Fall, and has now brought down his wife and family from Colville to settle in the Wallamette. Patrick McKenzie, Postmaster was stationed at Thompson's River, but it seems that he could not agree with Mr. Todd (John Tod), and he has come down here to endeavor to make some arrangement with Dr. McLoughlin."

Private Journal kept at Fort Vancouver Columbia River by Thomas Lowe Hudson Bay Coy., page 30.

"6th. Tuesday. Dr. McLoughlin started for the Wallamette Falls in the forenoon, where he is to remain for some time. I and most of the Gentlemen of the Fort dined on board the Modeste at 3 o'clock, and at 7 in the evening the play which had been got up on board commenced. A great many of our men came off from shore as well as the ladies, and every one acted his part well. The two pieces performed were "Twenty per Cent" and the Mayor of Garrell," with singing at intervals, and a hornpipe by a sailor who deserted last summer, from the Chinamus. We went ashore about 12 at night highly delighted with the evenings entertainment. Mr. Forrest arrived in the evening from the Cowelitz in bad health accompanied by Patrick McKenzie.

"Jan. 9, 1846 "Friday. Fine clear weather. Tom McKay and Mr. McPherson accompanied by Pat McKenzie, started for Scappoose Farm. Received letters today, from Mr. McTavish dated from Fort George by Mr. Gibbons, the Master of the Modeste who has been down surveying the entrance of the River. The Vancouver on the 1st. of this month was only in Grey's Bay on this side of Fort George. Capt. Baillie had a sort of play in his room to night got up by some of the sailors. Lieut. Darake accompanied by Mr. Sangster went off in the forenoon to sound the mouth of the Wallamette as it is feared that if the ice comes down the River, the Modeste will have to take refuge there." "Private Journal kept at Fort Vancouver Columbia River by Thomas Lowe Hudson Bay Coy., page 32.

I believe in the above letter that Archibald McDonald meant "miserable Indians" to mean that they were in misery and hungry, not that it was meant in a negative manner. Chalk

Occupation:

interpreter for Gov. I. Stevens in 1855
Spokane Co. Sheriff - 1858
Spokane Co. Auditor - 1859
Farmer

From The Works of Hubert Howe Bancroft - Volume 31 - History of Washington, Idaho and Montana - 1845-1889 - published 1890'
http://www.1st-hand-history.org/Hhb/31/bw31_427.jpg

"The county of Shoshone was set off of Walla Walla county by the legislature of Washington as early January 29, 1858, comprising all the country north of the Snake River lying east of the Columbia and west of the Rocky Mountains with the county seat "on the land claim of Angus McDonald." footnote 20

footnote 20 McDonald was the H.B.'s agent at Colville. The county commissioners, excepting John Owen, who was the U.S. Indian agent, were of foreign birth; namely Robert Douglas and William McCreany. Patrick McKinzie was appointed sheriff...

From Stevens County Fifty Years Ago-by Thomas Graham (1928) p14:

"The next settler was Patrick McKenzie, a half-breed. His wife was also a half-breed. They resided at a point near where Mac's trading store is now, within the city limits of Chewelah. They had one son, Pat. Both the parents and son have passed away."

From Stevens County Fifty Years Ago-Graham's Recollections, Thomas Graham, 1928 page 7:

"When it came to hunting deer, a ride of a few miles away from the valley was as far as it was necessary to go to find them. Some of the Indians and half-breeds were remarkably good marksmen. I have never seen a better hunter than young Pat McKenzie. He always rode a little buckskin horse and made it a point to get his deer, running along a sidehill, with his horse at full speed, holding his bridle reins in his mouth. He seemed to be able to pick out the deer that he wanted, seldom firing a second shot and never coming home without a deer."

St. Ignatius Mission, Washington (Kalispel) on page 12B Appendix it states "metif" after his name, this the baptism of his daughter, Marie, on 10 June 1844.

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?	Page
Patrice McKenzie	sm	1854		16 Jul. 1849	

Handwritten "Burial Register from St. Regis Mission (Stamped Original in the Oregon Province Archives, Crosby Library, Gonzaga University, Spokane, Washington 99258) note: now in the Tom Foley Library.

This is some kind of index (or census).

McKenzie

c.chr. Patrice

{

c.chr. Nancy

v. Marie

v. Samuel

Laurent adopted

1860 Washington Territorial Census, Spokane County, Colville Valley, p226:

Dwelling #28

Patrick McKenzie (Half Breed)	42	M	farmer	Can
Nancy "	32	F		Can
Samuel "	15	M		W.T.
Susan "	2	F		W.T.
Larato "	14	M		W.T.

Nancy Finley and Patrick McKenzie had six children:

i. Samuel McKenzie (abt 1842-) St. Francis Regis Mission, "Liber Confirmation" 5 August 1874: Samuel Makensie

ii.

Laurent McKenzie (abt 1846-) adopted

iii. Marie McKenzie

iv. Susanna McKenzie (August 12, 1858-) born and baptized in the Colville Valley, Washington. From St. Regis Mission, Meyers Falls, Washington, Baptismal Records 1852-1866:

Susanna McKenzie no.51

1858 22 Aug. "...ego L. Vercruysse, S.J. miss. in Eccl. St. Pauli baptizavi Susannam die duodecima August natum ex Patricio et Anna (Nanci) McKenzie. Susceptores fuerent Josephus Desautel et Susanna Fenley. L. Vercruysse, S.J."

v. Patrick McKenzie (November 30, 1864-) born and baptized in the Colville Valley, Washington.

From Stevens County Fifty Years Ago-Graham's Recollections, Thomas Graham, 1928, page 7:

"When it came to hunting deer, a ride of a few miles away from the valley was as far as it was necessary to go to find them. Some of the Indians and half-breeds were remarkably good marksmen. I have never seen a better hunter than young Pat McKenzie. He always rode a little buckskin horse and made it a point to get his deer, running along a sidehill, with his horse at full speed, holding his bridle reins in his mouth. He seemed to be able to pick out the deer that he wanted, seldom firing a second shot and never coming home without a deer."

St. Francis Regis Mission, "Liber Confirmation" 5 August 1874: Patricus Makensie

From "Liber Baptismorum 1864: 5 Dec 1864

Baptized at Immaculate Conception Church by Father Joseph Menetrey, S.J. and godfather was Murphy.

vi. Frederic McKenzie. (January 14-1868) born and baptized in the Colville Valley, Washington.

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888: 19 Jan 1868

Baptized at Immaculate Conception Church, Colville by Father Joseph Joset, S.J. godparents were J. Baptiste Duplessis & Josepha McKay.

6. Marie Anne Finley (1832-1925) was born and baptized on October 3, 1838 at near Jasper's House, Alberta, Canada. She died in 1925 at Kelly Lake, British Columbia, Canada. She married Thomas Karaconti Callioo (May 1830-1874), the son of Louis (Callioo) Kwarakwante and Marie Patenaude, on October 15, 1850 at Fort des Prairies, Saskatchewan, Canada. They had ten children.

From Catholic Church Records of the Pacific Northwest, Vancouver I & II, Warner & Munnick, French Prairie Press, 1972, pages 11 & 12:

"Acts made at Jaspers House, on the River Athabasca

B 105 Marie Finlay

This 3 October, 1838, we priest undersigned have baptized Marie, aged 6 years, born of James Finlay, free man, and of ..Bryere, metisse. Godfather Jean Baptiste Laliberte who as well as the father has not known how to sign. Mod. Demers, priest, miss."

In spite of the baptism her birth date was forgotten by later generations and they quoted her birth as 1827 in the 1885 Scrip Applications.

"She was also shown as Marie Betsy Finlay (1906 HBS). She was also known as Marie Finley (FDP, M-132). She was also known as Findlay (HBS). She had a scrip application: on 11 June 1885 St. Albert, Alberta, Canada: Mary widow of Thomas Calio #750

HB Head

Address: St. Albert P.O.

Born: 1827 at Jasper House

Father: James Findlay (HB)

Mother: Genevieve (HB)

"I lived in the N.W. Terr. the whole of my life. I lived here at Lake Ste. Anne on the 15 July 1870 & ever since.

Occupation: I am a widow

Married: 1844, Lake Ste. Anne to Thomas Calio

Children: 8 living, Adam, Marguerite, Victoire, William, Catherine, Elzear, Isabelle & Melanie, 2 deceased: Susanne & Xavier, all b, & d. before transfer.

Treaty: I took annuity monies, but I made application to withdraw from it.

Mary Finlay (x) widow of Thomas Calio 11 Jun 1885 French signed

Jean Felix Calio (x) Rosalie Letendre (x)

\$160 - 47 = \$113 scrip approved.

This is to certify that Mary Callihoo a halfbreed formerly taking Treaty No. 37 of Michel Band this day complied with the terms of Section 4 Act 47 Victoria Chap 27 has ceased to be a Treaty Indian as defined in the said Treaty (NWHBS, C-14938).

"Gerald Smedley Andrews first school teacher at Kelly Lake recalls having met Mary Finley at Kelly Lake. By this time she was blind, although she as over 100 years old at then, she was responsive and coherent. She only spoke Cree and French."Jarvis Gray

Thomas Callioo also married Marguerite Collins (1858-) they had a daughter, Isabelle Callioo.

The children of Marie Ann and Thomas Callioo:

i. Adam Callioo (1851-1948) he was born May 12, 1851 and baptized September 4, 1851 at Lac Ste. Anne, Alberta, Canada. He married four times: (1) Isabelle "Mooshosh" Letendre (1851-) the daughter of John Baptiste "L'Original" Mooswah Letendre and Madeleine Gladu (Gladue), they married in 1874 at Lac Ste. Anne, Alberta, Canada. They had nine children. Their daughter Anne Callioo (1874-) married Pierre "Peter" Finlay, the son of Paulet Finlay dit Campbell and Therese Gaucher. Paulet Finlay was the son of Patrick "Pichina" (Pic Ka Nah) Finley and Marguerite Cardinal, and the grandson of Jocko Finlay. (2) Veronique "Monique" Gladu (1857-) born in Lac Ste. Anne, Alberta, Canada, the daughter of Paulette Gladu and Marie Beaudoin dit Labonne. They married September 1, 1883 at Lac Ste. Anne, Alberta, Canada. They had five children: Marcelline, unnamed, Emilienne, David and Victoire Callioo. Veronique also married Baptiste Hamelin.

From the 1900 Scrip Index, page 117:

"Caillioo, Veronique Address: Lesser Slave Lake claim 190

For her son Francois Hamelin.

Born - 1857 at Lac Ste. Anne

Father - Paulette Gladu, (halfbreed)

Mother - Marie Labonne (halfbreed)

Married -1) May, 1873 to Baptiste Hamelin

-2) 1 Sept. 1883 to Adam Caillioo at Lac Ste. Anne.

Children Living - 7, Names on Application. Scrip Cert. No. 395 A"

She had one child with Baptiste Hamelin:

Adelaide Hamelin, born 1877 Lesser Slave Lake, married Francois , born 1880, Lesser Slave Lake.."

Dictionary of Metis Biography, Volume G, Edited and Compiled by Lawrence J. Barkwell, page 33.

Gladue, Veronique (Callihou).

(b. 1856)Veronique Gladue was born at Lac Ste. Anne, Alberta in 1856. She was first married to Francis Hambler and after his death married Adam Callihou in September of 1883. They farmed at Flying Shot Lake southwest of Grand Prairie, Alberta. She was known as a healer and acted as both midwife and nurse to the early settlers of the area.

(3) Isabelle (Karaconti) Gaucher, the daughter of Joseph Gaucher and Suzanne Calliou (Louis (Callioo) Kwarakwante and Marie Patenaude). They had a daughter Philomene (Gaucher) Calliou (Jan. 1883-) who married Isadore Findlay (1872-), the son of Paulet Finlay dit Campbell and Therese Gaucher.

From the 1900 Scrip Index, page 140:
 "Finlay, Isidore Address - Jasper House. claim number 1775
 Born - Spring, 1872 near Jasper House.
 Father - Paulet Finlay, (halfbreed)
 Mother - Therese Gaucher, (halfbreed)
 Form E, No. 1104"
 RG15 Interior Reference, Series D-11-8-c, Volume 1347, Reel C-14968

From Ramblings, Rivers, Roads and Prose, History of Edson, Alberta, page 859:
 "The Long Lake Cemetery (Finlay Graveyard) by Elenor Gardiner
 In the memory of the people now living, Long Lake Cemetery has been used since the early 1900's. Most of those buried there are of the Findlay family, but it is thought there may have been graves there before the Findlays came to the area. There is a possibility that migrating native tribes used that burial location. There are more than thirty graves located there. The known names are as follows:

Isadore Findlay, Philomene Findlay, Anne Findlay (old John's wife), Mr. White (was married to Philomene's sister), Mary Findlay, Nancy Findlay, Doreen Findlay (Mike's daughter), Pearl Campbell (Mike's daughter), infant daughter of Pearl, old Peter Findlay (brother of Isidore), Robert Findlay (small son of Mike), infant son of Mike whose name is unknown, Alex Findlay, Alex Desjarlais (Nancy's boy), Irene Findlay (Diome's daughter), Dave Findlay, Peter Findlay (Dave's son), Alan Findlay (Dave's son), James Plante (Gloria's son), Brian Campbell at 15 years of age (Pearl's son), Mike Findlay, Lottie Findlay, Frank Findlay (son of old Peter)."

"In 1910, shortly after the boundaries of Jasper National Park had been established, J.J. MacLaggan came from Ottawa to buy out claims of residents who had homes in the Jasper area. The families included Lewis Swift, the four Moberlys: Ewan, John, Adolphus, William (Bill), as well as Isadore Findlay and Adam Joachim." (Quote from "Overland by the Yellowhead" by James MacGregor.)

All of the families evicted from Jasper were Métis and, in some cases, had inhabited the Athabasca Valley for close to a century. Many of these mixed bloods had legendary forefathers who were unsung heroes of the fur trade, some of which were Alberta's first businessmen known as free traders. This is the story of the Mountain Métis, the first to arrive in British Columbia. We share a historical account of the descendants of the fur trade who have over 200 years of wildlife and wilderness management on Alberta's eastern slopes. There were many other Métis families who shared the Jasper story living in the area prior to 1907; however, the focus of this saga will be on the individuals who were forced to migrate from Jasper National Park in 1909 and 1910." <http://www.mountainmetis.com/>

The history of the Métis began with the fur trade in the late 1700s. One of the first colourful characters was Jacco Findlay who made a name for himself by being the first to blaze a trail over Howse Pass. In 1806 Findlay, accompanied by his wife, children and Kutenai Indians blazed a trail in search of a route to the Pacific Ocean. Explorer David Thompson followed Findlay a year later. This mountain pass was later named for Joseph Howse a Hudson's Bay Company trader who, guided by Jacco, traveled the route for the first time in 1809.

Jacco lived in the Athabasca Valley during the 1820s with his band of Métis. While records show his moving to Spokane after that, his son James Findlay is reported to have remained in the Jasper Valley during Colin Fraser's time. Jacco's descendants continued to reside near the present-day town of Jasper, on the south side of the Athabasca River, until 1909 when his progeny Isadore Findlay and his family were forced out of the area after the creation of "Jasper Forest Park." Alvin Findlay grandson of Isadore Findlay resides in Grande Cache and is President of the Mountain Métis. http://www.mountainmetis.com/pages/our_story.html

"Statement Showing Details Of Settlement With Squatters In Jaspers Park by J. w. McLaggan, Acting Superintendent.
 As compensation for improvements on their respective holdings.

name	description	amount of compensation	paid on account	date of removal	Balance due.
Evan Moberly	S.W.1/4 Sec.17, Tp.46,Rg.1,W6th	\$1670.00	175.00	30 Nov.1910	----
Wm. Moberly	S.E.1/4 Sec.15, Tp.46,Rg.1,W6th	175.00	175.00	Settled	-----
Adolphus Moberly	S.E.1/4 Sec. 27, Tp.46, Rg.1,W6th	180.00	180.00	"	-----
John Moberly	N.W.1.4 Sec.23, Tp.46,Rg.1,W6th	1000.00	100.00	31 May 1910	900.
Isidore Finley	S.W.1/4 Sec.26	800.00	60.00	31 May 1910	740.

Joachim Adam N.E. 1/4 Sec.17 1200.00 75.00 31 May 1910 1125.

From Kitty Finlay (Jan. 2003)
\$5025.00 \$590.00 \$4435."

(4) Christine Gladu (1850-) daughter of Charles Gladu and Therese Gray in 1883 at Lac Ste Anne, Alberta, Canada. They had two children: Isidore and Adelaide Callioo.

ii. Susanne Callioo, she was born October 15 and baptized October 20, 1853.

iii. Marguerite Callioo she was born April 6, 1856 at Lac St. Anne, Alberta, Canada and she died at Kelly Lake, British Columbia, Canada. She married Celestin Marie Gladu (1859-) the son of Joseph Gladu and Marie (Emma) Belcourt.

Celestin Gladu was a packer and guide for Guy H. Blanchet (surveyor). Jarvis Gray He had Scrip Application on 22 June 1885 at St. Albert.

"Celestin Gladu #953 HB Child

Address: St. Albert P.O.

Born: Lac Ste. Anne 1859

Father: Joseph Gladu (HB)

Mother: Emma Belcourt (HB)

I lived in the N.W. Territory the whole of my life, at Lac Ste. Anne where my parents lived on 15 July 1870.

Married: 1879 at Lac Ste. Anne to Marguerite Callioo

Children: 3 living: Louise, Emilie, Celestin of myself and Marguerite Callio

Treaty: I got released today. I will take scrip for \$240.00

Celestin Glau (x) 22 June 1885

French

Thomas Lajour (x) Gabriel Lafleur (x)

\$240 - 15 = @225 scrip approved. This is to certify that Celestine Gladu a halfbreed formerly taking Treaty as No. 71 of Michels band, has this day complied with the terms of Section 4 Act 47 Victoria Chap 27, has ceased to be a Treaty Indian as defined in said Treaty. C-14938)"

Marguerite and Celestin had seven children: LaLouise Gladu, Emelie Madeline Gladu, Celestin Gladu, Caroline Gladu, Annie Gladu, Isadore Gladu and Patrick Gladu. Lalouise Gladu married Joseph Gray, the son of Ambroise Gray and Jeanette Campbell, and the son David George Gray was the father of Jarvis Gray, a Finley family researcher.

iv. Victoire Callioo (1858-)

v. Francois Xavier Callioo, he was born January 25, 1860 and baptized January 26, 1850 at St. Joachim, Fort Auguste (Edmonton), Alberta, Canada.

In the "Registre des Baptemes, Mariages, et Sepultures - St. Joachim - Fort Auguste - 1858, 1859, 1860, 1861, page 5:

On B-25 Francois Xavier Kalliou was baptized 26 Jan. 1860 at St. Joachim by C. M. Frain (sp) his parents are down as: Thomas Kalliou and Marie Finely. Sponsors were: John Cummingham and Josephte Bellecourt.

and

S-4 Francois Xavier Kalliou was buried in the cemetery of Edmonton on 30 July 1861...son of Thomas Kalliou & Mary Finlay..witnesses J. Baptiste Courtepatte & John Cummingham.. priest Lacombe.

vi. William Callioo, born December 26, 1862 and baptized December 27, 1862 at St. Joachim, Fort Auguste (Edmonton), Alberta, Canada. He married Angelique Gaucher (1870-) the daughter of Joseph Gaucher and Elisa Blandion, in November 1884 at Lac Ste. Anne, Alberta, Canada. They had seven children: Peter Callioo, Joe Callioo, Florice Callioo, Samuel Callioo, Albert Jean Calioo, Anonyme Callioo and Johnnie Callioo.

B-122 William Kalliou

bt. 27 Dec. 1862, born yesterday, son of Thomas Kalliou and Mary Fineley,
Godfather; William Kalliou Godmother: Nancy, J.M. Caer, ptre o.m.i. page 45, St. Joachim Church Records, Fort Edmonton.

vii. Catherine Callioo, she was born December 10, 1865 and baptized December 23, 1865 at Fort Edmonton, Alberta, Canada.

viii. Elzear Callioo, he was born in April, 1868 at St. Albert, Alberta, Canada. He married Genevieve Gaucher (Jan. 1873-) the daughter of Joseph Gaucher and Elisa Blandion, in March 1891 at Lac Ste. Anne, Alberta, Canada. They had six children: Anonyme Callioo, Dolphis Callioo, Virginie Callioo, Sarah Callioo, Genevieve Callioo and Jean Callioo.

ix. Isabelle Callioo, she was born about July 1870 at Lac St. Anne, Alberta, Canada.

"She had a scrip application: on 11 June 1885 St. Albert

Isabelle Calio #1067

Address: St. Albert P.O.

Born: Summer 1870 Lac St. Anne

Father: Thomas Calio (HB)

Mother: Mary Finlay (HB)

I lived with my parents the whole of my life in the N.W. Terr. at Lake St. Anne where I was born. I never was married. I wish to have a scrip for \$240.

Isabelle Calio (x) June 11, 1885

Alexandre Savard (x) Mary Finlay (x)

x. Melanie Callioo, she born December, 1872 at Lac St. Anne, Alberta, Canada. She married Baptiste Bisson and they had four children: Daniel Bisson, Elisha Bisson, Alta Bisson and Marie Bisson.

7. John Finley, he was born in 1832 and baptized May 11, 1844 at St. Joseph Mission in Idaho.

Sacred Heart Mission, Idaho, page 17:

"Igo baptizavi Joannes filium Jacobi Findley et Susanna, metis, natum 12annos. Patrinus fuit Augustinus Finley.

A. Hoecken, S.J. miss., S. Joseph 11 may 1844."

In the St. Ignatius Mission, Montana Marriage Book we find the following marriage of a John Finley who may be this one??:

"July 16 -65 Duobus omisses(sp) banns matrimonio junxi Joanem Finley cum Maria Scalze(sp) testibus Lilo & uxore." I think the Scalze means Kootenai.

He may be the "Jenno Phinley" enumerated in the 1860 Montana Census at Bitterroot Valley... a trapper and hunter...born about 1830... Jenno (or Jemo) (Gillaime) Finley, Could Gillaime be Guillaume? William?

1860 Census; W.T.; Spokane Co.; Bitterroot Valley; Dwl. 141; Fam. 99.

Jenno Phinley age 30; M; HB; Trapper & Hunter; \$200.00; Canada

Susan " 25; F; HB W.T.

John " 7; M; HB W.T.

Francis " 4; M; HB W.T.

Tolotto?" 3; F; HB \ W.T.

Philicity " 7/12; F; HB W.T.

Baptism Book; St. Ignatius; 1854-1873; p.27;

"Dorothea Finley; bapt. 27 Feb 1857; daughter of Jano Finley and Susanne; Metisse Iroquois

Susanne born 1835 in Washington Territory, they had four children: John Finley, Francis Finley, Dorothea Finley and Philicity (Felicity) Finley.

8. Jeanne (Jennie) (Joanna) Finley, she was in 1833 in Washington Territory and was baptized July 20, 1845 at St. Ignatius, Washington Territory. She married Antoine Charette, on May 19, 1851 at St. Paul Mission, Stevens Co., Washington. Antoine Charette was born in Canada about 1824. They had ten children.

Geni, wife of Charette was the godmother of Elienore, daughter of Marie Ann Finley; baptised at St. Paul Mission, W.T.; May 1859. Since Jeanne Charette was the godmother -- Marie Anne Finley -- could be her sister. The younger Mary Ann.

On 28 April 1861 she is shown as godmother to John Bovet s/o of John Bovet and Marie Anne at Fort Colville by Father Joseph Joret, S.J."

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage
Jeanne Charette	sm	1854		1851 Mai 19

From St. Paul's Mission Collection, Wash., Baptismal Register 1847-1869:

Married by Father DeVos, S.J.

Antoine Charette:

From the "Revised Fort Colville Employee List", Bruce M. Watson (1997), p3:

" name	Parish	occupation	Yrs. at Ft.Colville
Charette, Antoine	Riviere du Loup	Midd./laborer	1851-55"

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?
Antoine Charette	sm			19 mai 1851

From St. Francis Regis Mission, Washington, Immaculate Conception Church,

Colville, Book of Baptisms and Marriages 1864-1888, page 1:

He and his wife (called Eugenia Fenly) are witnesses to the marriage of Pierre Denis and Maria Nilkozin daughter of Grand Louis, Iroquois by Father J. Menetrey, S.J. on 14 Feb. 1864 at Immaculate Conception Church in Colville.

Looks like a child of their's was baptized 10 Sept 1867 no name given... godparents were John Duplessis and Marguerite.

From <http://furtradefamilyhistory.blogspot.com/>:

"Charette, Antoine (c.1826-?) (Canadian: French)

Middleman, Columbia Dept (1847-1848); Middleman, Thompson River (1848-1851); Middle and Labourer, Fort Colville (1851-1855). Antoine Charette joined the HBC from Riviere du Loup in 1847. He split his time between Thompson River and Fort Colville and retired in 1855." Nancy Anderson

Children of Jennie and Antoine Charette:

i. Amedee (Middie) Charette, born 1849 in the Colville Valley, Washington Territory and baptized August 5, 1855 at St. Francis Regis, Stevens Co., Washington Territory. He died April 25, 1925. Colville Agency spells the name as Scherette. He married Adeline Gendron (1860-1943) the daughter of Alexander L. Gendron and Eliza Esther Morrow, on October 21, 1876 in Stevens County, Washington Territory.

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

Amedee Charette no.42

1855 5 August "baptizavi Amedeum nuper natum ex Antonio Charette

Canadiensis et Genni Finley. Patrinus Joseph Desautel et Matrina Louisa Finley.

L. Vercyrusse, S.J."

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?
Amedee Charette	sm		1855 n.	1849

St. Francis Regis Mission, "Liber Confirmation" 1867:

Amede Charette

They had 13 children:

- a. Aurelia Mary Scherette
- b. Agnes Helen Scherette
- c. Delphine Susan "Della" Scherette
- d. James Scherette
- e. Jeanette Hester Scherette
- f. Amelia May Scherette
- g. Violette Alicia Scherette
- h. Matt Scherette
- i. Theodore Scherette
- j. Fred Scherette
- k. Nellie Evelyn "Bonnie" Scherette
- l. Mildred Jessie Scherette
- m. Francis Scherette
- n. Alexander Scherette

9. Sophie Finley, she was born in 1834 in Washington Territory and baptized on May 11, 1844 at St. Joseph Mission in Idaho. She married Francois Morais (Murray) (1830-1893), the son of Francois Morais and Marie Larocque, on October 6, 1850 at St. Francis Regis, Stevens Co., Washington Territory. They had five children, possible the last three children are Catherine Laferte's children, not Sophie's. Francois Morais also married Catherine (Ladderoute) LaFerte in 1856 and an unknown woman. With Catherine he had 12 children and he had a son with the unknown woman. Sophie is also referred to as "Sophie Lions" in some Gonzaga records. Francois Morais is called "Widower of Sophie Finley" but Sophie was allotted as #1378??? in 1903 on the Flathead Reservation in Montana. Sophie's godmother was Josette Marin Finley. "Sophie was living with Francois in 1850 age 16..." - Cheryl Whited

From Sacred Heart Mission, Idaho Baptism Book 1842-1914, page 18:

"Ego baptizavi Sophiam filiam Jacobus Findley et Susanna metis, natam 10 annas. Matrina fuit Josette Maria Findley. S. Joseph 11 May 1844 A. Hoecken, S.J., Miss."

From St. Paul Mission Collection, Washington - Baptismal Register 1847-1869:

Sophie d/o of James Finley and Susanna Dupuis. October 6, 1850. Married by Father DeVos, S.J. and witnesses were Patrick McKenzie, Peter Goin and Nancy Finley...

Francois Morais:

"Catholic Church records of the Pacific NW states that he was born in St. Paul, Minn. and died at the age of 62 or 63 in 1893 Gervais Co. Church"...Cheryl Whited

Marion County, Oregon Probates, page 178:

"Frank Morais, File #1476. Testate. Died 25 Sept. 1893 at Woodburn, he was a farmer. Will dated 02 Sept 1893, age 63 years. Executrix: Catherine Morais, 09 Nov. 1893. Heirs: Catherine Morais, wife, 54, Woodburn; Antoine Morais, oldest son, 42, Adams, Umatilla Co.; Noel Christmas Morais, son, 41, Athena, Umatilla Co.; Sophia Roades/Roder/Roeder, formerly Sophia Laderoute, 18 [dtr of Mary, dec'd] Brookfield, Wa; Esther Matt, dtr, 36, St. Ignatius Mission, Missoula Co., MT; Arty Morais, 8, [heir of Joseph, dec'd] Woodburn; Nelly Morais, 6 [heir of Joseph, dec'd] Hubbard; Jennie Bohanan, dtr, 29, North Yakima, WA; Idel Elizabeth Guerin, dtr, 28, Portland; Louis Morais, son, 21, Woodburn; Gilbert Morais/Murray, son, 19, Woodburn; Benjamin Morais/Murray, son, 10, Woodburn; Isadore Laderoute [son of Mary, dec'd] Woodburn, Mary Morais, dec'd, late wife of Joseph Laderoute. Joseph Morais, son, dec'd. Certificate of Death issued by Rector of [Catholic] Church at Gervais: burial 27 Sept 1893; inhabitant of Woodburn; left widow & 6 children, 2 of which are minors; had sacraments of Catholic Church." From Cheryl Whited (1998).

Children of Francois Morais and Sophie Finlay:

i. Antoine Morais, he was born October 18, 1851 in St. Louis, Marion Co., Oregon Territory, he married twice (1) Mary Ann Boucher (1873-) the daughter of Louison Boucher and Mabel "Isabelle" Ward. Mary Ann Boucher was born in August of 1873 and baptized on October 29, 1873 at Lac Ste. Anne, Alberta, Canada. (2) Rosa Plant.

ii. Marie Morais, she was born on June 23, 1854 at St. Louis, Marion Co., Oregon Territory and died on May 13, 1881 at Gervais, Marion Co., Oregon Territory. She married Joseph Laderoute (1833/35-1911) the son of Francois Xavier Seguin dit Laderoute and Julie Gervais, on October 21, 1872 in St. Louis, Marion Co., Oregon Territory. Joseph Laderoute also married Rosalie Gervais, the daughter of Jean Baptiste Gervais and Marie Lucier, they had a son named Joseph Laderoute, Jr. (1876-). Joseph Laderoute and Marie Morais had two children: Sophie (1874-1959) and Isadore Laderoute (1876-1894). Sophie Laderoute married twice (1) John (Roder) Roeder and they had four children: Frank John Roeder, John Isadore Roeder, Joseph Roeder and Albert C. Roeder. Frank John Roeder married Lillie Rose Clairmont (1899-1971) the daughter of Alexander Louis Clairmont, Jr. and Emerence Couture. Albert C. Roeder married Annie Michel (1898-1930) the daughter of James Michel and Christine Gillette.

Joseph Laderoute:

Occupation: laborer

This surname is spelled both Laderoute and Ladderoute...for the sake of clarity we use Laderoute.

From Catholic Church Records of the Pacific Northwest, Vancouver I & II, Warner & Munnick, French Prairie Press, 1972, page 15:

"Acts made at the Catholic Mission of the Walamette

"B 45 Joseph Laderoute

This 22 January, 1839, we priest undersigned have baptized Joseph, aged 4 years, natural child of Francois Xavier Laderoute, farmer of this place, and Julie Gervais. Godfather Etienne Lussier who as well as the father has not known how to sign. Mod. Demers, priest, Miss."

May be related to this family?

Found in the Evening Republican (Missoula, Mt.), July 2, 1895, p4:

"Local Briefs

Paul Ladorute, age 14 years, died at the Sisters hospital last evening. Undertaker Lucy took charge of the remains and prepared them for shipment to St. Ignatius Mission, where interment will follow. The deceased was the victim of a complication of diseases which baffled medical skill." (from Bob Bigart)

From The Ronan Pioneer, Aug. 18, 1911, page 2:

"Mission Messages –

The death of Joseph Laderoute, father of Mrs. R. W. Drowatzky northeast of Ronan, occurred last Friday, August 11th. The deceased has been suffering with a cancer for over a year. The interment was at Polson last Sunday." (from Bob Bigart)

iii. Christmas Noel Morais (Murray) he was born and baptized on December 25, 1852 (hence his name Noel or Christmas) in the Colville Valley of Washington. He died on January 27, 1915 near Ronan, Missoula (now Lake) Co., Montana. He married twice (1) Clementine McKay, born

on July 11, 1858 in St. Louis, Marion Co., Oregon Territory, the daughter of William McKay and Rose Caille dit Biscornet on May 31, 1875 at Gervais, Marion Co., Oregon Territory. They had three children: i. Celina Esther Morais (1876-1876), ii. Mary Agnes Morais (1877-), iii. Mary Louise Anna Morais (1878-). (2) Maggie (Murray) Morais born between 1860/1868 and died in May, 1920 at Warm Springs, Deer Lodge Co., Montana. Her parents were Antoine Morais and Marguerite Gagnon. Christmas and Maggie were first cousins.

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:
1852 .."Die vigesima quinta Decembris ego L. Vercruysse missionarum in Ecclesia St. Pauli apud Skoielpes Noelem infantam natum hodie ex Francisco Morin de la riviere rouge et Sophie Fenley matrimonio legitime. Patrinus fuit Patricius McKenzi."

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887
Listed alphabetically according to christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?	Page
Noel Morin	sm	25 Dec. 1852			

From The Flathead Courier, Thurs., Jan. 21, 1915, page 5:

"Noel Morais, better known as "Chris" Morais, died at the home of his daughter, Mrs. Jas. Martin, near the Pat Normandeau mill, Saturday, January 16, aged 62 years and 23 days. Funeral was held in the Catholic church, Wednesday at 10 o'clock a.m. Interment in Catholic cemetery."

From The Ronan Pioneer, Jan. 22, 1915, page 4:

"Christ Morais, one of the old time residents of the Flathead, died early Monday morning at the Louis Clairmont ranch north of Ronan. The remains were taken to Polson for burial. Mrs. Irene Courville and Mrs. Martin of Polson are daughters of the deceased." (from Bob Bigart)

"Information of age found in Probate court records from death of father Marion Co. OR"...Cheryl Whited

From The Flathead Courier, Thurs., May 13, 1920, page 1:

"Mrs. Murray Dies At Warm Springs

Mrs. Maggie Murray who was taken to the hospital at Warm Springs some two years ago died there after a short illness. The body was brought here for interment. The funeral was held from the Catholic Church at 8 o'clock this Friday morning. The deceased was an old timer in Polson having come here from Washington in 1903. She leaves seven children, three girls and four boys, all grown." (from Gene Felsman)

(Note: Children 5 and 6 of Francois Morais and Sophie Finley continued on page 41.)

Christmas and Maggie Morais had at least seven children:

i. Florence Morais (1882-1933) she married a man named Case.

ii. Almie (Elmer) Morais (1883-1955)

iii. Roscoe Morais (1884-1941)

iv. Ernest Morais (1888-1953)

v. Irene Morais (1889-1927), she died October 5, 1927 at Sisters' Hospital, St. Ignatius, Missoula Co., Montana. She married twice (1) Ovilla (Orville) Minon Courville (1882-1924), the son of Louis Courville, Sr. and Julia Finley on December 26, 1906 at the Rankin Hotel, Missoula, Missoula Co., Montana. They had two children:

a. Clifford Aloysius Courville (1907-1936)

b. Ruth Julia Courville (1909-1968)

(Note children 6 and 7 of Christmas and Maggie Morais continued on page 41.)

(2) Louie King (1887-1942) the son of Peter William "Pish-nah" King and Catherine (Nancy) "Poo-ool-u-ui" Peone, in 1917. They had no children. Louie King as married Viola M. Gay.

From The Flathead Courier, Thurs., Oct. 6, 1927, p 1:

"Mrs. Irene King. -- Mrs. Irene King passed away at the Sisters' hospital early Wednesday morning. She had been in ill health for a long time and had been a patient at the hospital for a number of weeks following an operation. The body is at the Retz undertaking parlors pending funeral arrangements."

and on Oct. 13, 1927, Thursday, page 2:

"Mrs. Irene King. -- Funeral services for Mrs. Irene King were held Monday morning at the Catholic church, Father Crowley conducting the services. Interment was made in the Catholic cemetery. The pallbearers were Richard McLeod, T. J. Murphy, John Clairmont, Louis Courville, Eddie Trout, and Henry Clairmont."

and on Thurs., Oct. 13, 1927, p 2:

"Card of Thanks. -- We wish to thank the friends and neighbors for their kindness and sympathy and generous helpfulness during the illness and death of our mother and sister. We also want to express our appreciation for the beautiful flowers. Ruth King, Clifford King, Mrs. J.V. Martin, Roscoe Morias, and Norville Morias." (above clippings from Eugene Felsman)

Ovilla Courville:

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, page 21-22:

February 22, 1890

"At St. Ignatius Mission: Fitting Observance of Washington's Birthday by the Indian Boys," Missoula Daily Gazette, February 25, 1890, page 1, col. 4-5.

Washington's Birthday at St. Ignatius Mission School - Feb. 22, 1890

Programme

1. Star Spangled Banner The Brass Band
2. Recitation: Washington --- (R.W. Jay) Baptiste Marengo
3. Song: Washington's Birthday Bells The Girls' Choir
4. Recitation: Our Flag J. Morrigeau, F. Matt
5. Tuba's Joy -- March The Brass Band
6. Recitation: On the Cultivation of the Intellectual Powers Annie
7. Now Dear Friends -- March The Primers
8. Recitation: The Little Housemaid Julia
9. Song: Hail Columbia The Girls' Choir
10. George Washington - Original Composition Orvilla Courville
11. Gavotte Clementine -- March The Brass Band
12. An Illustration Washington's Character Richard McCloud
13. Song: The Jolly Sailor Boys The Boy's Choir
14. Dialogue: A Country Scene The Girls
15. Motion Song The Little Girls
16. Red, White and Blue The Brass Band"

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, page 106:

October 30, 1891

"D'Aste Diary: The BB had a ride in the buggy this afternoon. Orville Courville came back to school."

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, page 106:

November 26, 1891

"Thanksgiving Day Entertainment: Programme," enclosure with inspection report of St. Ignatius Mission School by Benjamin H. Miller to Secretary of the Interior, December 15, 1891, Inspection Reports, reel 11, frames 739-749. Program printed at "St. Ignatius Mission Print, Mont."

A.M.D.G.

Thanksgiving Day entertainment at St. Ignatius Mission School, Nov. 26, 1891.

Programme.

Reading of the President's and Governor's Proclamation by the Superintendent.

- Song: "God bless our Land." Boys
Recitation: "Thanksgiving Turkey," Sarah Newman
Motion Song: "The Guarding of the Flag." Boys.
Pantomime: "Temptation." Girls.
Song: "Columbia." Girls
Dialogue: "Looking out for Offices." Boys

Recitation: "My Best Friend." E. McLeod, Hilda
Song: "Joy in Wanderings." Boys
Dialogue: "The Plums." E. Bisson & M. Irvine
Declamation: "Thanksgiving Sermon." O. Courville
Song: "Cold Winter is coming." Girls."

From The Anaconda Standard, Dec. 27, 1906, page 11:
"Courville-Morias.

Missoula, Dec. 26. - Orville Courville, aged 24, and Irene Morias, aged 18, both of Ravalli, were married here this afternoon. The ceremony took place in the parlors of the Rankin hotel, Justice Phillips tying the knot. The newly married couple will return to Ronan to make their home."
(from Bob Bigart)

From The Flathead Courier (Polson, Mt.), Sept. 2, 1910, page 8:
"Velo Courville is in Ronan on business" (from Bob Bigart)

From The Big Arm Graphic, July 24, 1912: "Attorney John P. Sweet started yesterday for Helena to attend U. S District court as attorney for Orville Courville and Tony Barnaby, both charged with introducing liquor on the Flathead Reservation. The two defendants also went over to Helena at the same time." Char-Koosta News, "This week in tribal history," Mary Rogers, Tribal Preservation Department, July 26, 2012.

July 26, 1912 from The Plainsman: "In the Federal Court Tuesday Judge Bourquin granted a postponement of the sentence of Orville Courville, found guilty of selling whiskey to Indians. Courville has a big crop of hay on his ranch, and Judge Bourquin said he would release him under bonds until October 14, when he will be sentenced."

From The Ronan Pioneer, Friday, September 12, 1924, p 1:
"Two Men Are Killed In St. Ignatius Brawl

O'Velo Courville, a quarter breed Indian, died from gunshot wounds at the hands of N. "Sam" Humphreys, a white man, in a brawl at St. Ignatius at 2:30 Sunday morning. Bennie Courville, the murdered man's nephew was also seriously wounded during the altercation. Six shots in all were fired from Humphrey's revolver, according to reports.

C.O. (Pat) Kreider, deputy of the Sheriff's office attracted by the shooting, was approaching within twenty feet of Humphreys when the last shot was fired. The officer overpowered Humphreys, and he was later taken to the county jail at Polson.

All three had been attending the Flathead Tribal dance at Equity Hall in St. Ignatius and the first intimation he dancers had of any trouble was the sound of the shots coming in quick succession from the yard in back of the dance hall.

The two victims were taken to the St. Ignatius hospital, where it was determined that Courville was dead. Four bullets pierced Courville's lung, and the other two entered his nephew's abdomen.

It is not certain what led up to the shooting, but it is said that all of the parties concerned in the shooting had been drinking.

A coroner's jury conducted by Chris Hoeschen, consisting of the following jurors: Bob Steward, William Courtois, Mose Grenier, Ernest Johnson, Robert McClure, and William Ducharme, was held over the body of the murdered man, finding Humphreys guilty of murder.

O'Velo Courville was between 35 and 40 years old and is survived by his wife and a 16 year old daughter and a 17 year old son. His nephew, who is about 25 years old, was not married."

The account of the Daily Missoulian, Monday, September 8, 1924, p 1:

"One Man Killed, Another Seriously Wounded In Night's Shooting Affray At Saint Ignatius

O. Courville Dead, His Nephew Not Expected To Recover, Sam Humphreys In Jail At Polson

Shooting Occurred Early on Sunday Outside of Equity Hall Where Flathead Tribal Dance Was in Progress

Cause Is Not Determined

Said to be Indications That Drinking Was in Progress;
Man Held Claims Victim Attempted to Rob Him

St. Ignatius, September 7 -- Special -- O'Velo Courville, quarter breed Indian, is dead from gunshot wounds; Bennie Courville, his nephew is in the St. Ignatius hospital seriously wounded and N. "Sam" Humphreys, white, is in the Lake county jail at Polson as the result of a shooting scrape occurring here about 2:30 o'clock this morning. All of the parties to the tragedy are said to have been drinking.

It is not certain what led up to the shooting, whether a quarrel or, according to Humphrey's statement, an attempt by the two breeds to rob him. All three had been attending a Flathead tribal dance at the Equity Hall and the first intimation the dancers had of any trouble was the sound of the shots coming in quick succession from the yard, back and to one side of the hall. Indian deputy Gibson and C.O. Kreider of the sheriff's office were on the scene in short order. They found the two Indians on the ground in dying condition and Humphreys standing near covered with blood and bruised.

Humphreys Called From Hall

A half hour before the shooting O'Velo Courville called Humphreys from the hall and what took place between them and the time of the shooting is not known.

O'Velo was 35 or 40 years of age and his wife and a 10-year-old daughter, while his nephew, who is about 25 years of age, was unmarried. Tonight he is hovering between life and death in the local hospital and reports are that he probably may live through the night.

Six shots in all were fired from the revolver of Humphreys, according to the reports, and just before the last shot rang out the story is that Humphreys said, "some of you fellows around here think you are living in a tough town." Four bullets pierced the O'Velo's lung, and the other two entered Bennie's abdomen.

Witnesses To Tragedy

C.O. Krieder, a deputy sheriff, attracted by the shooting, was approaching within 20 feet of Humphreys when the last shot was fired and there was one other eye witness, Henry Mitchell, according to the story.

Humphreys Says He Was Attacked

The only matter which sheds any light upon the motive of the shooting is a reported statement of Humphreys that the Courvilles had attempted to rob him. It is said that Humphreys asserted the Indians knocked him down and he shot them from the ground where he was lying.

Many Indians were at the dance and they were aroused over the killing of one of their number and the fatal wounding of another. Humphreys, who had been arrested, was rushed to Polson where he is now confined in the Lake county jail. The shooting ended the dance and the crowd dispersed, but small groups of Indians and whites loitered around to discuss the shooting.

The two victims were taken to the hospital, where it was determined that O'Vela was dead. The two bullets were removed early today from Bennie's abdomen and during the time he was in condition to talk he would not discuss the shooting or the events leading up to it, according to reports.

Although it was understood at the time of the operation this morning that he could not live but a few hours, Bennie is reported to have said, while refusing to discuss the affair that he was going to get well.

Humphreys Has Large Family

Humphreys is a rancher of this vicinity and came here a number of years ago from Tennessee. He is married and has six children and is a son-in-law of J.J. Brooks, rancher, whose place is about two miles from town.

The affair aroused the entire valley and there were various rumors as to the trouble, but nothing was revealed today which would shed any light on the motive for the tragedy.

Relatives Live Here

Joe Bouchard and Luke F. Bouchard of Vine Street are said to be nephews of O'Velo Courville, the man who was killed at an early morning shooting affray at St. Ignatius yesterday.

Inquest Is Conducted Over Body Of Dead Man

Polson, September 7 -Special- That "Sam" Humphreys killed O'Velo Courville at St. Ignatius about 2:30 o'clock this morning by shooting and that the wounds were occasioned by the act of "Sam" Humphreys by criminal means and that Humphreys is guilty, is in substance the verdict of the coroner's jury at the inquest held over the body of Courville at St. Ignatius today.

The coroner's jury was composed of Bob Seward, William Courtois, Mose Grenier, Ernest Johnson, Ralph A. Elliott, George McConnell, John Dishman, Robert McClure and William Ducharme.

The inquest was conducted by Coroner Chris J. Hoeschen of St. Ignatius and Sheriff Wilbur Kelly and County Attorney Mark H. Derr were present from here. Kelly and Derr, who returned to Polson this evening, stated that Bennie Courville, nephew of the dead man, also shot during the fray in which his uncle lost his life, was in a serious condition at the St. Ignatius hospital. It is understood the officers are awaiting the outcome of young Courville's condition and in the event of his death that a second inquest will be held.

Made Dying Statement

According to information here O'Velo Courville made a dying statement in which he said he was not to blame, and on the other hand Humphreys, who has talked but little, is reported to have admitted he "shot them." However, he is said to be unconcerned over the case and avoids discussing it.

From The Daily Missoulian, Monday, September 8, 1924, p 1:

"First Degree Murder Charge For Humphreys

Polson, September 7 - Special - That "Sam" Humphreys, arrested at St. Ignatius early today following a shooting affray which resulted in the death of O'Velo Courville and the fatal wounding of Bennie Courville, will be tried on a first degree murder charge is indicated. County Attorney Mark H. Derr stated tonight he expected to file direct in the district court an information charging first degree murder against Humphreys. The information, it is understood; is to be filed as the result of the verdict of the coroner's inquest conducted at St. Ignatius today."

and on Monday, September 8, 1924, p 2:

"Humphreys has bruises on the face, and reports are that he received them when in a tussle with the Courvilles. It is said, however, that the officers are of the belief that the bruise or bruises are the results of a blow or blows he received at the hands of the arresting officers and were received when he was struck with a billy immediately after the shooting and before he was disarmed.

There are rumors and reports that an old quarrel existed between the Courvilles and Humphreys and it is said that there is ground to lead to the belief that an old feud had existed. As near as can be learned here, the men were sober at the time of the shooting.

The shooting is the first tragedy of the kind since the creation of Lake county last year. The Michel murder case was tried here and was the first criminal case in the county, but Michel murdered Burgoin before the creation of the county and the case did not come to trial until after the county was created."

and on Tuesday, September 9, 1924, p 1:

"Shooting Affray At St. Ignatius Cause Of One More Death Bennie Courville Succumbs to Wounds; Humphreys Held For Crime.

St. Ignatius, September 8- Special-Bennie Courville, second victim in the fatal shooting affray here early yesterday morning, died from his wounds at the local hospital at 1 o'clock tonight. The other, O'Velo Courville, an uncle, died a few hours after being shot.

Late this afternoon, Bennie Courville, who had maintained he would live, gave up hope and said he expected to meet his maker. Then for the first time he broke his silence and said that it was "Sam" Humphreys who shot him and it was no fault of his or of his uncle, O'Velo, that the shooting occurred.

The statement said that he, Bennie, was shot first and that the only thing he did was to try and grab Humphrey's arm to keep from being killed after Humphreys started shooting.

Says Nothing Of Cause

It is understood he did not say anything about the events that led up to the shooting, although it is understood generally that there was an old feud between the men involved. The details cannot be learned.

The statement was similar to the one reported to have been made by the uncle before his death.

County Attorney Mark H. Derr was here from Polson late this afternoon in connection with the case, but returned home before the death of young Courville tonight. It is expected that he will return tomorrow when a second inquest no doubt will be held.

Second Inquest Today

Coroner Chris J. Hoeschen will order the inquest in the morning, it is said. Before leaving for Polson Mr. Derr said that "Sam" Humphreys charged by the coroner's jury with killing O'Velo Courville, would be arraigned on a first degree murder charge in district court at Polson before Judge James M. Self, probably next week. It is believed now that the death of Bennie Courville may change his plans, as it was known the legal procedure in the case was held up pending the outcome of Bennie's wounds.

The Courville's were shot about 2:30 o'clock yesterday morning near the local hall, where a dance was in progress. The dance was sponsored by the tribal council of the Indians. Mose Grenier, one of the men in charge of the dance, said today that none of the three participants in the trouble were in attendance at the dance and that they had not purchased tickets. O'Velo Courville, he said, stepped in the back door of the dance hall for a few minutes during the evening. Mr. Grenier said the three men had no connection with the dance.

The funeral of O'Velo Courville was held today."

and on Wednesday, September 10, 1924, p 2:

"Second Inquest Over St. Ignatius Shooting Humphreys Held Responsible for Courville Death.

St. Ignatius, September 9 - Special - The verdict of the coroner's jury at the inquest held over the body of Bennie Courville here today, was similar to the verdict of the jury over the body of O'Velo Courville, whose death also resulted from the shooting affray here early Sunday.

The verdict today was that Bennie Courville came to his death from gun shot wounds inflicted by the hand of "Sam" Humphreys. The inquest was conducted by Coroner Chhris J. Hoeschen and Sheriff Wilbur Kelley of Polson and J.C. Curtis, federal officer at Ronan, were here for the inquest.

Bennie Courville was a soldier in the late World War and a military funeral is being arranged.

"Sam" Humphreys is held at the Lake County jail at Polson, where he was taken immediately after the shooting Sunday."

(all of the above from Eugene Felsman & Bob Bigart)

From the St. Ignatius Post, November 21, 1924" "The murder trial of Than Humphries for the killing of Bennie Courville & Ovilla Courville after a dance in St. Ignatius. The witnesses included: Henry Mitchell, Benny McDonald, Frank Sorrell, Dr. George Armour, Napoleon Gay & Wayne McFadden. McFadden had been offered money by John Ramsey to change his story." Extracted by Mary Rogers, Flathead Tribal Preservation Department.

From The St. Ignatius Post, Nov. 24, 1924:

"Trial of Humphries Is On at County Seat

Monday and a large part of Tuesday were consumed in getting a jury in the case against Than Humphries of St. Ignatius, on trial in the district court at Polson for the murder of Bennie Courville, which occurred here on the night of September 6.

The taking of testimony began late Tuesday afternoon.

The jury selected to hear the evidence is composed of C. W. Blumhagem, C. N. Sutherland, James W. Mock, Ed C. Mohler, James O'Neil, Floyd Fridley, I. M. Jones, Frank Mast, John Wingart, Thomas A. Fisher, John T. Adams and William M. McDonald.

County Attorney Mark H. Derr and Attorney Albert Grorud of Helena, the latter the official legal representative of the Flathead Tribal council, are conducting the prosecution of Humphries. The case is being heard before Judge James M. Self.

At least fifty local citizens have been subpoenaed as witnesses, a dozen more have been called as jurors for the November term of court, and another fifty or more are attending the trial as spectators.

In opening the case after the jury was selected County Attorney Mark H. Derr declared it was a case of willful murder and stated that he would ask for a verdict of murder in the first degree. About 35 witnesses were sworn for the state and about 10 or 12 for the defense.

The first witness for the state was Mike Pichette, an Indian, who said he attended the dance on the night of the murder and saw Ovilla and Humphries in conversation; that both were drunk and left the hall in an angry mood after an arguement. C. J. Hoeschen, coroner, was another witness and testified regarding the wound that caused Bennie's death.

Henry Mitchell, star witness for the state, was one of the first called and he told of the events that led up to the shooting and of the circumstances surrounding the affray.

Mitchell said that he was with Ovilla and Bennie Courville during the night of the shooting. He said that they were down the road from the dance hall in St. Ignatius and were drinking. Humphries joined the party about 2 o'clock, Mitchell testified, and drank with them. Then the four men started back toward the dance hall and were joined by Wayne McFadden.

Humphries and the Courvilles were apparently friendly, Mitchell testified, but McFadden saw that Humphries had a gun and told the Courvilles he was about to shoot.

According to the witness, Humphries said, "You fellows think you are pretty tough," and that Bennie Courville replied, "We are all friends, just having a drink." At that point, the witness said, Humphries gave the command, "Stand back, I am going to shoot."

Mitchell and Bennie Courville told him to go ahead and shoot and started towards Humphries and as the latter fired Bennie stepped back a few steps and fell over, fatally wounded. Humphries, the witness said, fired two more shots at Bennie, but they went wild.

Ovilla Courville, uncle of Bennie, then made a rush at Humphries and they grappled, Humphries firing three shots at Ovilla, all of which took effect in his body. Mitchell said that he made a rush at Humphries and grabbed him around the neck and that Humphries continued to snap the revolver at him. He also drew a knife.

About that time, according to the testimony of Mitchell, Deputy Sheriff Kreider arrived on the scene and Humphries was placed under arrest. The Courvilles were lying on the ground about five feet apart, Ovilla died shortly after the shooting, while Bennie lingered for a day at the hospital.

On Wednesday the attorney for the defense, Messrs. Dan Heyfron and John P. Swee, made a strenuous effort to discredit the testimony of the witness for the state. Henry Mitchell was on the stand nearly all day under a grueling cross-examination.

A controversy arose over the testimony of Mitchell offered at the inquest and that offered Wednesday concerning Bennie Courville's actions. At the inquest he said that after the shots were fired Courville took two steps toward Humphries and fell forward. Yesterday he stated that Courville had walked away.

Mitchell told the defense attorneys that Humphries had warned the group of men present to stand back two or three times. Then, he said, Courville started toward him and said, "Go ahead and shoot," Mitchell said. The witness was mixed up on the number of shots fired, too.

In the afternoon Benny McDonald, of St. Ignatius, was called to the stand. He told of going to the dance about 1 o'clock and of hearing the shots an hour later. When he arrived at the scene he said he saw the two Indians on the ground. He stooped over Ovilla and asserted the injured man said "Humphries shot me for no cause," and then he said he was going to die. He told of a grudge Humphries is said to have had against the slain men. Under cross-examination waws mixed up considerably and finally admitted that his mind was not very clear upon the happenings of the evening.

Deputy Sheriff C. O. Kreider was next on the stand. He said that when he reached the scene, Mitchell and Humphries were fighting. Krieder attempted to separate the men he said, and finally hit Humphries with his club. Kreider asserted he took a gun and an open knife from the defendant. He identified the revolver and the knife. Cross-examination failed to shake Kreier's testimony.

Sheriff Wilbert Kelly was called to testify as to the condition of Humphries when he was taken to the jail at Polson. The sheriff said that the defendant's cheeks were skinned some, and that he had been struck about the mouth. There were some bruises on his head, believed to have been caused by the deputy sheriff's billy. Humphries coat was bloody, the sheriff asserted. The defense attempted to bring out that Humphries had been badly beaten up, but the sheriff was firm in his contention that he was not.

Frank Sorrell asserted that Bennie Courville told him Humphries had shot him. He did not witness the shooting and the defense was unable to shake his testimony.

Wallace Taylor asserted that about 12 o'clock the night of the shooting he saw Humphries in front of John Ramsay's. At 11 o'clock, he said, he had seen the defendant arguing with Benny Courville.

Dr. George Armour, the attending physician, told about the wound which caused Bennie Courville's death. He said the bullet had entered in such a manner that the deceased could not have been facing the defendant directly when the shot was fired.

The defense opened its case shortly before noon yesterday. The most important witnesses heard during the afternoon were Napoleon Gay and Wayne McFadden. The latter's testimony was the cause of an argument between the attorneys which was still in progress when court adjourned. McFadden's testimony was not the same as given at the inquest, and Derr asserted that it had come to his attention that the witness had been offered money by John Ramsey to change his story."

From The Flathead Post, Nov. 28, 1924, p5:

"Humphries Is Freed; New Developments

Polson, Nov. 27, - Nathaniel Humphries was acquitted by a jury in the district court here yesterday of the charge of murdering Bennie Courville at St. Ignatius on the night of Sept. 6. Immediately following the reading of the verdict County Attorney Mark Derr offered a motion for the dismissal of the second murder charge against Humphries in connection with the shooting of Ovilla Courville, and then filed another information charging John Ramsey and Humphries jointly with the murder of Ovilla. Judge Self immediately ordered bench warrants for the arrest of the two men.

Humphries and Ramsey pleaded not guilty to the charge and their bonds were fixed at \$3,000 each. Both men furnished bail within a few hours and were at liberty Wednesday evening.

The county attorney has not divulged any information as to the evidence against Ramsey, except that it was acquired during the trial of Humphries.

The jury in the case just completed was out 43 1/2 hours, and submitted their verdict at 9 o'clock Wednesday morning.

The case went to jury at 10:30 Monday evening. All of Monday, up to that hour, except a few minutes spent by Judge Self in giving instructions to the jury, was taken up by the arguments of the attorneys. Dan J. Heyfron of Missoula, defense counsel, held the stage for the longest time, talking continually from 1:30 o'clock until 5.

Argument for the state was opened by County Attorney Mark H. Derr. He asserted that Ovilla Courville had been asked to go back to the Equity hall by Humphries, and that Humphries had made the remark that there were several other tough fellows he was going to get.

He ridiculed Wayne McFadden's testimony, claiming a wide variance between the assertions he made on the witness stand and those at the inquest. Attorney Derr denied that Bennie Courville sneaked up on Humphries, when the defendant fired on him. The automatic gun was introduced, he asserted to show that the defendant was a gun-toter. Mr. Derr claimed that the defense witnesses had perjured themselves.

John P. Swee of Ronan opened the argument for the defense. He dwelt upon Humphries good character, and denied the right of the county attorney to call the defendant a murderer. He said the discrepancies were likely to happen inasmuch as most of the witnesses were Indians and charged that they were intoxicated. He said the eye-witnesses all agreed on a few of the main points of the testimony, one of which was the claim

that the defendant was retreating when he warned all to stand back or he would shoot. He devoted considerable time to exploding the theory built by the state around the finding of the open knife.

Dan J. Heyfron opened the afternoon session and held his position throughout the three and one half hours. He made capital of the fact that the state had introduced only one of the eye-witnesses and the defense had to subpoena the others. Mr. Heyfron stated that he considered Mitchell, the defense's star witness, one of the conspirators in the case.

He showed that the automatic gun introduced by the state had not been in the defendant's possession since last June and charged that the county attorney was aware of the fact. He pointed out that Humphries admitted slaying the Indians, but claims self-defense. He brought out that eye-witnesses had testified that Humphries had warned that he would shoot if his alleged assailants did not stand back, and that the defendant had retreated. He attacked the dying statement of Bennie and charged it was Derr's wording, to which the dying man had answered merely "yes" and "no."

Attorney Heyfron then explained the law of self-defense and asserted there was apprehension in the mind of the defendant. He claimed he knew the reputation of the two men. He pointed out that the state had not introduced a single witness to testify to the character of the Courvilles.

The final argument, the closing statement for the state, was made Monday evening by A.A. Grorud of Helena, attorney for the Flathead Indians. He claimed the Indians were killed in cold blood. He said Humphries gave them no chance for trial but was his own judge and executed them. He also asserted that the defendant had no money in his pockets so that robbery could not have been a motive.

Mr. Grorud asserted the defendant was in the habit of carrying a gun and had one on his person at the time of the slaying. In defense of the dying statement of Bennie, the attorney asserted that no man on his death bed would tell an untruth. He charged that every defense witness had lied in some respect. He ended by asking for a verdict of guilty of first degree murder. Mr. Grorud talked for three hours."

Louie King:

From The St. Ignatius Post, Fri. Nov. 16, 1923, p5:
"King Gets Heavy Sentence

Louie King, who pleaded guilty to the charge of manufacturing liquor, was sentenced to spend 120 days in jail and pay fines totaling \$600 on two counts."

From The Daily Missoulian, Nov. 22, 1923, page 2:
"What He Was "Caught With."

Mrs. Louis King writes to The Missoulian from Ronan to say that her husband was "not caught with any liquor." She protests that "He was caught with fifteen quart bottles of homebrew and a 15-gallon barrel of mash." She adds that "Mr. King was never caught transporting liquor from Missoula to the reservation." (from Bob Bigart)

From The St. Ignatius Post, Dec. 10, 1926, page 5:
"District Court News

District court convened at Polson on Tuesday morning, November 30th, 1926, at 9:30 o'clock, with Judge Asa L. Duncan presiding. Court officers present were D. A. Cabbage, clerk of court; W.R. Kelly, sheriff; Mark H. Derr, county attorney; and Lynde S. Catlin, court reporter.

Atty. Wallace appeared before the court with plaintiff and witnesses in matter of divorce proceedings of Irene King vs. Louis King. Proof was submitted on behalf of the plaintiff in support of her complaint and the court considered the showing sufficient and granted a degree of divorce in favor of the plaintiff." (from Bob Bigart)

From the Ronan Pioneer, Feb. 10, 1927, p1:

"Couple Married In Ronan

Miss Viola M. Gay of St. Ignatius and Louis King of Ronan were married in Ronan Saturday, February 5, by Justice of the Peace A. Sutherland. This is the second couple to secure a marriage license in Lake county in 1927, according to Clerk of Court D. A. Cabbage, who issued the license."

From The Ronan Pioneer, Feb. 22, 1934, p5:
"District Court Proceedings

Judge Theodore Lentz held a session of district court at Polson on Tuesday, February 20, at which the following business was transacted:

Viola King vs. Louis King: The defendant's demurrer to the plaintiff's complaint was submitted to the Court without argument, by the Court over-ruled, and the defendant declined to plead further. His default was thereupon entered for such failure. Evidence was introduced in behalf of the plaintiff and she was granted a divorce from the defendant, custody of the minor children of the parties, and alimony of \$30 per month, payable to the clerk of the court."

The sixth and seventh children of Christmas & Maggie Morais:

(vi.) Marguerite "Dixie" Morais, she was born October 29, 1894 and died March 26, 1976. She married James D. Martin in 1910 and they had 8 children: Louise Lola Martin (1911-); James Woodrow Martin (1913-); Forest Blaine Martin (1914-); Howard Wilbur Martin (1916-); Audra Jane Martin (1919-) she married Charles Chester McBride; Gladra Joyce Martin (1921-) she married 3 times (1) a Sackett, (2) a Volkenand and (3) a Mize; Donna May Martin (1925-); and Betty Joane Martin (1929-) she married a Hass and had two children: Gary Richard Hass and Marcy Hass.

(vii) Norville (Kuy) (Kie) Morais, he was born on April 13, 1895 in Republic, Ferry Co., Washington and died March 16, 1966 in Polson, Lake Co., Montana. He married Elizabeth Florence Ashley (1895-1963) the daughter of August Ashley and Amelia "Emily" Newman, on November 19, 1948. Florence also married Edward Bland and Lee Francis Liberty (she is dealt with in Stephen Liberty biography. They had no children.

From "World War I Draft Registrations, Lake County (Former Missoula County) <http://www.rootsweb.com/~mtlake/draft-a.txt>
"Morais, Norville W.

Age: 21 years
Home address: Polson
Date of Birth: 13 Apr 1896
US Citizenship: natural-born citizen
Place of Birth: Republic, WA
Country of Citizenship: citizen
Occupation: in school
Employer & Place of Employment: none, Polson
Dependents: mother
Marital Status & Race: single, Caucasian
Prior Military Service: none
Grounds for Exemption from Military service: yes, on account of disability
Height & Build: short, medium
Color of Eyes & Hair & if Bald: brown, brown, no
Physical Disqualification: has a tubercular leg
Date of Registration: June 5, 1917"

From The Ronan Pioneer, Oct. 6, 1927, p1:

"District Court Cases

Judge Theodore Lentz held a session of district court at Polson on Thursday, September 29, 1927, at which a number of matters were heard and disposed of.

A. H. Slayton vs. Norville Morais, et al. The default of the defendants entered and plaintiff awarded judgement of \$1575.50 and foreclosure of mortgage."

From The Ronan Pioneer, January 10, 1929, page 1:

"Judge Duncan Presides at Jan. Term of Court

The January, 1929, term of court for Lake county, in the Fourth Judicial District of Montana, was formally opened at Polson, Montana, on Monday, January 7th, Judge Asa L. Duncan, presiding. Court officials present were: D. A. Cabbage, clerk of court; W. H. Needham, sheriff; Grover C. Johnson, county attorney; Lynde S. Catlin, court reporter.

In the case of the State of Montana against Norville Morais, charged with selling liquor to a minor, the defendant having been in jail for a considerable length of time, the court upon giving the matter full consideration, ordered bond fixed in the amount of \$200.00. And upon proper showing that the defendant was unable to retain council and desired an attorney to defend him, the court ordered the appointment of John P. Swee of Ronan, in that behalf."

Kuy Morais was on the Confederated Salish, Pend d'Oreilles and Kootenai Tribal Council from 1952-1955.

From his obituary in The Missoulian, Thurs., 17 Mar. 1966, p16:

"Norville Morais, Dixon, Dies

St. Ignatius - Norville (Kie) Morais, 70, Dixon, died early Wednesday in the Polson hospital.

Mr. Morais was born April 13, 1895, in Republic, Washington, and graduated from Polson High School. He was a member of the first football team at the school.

He had lived in Dixon, for several years. He was a logger.

His wife, Florence, died December 26, 1963.

Survivors include a sister, Mrs. James C. Martin, Hoquiam, Washington, and two nieces, including Mrs. Floyd Dupuis, Polson.

Rosary will be recited at 8:15 p.m. Friday in the Fearon Chapel, St. Ignatius, and requiem high mass will be celebrated in the St. Ignatius Catholic Church at 2 p.m. Saturday with the Rev. James Hurley, S.J., celebrant. Burial will be in the St. Ignatius Catholic Cemetery."



Front row: Jerome Hewankorn, Walter McDonald, Lester Trosper. Middle row: Eneas Granjo, Norville Morias. Back row: Walter Sloan, Leo Sias, Walter Morigeau, James Swaney, Henry Morin.

Char-Kousta Nov. 1, 1978

Last two children of Francois Morais and Sophie Finley:

iv. Francois Morais born January 9, 1856 and baptized January 12, 1856 in the Colville Valley, Stevens Co., Washington.

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

Francois Moret no. 12

1856 .."die duodecima Januarii, ego M.C. Pandosy miss. Obl.M.S.,baptizavi (looks like) in house? MacKensis, Franciscus filum Francisci Moret et (blank) conjugum, natum die nona januarii. Patrinus fuit Franciscus Morigeau et Matrina Anna McKensy. Mie. Clie. Pandosy, Miss."

v. Isabel "Chris" Morais

10. Catherine Finley, she was born June 9, 1834 possibly in the Peace River area of Athabasca, and was baptized May 11, 1844 at St. Joseph Mission, Idaho and died on March 6, 1911 near Meteor, Ferry Co., Washington. She married twice (1) Edward Pichette (abt. 1831-Apr. 1909) the son of Louis Pichette dit Dupre and Charlotte (Caroline) Sil-che-pee, a Kalispel. They had three children. (2) Louis Peone (1823-1905) the son of Jean (John) Baptiste Peone and Louisa Courtois (Curtis). They had 14 children.

St. Francis Regis Mission, W.T.; Church Records:

Catherine Pichette Edwarde; sm; 12 Nov 1848; 26 Dec 1848

Name variation: Catherine Sinpoil 1/2 Colville Kay Hale's Group Sheet shows 1 & 2 Narcisse and Angeline as Pichettes. Narcisse's parents given as Edward Pichette and Catherine Finley. Catherine's godmother was Josette Finley. Eugene Felsman adds William, Christine, Pauline, Walter & Margaret to the list of children for Edward and Catherine?

From Sacred Heart, Idaho Baptism Book, page 18:

"Ego baptizavi Catherinam filiam Jacobus Findley et Susanna metis, natam 6 annos. Matrina fuit Josette Maria Findley. S. Joseph 11 May 1844 A. Hoecken, S.J., miss."

In St. Regis Mission, Meyers Falls, Washington, Baptismal Records 1852-1866

Catherine and Louis Peone are shown as godparents of Anne Nancy Matthieu daughter of Louis and Marie Matthieu on 11 November 1860...Father Joset.

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record (or index) thus: No date has been determined for this book.

(Possibly means)

name	tribe?	baptism?	census?	marriage?	Page
Catherine Finley (K. James)	sm		1854	Pion	

on another page:

Catherine Pichette Eduardi sm 12 Nov. 1848 26 Dec. 1848

There is a discrepancy in baptism dates...11 May 1844 & 12 Nov. 1848:

Possibilities There are two different Catherines or she was baptized twice.

Note: I checked the St. Paul Register and found her marriage to Edward Pichette on 26 Dec. 1848...but could not find a baptism for her on 12 Nov. 1848? Her birth year of 1834 could be wrong...and she could have been born in 1838?

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888:

She is shown with J. Baptiste Berland as godparents to Xavier Bone s/o J. Baptiste and Marie Bone on 20 Sept 1868 at Immaculate Conception Church in Colville.

From St. Paul's and St. Regis Marriage Records from 1848:

Married at St. Paul Mission by Father Joset, S.J...witnesses were "Michael Xixilelxkea and Aloysia MaDougall" It shows her father as "defuncti Jacobi".

Edward Pichette

He was 1/2 Colville, and called, "He Who Runs Down a Deer" Steve Anderson. He was married three more times: (1) Genevieve Finley (1819-) the daughter of Patrick "Pichina" (Pic Ka Nah) Finley and Marguerite Cardinal. (This family will be dealt with later in this series) (2) Annie (aka Mary) (aka Melina) Joe, the daughter of Joe.

(4) Catherine Bridget (Kulemax) Ki-Num-Tk, the daughter of Ambroise "Joe" Kulemaxen and Domitille "Don-e-ti."

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism?	census?	marriage?	Page
Brigitte Koutemaxen	sc	1845 31 Julii	1854	Pichette	

"Indian name: Ku-num-tk; under her records, it is shown that her father was Joe; Joe's father was Quik-ta-mok-en and Joe's mother was Sara. Bridget's mother was listed as Don-e-ti with Don-e-ti's mother and father unknown. Also shown as her father's brothers are: Tow-cum-te-tsa; Quin-um-stas, Qua-tal-i-ken and Tse-num-te-tsa. Her mother's brother is listed as Tom-squil-a-con...."

From St. Paul Mission Collection, Wash., Baptismal Register 1847-1869:

He and Catherine were married by Father DeVos, S.J. and witnesses were Martin ? and David ?.

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record (or index) thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?	Page
Edouard Pichette	sm			25 Dec 1848	

From St. Francis Regis Mission, Wash., Record Book Baptisms, Deaths, Marriages 1870-1893:

Shows Alexander Pishet s/o Edward Pishet married Marie d/o Marci on 23 Apr. 1878 at St. Francis Regis Mission.

The St. Paul Mission (Colville Valley) records show that a Edward Pichette and his wife, Catherine had a son named Benjamin. Who Catherine was or if she was married to Edward before or after Genevieve, hasn't been determined.

Edward Pichette may be the man in the following biography from Harriet D. Munnick's "Catholic Church Records of the Pacific Northwest - Vancouver, volume 1, page 58 and A-65:

"Edouard Pichet, called an Iroquois half-breed, was a champion athlete at Fort Nisqually in 1855, according to Huggins, who was in charge of that fort. Edouard was also something of a braggart and bully. Whether this is the same man as the Edouard of the church record is not known."

In the marriage record of Louis Pichet and Marguerite Bercier, on February 3, 1840 at Fort Vancouver it says: "He (Louis Pichet) recognizes also Edouard aged 9 years and a half, as his illegitimate child." Mrs. Munnick says that this about Louis Pichet, "...Louis Pichet dit Dupre was a Hudson's Bay employee of long standing. He was with Work in 1831,.....He settled in a claim along Champoeg Creek in 1839, where he and his wife, Marguerite Bercier, produced twenty-one children, not all of whom lived, however, descendants are dispersed widely over the West today.... Family recollection has it that one of his chief duties on brigades was that of "runner" carrying information to headquarters from brigades in the field." In her St. Paul volume Mrs. Munnick adds, "The historian, Bancroft, writing from newspapers of the day, said of Pichet that 'he left Canada in 1817 with a company of 25 trappers, and wintered on the plains, losing 7 of their members, and arrived in Astoria in 1818.' Pichet roamed about California and Oregon for 12 years in the Hudson's Bay Company. In 1832 he settled on a farm in the Willamette Valley, where he resided for over forty years."

If the above Edouard Pichet, and Genevieve's Edward Pichette are the same man then he would have been her junior in years by over a decade.

Both of their fathers, Louis Pichet and Patrick Finley, were on John Work's Snake Country brigade of 1831, so they must have known each other for many years."

The story of the coming via the Naches Pass, of the Hudson's Bay Company's Brigade, with the Fur returns of Outfit 1855, from the various posts in the Oregon department, and the return of same, packed with goods.

By Edward Huggins

The Board of Management of Hudson's Bay Company's affairs, with headquarters at Fort Vancouver, Columbia River, had decided that the "Fur Returns" from the different posts, or trading establishments in Oregon and Washington Territory, for the year ending May 31st, 1855 - which hitherto had been taken to Fort Vancouver - should this year, be taken to Fort Nisqually (which post is situate on Puget Sound, six miles south of Steilacoom, directly upon the high road between Olympia and Tacoma) by way of the Cascade range of mountains, through Naches Pass, and the supply of goods required by these posts, and servants, for the trade and wants of the ensuing year should be obtained at Fort Nisqually and freighted back by the horse that carried the furs.

The principal reason for making this order was because Fort Nisqually was overstocked with goods, the usual kind required to carry on trade with Indians, and a small selection of the finer kinds of goods, to satisfy the demands of the now fast increasing white population coming into the

country to find employment at the large saw mills in operation and in the course of construction, and also to take up claims - farms - under the United States' liberal land laws.

We at Fort Nisqually made preparations for packing the goods for the interior posts long before the arrival of the Brigade of Horses bringing the furs. A small press was made by one of our Canadian carpenters. It was a primitive affair but answered all purposes. Its pressing power was the wedge and it made a compact, small bale. Each bale weighing about eighty pounds, two of which made a load for a horse and weighed 160 pounds, a load quite heavy enough for a common pony weighing from 700 to 1,000 pounds to pack over such roads and trails as are found in this mountainous country. Some of the goods couldn't be pressed and such were put in strong boxes. Shot and ball were put in rawhide casings, which required to be strong enough to prevent loss en route.

On the 27th of June the Fort Journal states that "three French Canadians arrived at the Fort and presented an order from Mr. Angus MacDonald, the officer in charge of Fort Colville [Fort Colville up the Columbia River named for Andrew Colville of the HBC Committee], for flour and other provisions for the use of the Brigade, which was in the mountain approaches and would probably arrive in about five days." They were correct in their prediction, for on the 2nd of July at about midday, I was startled to see a tall, rather slim man ride into the Fort, dismount and walk towards the large house where he was met and kindly received by Doctor Tolmie. This was Angus MacDonald of Fort Colville, and now in charge of the Brigade of upwards of 200 horses, most of them packed with furs, the result of the year's trade of Fort Colville, Walla Walla, Boise, Hall, Okanogan, Nez Perce and the Snake country.

I had heard a great deal about MacDonald and was anxious to meet him, which desire was soon gratified, for Doctor Tolmie brought him to the packing room where I was working and gave me an introduction to him. He was rather a good looking man, about six feet in height, straight and slim, but was said to be very wiry and strong. He had a dark complexion, with long jet black hair reaching to his shoulders and a thick long and very black beard and mustache. He wore a dressed deer skin over shirt and pants, a regatta or rowing shirt and had a black silk handkerchief tied loosely around his neck. He had a black piercing eye and deep sonorous voice, with a low and rather monotonous manner of speaking. He was fond of telling Indian stories and legends, and would sometimes keep the audience entranced and spellbound, when walking slowly to and fro in the large Nisqually reception room, telling some blood curdling Indian story, in which he had borne a conspicuous part. He could talk several Indian languages and had lived a long time amongst the Blackfoot Indians and was full of interesting stories of adventure amongst that one time savage tribe. He was excessively fond of living the life of an aborigine and would much prefer to live in a tent or lodge than in a house built in accordance with civilized plans. He was fairly educated. He read a great deal and was well up on the politics of the day. He was a good French linguist but his native tongue was the Gaelic of the Scotch Highlands, and he was very fond of singing, or chanting, in a deep, not by any means musical voice, Gaelic songs and verses improvised by himself.

Sometimes Dr. Tolmie would join in, when he sang or attempted to sing, some old and well known Scotch ditty. The Doctor could talk and understand Gaelic although he wasn't a native Highlander, but came near being one, having been born in Inverness. The Doctor was very fond of music and although he was not the possessor of a voice like "Marios" or "Jean de Resche," he could sing a great variety of Gaelic songs. But as for MacDonald he was never tired of chanting Gaelic lines. I should think it was something like the late Signor Folis' voice, the great basso, when suffering from a very bad cold. The most astonishing thing about it was that "Mac" labored under the idea that he was a fine singer, and the possessor of a voice which only required a little training to be equal to any of the leading basso profundos of the day. He was married to either a Nez Perce or a Kalispel, the daughter of a leading chieftain, and had several children by her. One a girl named Christine, who was said to be quite good looking, for a long time was the belle of Colville.

MacDonald was a staunch Briton, and was very plain spoken. In fact, I thought he was sometime offensively rude when talking to Americans. He made a visit to us during the San Juan difficulty, and I recollect that I once took him to Olympia where he never missed an opportunity for getting into a wordy quarrel with some American upon the San Juan question. I thought that more than once I saved him from being assaulted for talking so contemptuously of decent Americans. It was only the fact of his being my friend that saved him, but he didn't appreciate it, and continued as abusive as ever until at last I refrained from taking him with me when I visited adjoining towns. One time at Fort Steilacoom [U.S. military post 6 miles from Nisqually] he got into an argument with an officer just as prejudiced against the British as was "Mac" against the Americans and a challenge to fight a duel was very nearly the result, but I succeeded in calming troubled waters. "Mac" would have fought in a minute and the American officer was a regular fire eater.

Not very long after his arrival there came trotting into the Fort yard the first detachment of the Brigade, about 20 horses, all laden with packs of furs and in charge of two men. Detachments continued to arrive until upwards of 200 pack animals were inside the Fort yard and about 25 men were in charge of them. There were also spare animals for packing and riding and not a few were packed with tents, cooking utensils and what little provisions remained. Unloading the animals immediately commenced, each detachment being attended to by the two men to whom its care belonged.

The valuable lot of furs was turned over to me and I had 20 men selected to watch them. There was a lot of work to do with these furs, exposing them frequently to the air, beating and getting them ready for making into larger bales for shipment to Victoria. Amongst the lot of furs received were a large number of Foxes, Marten and Mink, small but valuable furs and strict watch had to be kept over them to prevent speculation by Indians. Sometimes even white men would be trying to get away with a valuable Marten.

Some of the furs had been slightly damaged in crossing the many rivers along the route, but I was surprised to see them open up in such condition as they did. To give some idea of the extensive character of the fur trade at the few posts in the Rocky Mountain district, and in a country not at all remarkable for prolific returns, I will give here a statement of the kinds and quantities of the furs I was now handling and just delivered by the pack train.

1,200 Bear skins (250 of the Grizzlies); 200 Badgers; 2,500 Beaver; 350 Fisher (a beautiful fur scarce and hard to catch. It is something like the Marten, only very much larger, and a first class skin was worth here from \$5 to \$8 and in the London market would fetch probably \$20 to \$30); 12 Silver, 80 Cross Silver and 334 Red Foxes; 185 Lynx (prime fur); 1,500 Marten; 575 Mink; 8,000 Musquash; 412 Land Otter; 580 Wolves (prime fur) and 45 Wolverine.

The men accompanying MacDonald were a cosmopolitan crowd. There were Scotchmen, French Canadians, Halfbreeds, and Iroquois Indians. The foreman was a Scotch Highlander and when at home was in charge of a little trading post amongst the Blackfoot Indians. The Canadians were strong, wiry fellows, and amongst them were men who had been in the employ of the company for fifty years. The Iroquois or Halfbreed Iroquois were the best looking men in the band. The handsomest and strongest man amongst them was a halfbreed Iroquois and French Canadian. He was very strong and agile, and being the champion athlete amongst his own people, he challenged our hands to run a foot race and other games requiring strength and endurance. Although amongst our staff were some strong and powerful fellows this Iroquois beat them all, and at running a foot race he beat them badly.

These men of the Brigade were great fellows to brag and crow and they were constantly taunting our fellows and claiming their superiority. Our men, especially the Englishmen, and several were attached to the place, felt humiliated at the idea of this Iroquois beating them so easily. They were aware that one of the clerks of the establishment, a young Englishman likewise, was able to outrun them all easily and they felt satisfied that this young fellow could beat the Iroquois champion. They begged him to accept the braggart's challenge and they felt satisfied that he could take the laurels from the brow of the fastest runner in the Colville, Nez Perce country.

The young Englishman was a little doubtful of his ability to beat such a muscular, strong looking fellow and resisted the importunities of the Nisqually men for some time. But the conduct of the Brigade men became so insufferably boastful, that he at last gave in and agreed to run the champion a short race of 100 yards. The coming contest caused a great deal of excitement and so confident were the Colvilles of winning that they offered to bet almost all they were worth upon their man, but the young clerk would not allow the Fort men to run any risk of losing and refused to run if they insisted upon betting.

MacDonald laughed at the idea of the young man for a moment thinking he could compete with such a well known runner as their champion, but agreed to act as starter with, I think, Doctor Tolmie and Mr. Peers acting as judges. The race was to be run in the evening after the day's work was over. In the summer time and in the evenings, it was customary for the young people and a few old ones likewise, to assemble at the water gate, where there were seats placed at the foot of the palisades.

Then young men would have games, run races, throw the hammer, put the stone and pitch quoits. These sports would bring around us many Indians, who would sometimes join in the games but not often.

The starting point was down the road, west of the gate. A line was drawn and 100 yards measured off, terminating almost opposite the small gate where another line was made. The first man to cross this line was the winner. Between 6 and 7 p.m. a large crowd had assembled at the gate, for the coming race had caused quite an excitement and many Indians from the Nisqually and Puyallup rivers had come to witness the struggle, for the clerk was well known to the Indians and was rather a favorite. At the time appointed the contestants appeared. The Iroquois, Edourd Pichette was his name, wore a gaudy, loud colored shirt fitting tight around his big, barrel-formed chest. A handsome red silk belt around his waist and a pair of thin cotton drawers which showed his handsome, muscular legs to good advantage. He was a splendid figure of a man, such a chest he had. It was round like a barrel and altogether he looked a fit model to satisfy any fastidious painter or sculptor.

The young Englishman stripped well also, and I noticed that MacDonald was astonished when he saw his well-developed chest and powerful arms, for the young man was a leader in the prevailing games throwing the hammer, putting the stone and pitching the heavy iron quoits.

All was now ready for the race. The Halfbreed was cool and confident of success, as were his fellows who, to the last, were anxious to bet their last shirt and inch of tobacco (the tobacco sold to the men came in large 100 pound rolls and was like a rope and about one inch in diameter) upon their favourite. The starting place was 100 measured yards west of the water gate, a small postern gate which led to the creek, the "Sequallitchee" river. At the time its boards were perforated with holes, made with bullets fired by the Snoqualmie Indians when they attacked the Fort in 1849. It was here that poor Leander Wallace fell, shot to death by these same Snoqualmies.

Well all was ready and at an agreed upon signal from MacDonald a fair start was made. The young Englishman jumping ahead at the start and, to our astonishment, he increased his lead until the end of the first 50 yards when Pichette, the Iroquois, shortened the distance between them to about three yards. From then on to the winning sprint the handsome young Iroquois shortened the distance, but to the intense disgust of MacDonald and his company the Englishman won the race by a distance of about four or five feet.

Oh, the howling and hurraing by the English part of the crowd. "Sacreeing" and other demoralizing French expressions from Canadians and the silent jubilant looks of the Nisqually Indians. It was all very pleasing to the English victor. Edourd Pichette earnestly begged the Englishman to run him the distance of one mile, or half a mile and down to two hundred yards but the Englishman was wise and refused to run any more and was content to rest on his laurels. The young man's reputation as a great runner, who had defeated the Rocky Mountain champion, spread over the Indian country between Colville and the base of the Rockies. [Nowhere in the manuscript is the name of the young clerk given but Mr. Huggins himself neatly fits every descriptive detail and may well have been the athlete who prudently 'retired' undefeated.]

A dance was given by Dr. Tolmie to the MacDonald band of packers before leaving for their homes. One of the large stores was emptied of goods and it became a fine dancing hall. A room about 60 feet in length and 30 feet in width, its floor was rather rough but that didn't trouble the dancers. One or two of the Canadians were fair fiddlers and of course a liberal supply of whisky was provided and nearly all the young Indian girls and Halfbreeds in the neighbourhood were there. In those days there were quite a number of French Canadians, ex-Hudson's Bay Company servants, married to Indian women and living in this country.

The Indian women and the Halfbreed Women and girls were passionately fond of dancing and almost all the Indian women had an original way of dancing, a step of their own. It was very comical to see them, ten or a dozen at one time. "Jigs" were their favourite dances and they would stand facing their partners and keep time to music by simply bobbing or jumping with both feet from the ground at the same time.

We had in our employ at that time about ten Kanakas (Sandwich Islanders) and to vary the entertainment I would persuade these men to dance some of their native dances. They would cheerfully comply, and standing in a row would begin a wild and monotonous chant, keeping time by

moving their bodies with great exactitude and twisting about, in which I could see no dancing but merely posturing and sometimes it seemed to me to be an unseemly performance in the presence of ladies.

One of the men attached to Fort Nisqually was an Englishman named Dean (one of the two sons of Mr. Thomas Dean, the Bailiff sent out by the London directorate to supersede Dr. Tolmie). He was a genius, a comical character and a natural musician. He could sing comic songs in character and was, for a time, the life of the place. He made, in the course of two or three hours, a common tin whistle upon which he could play fairly well tunes from operas. He made a set of Punch and Judy figures, or dolls, and he would go through the performance of Mr. Punch and his wife, Judy, just as clever and good as I have often seen it performed in London.

It was arranged that he should give his Punch performance at MacDonald's party. He did so and I never before saw a party of men so pleased and delighted in my lifetime. Several of the men had never been out of this country in their lives - had never been inside a theatre. Young Dean's Punch and Judy show was a revelation to them. There was one old chap in the crowd whose manifestation of pleasure particularly pleased me. He was a Canadian Frenchman, a very stout old man, small in stature but very strong and muscular. He was upwards of 60 years of age, and had been in this country all his life. He understood enough English to follow Punch's show, and to witness that old man's expression of delight was, to me, a far better show than Mr. Punch's. Oh, how the old man would laugh. He would lay down upon the floor, kick up his heels and burst into paroxysms of laughter, almost causing all of his fellows to do likewise. I am sure this old fellow and others of the band never forgot Monsieur Punch and I can fancy how often the story of the show would be told by the campfire and in the wilds of the trappers' camps in the Rockies.

The horses had put on flesh and their backs had nearly healed up when the Walla Walla contingent was ordered to get ready to start for home. On the 18th of July the Brigade of 55 horses, laden with goods, started for Fort Walla Walla and on the 25th of July, 1855, MacDonald with the remainder of the train left for Colville, taking with them 76 horses packed with goods.

Doctor Tolmie received a communication from MacDonald after he had arrived safely at his journey's end and his letter was very interesting indeed. He left here in July and in the month of September the Indian War broke out. We, at least Doctor Tolmie, knew the condition of the minds of the Indians and had been in communication with Governor Stevens on the subject, but had no idea that the outbreak was so imminent. MacDonald's letter opened his eyes and alarmed him greatly.

The Walla Walla party, which had left Nisqually a few days in advance of the main body, became alarmed at something they providentially had learned on the road, and encamped before entering the foothills and awaited the arrival of MacDonald. Lucky for them they did, for if they had continued along ahead, no doubt they would all have been murdered. Being Hudson's Bay Company people would, in my opinion, have made no difference to the murderous young scoundrel, Qualchen. To get possession of what would have been to the hostile Indians such an immensely valuable lot of goods as were in the pack train, the bloody minded young villain would have murdered the entire party, including MacDonald, without the slightest feeling of compunction.

MacDonald's influence amongst the Indians must have been very great indeed to have allowed him to come scatheless through such a danger. He was looked up to by the Spokanes, Nez Perce, Blackfeet, Kalispels and indeed all the tribes between the Yakima valley and the Rocky Mountains, as a great medicine man, although a white man. I have no doubt that reputation, along with the ability to talk to the Indians in their own language, permitted him to pass safely through the ranks of the Indians, who were almost on the eve of declaring themselves hostile, and safely conveying such a valuable lot of goods to their destination.

The preceding article was written by Edward Huggins, clerk at Fort Nisqually between 1850 and 1870. The article appeared in the 1961 summer edition of THE BEAVER magazine.

The children of Edward and Catherine Finley Pichette:

i. Josephine Pichette she was born in 1850 and baptized on March 3, 1850 at St. Paul Mission, Colville Valley, Washington Territory, she died on October 1, 1850 at St. Paul. The twin of Benjamin and, from St. Paul Mission Collection, Wash., Baptismal Register 1847-1869: Baptized by Father DeVos, S.J.

ii. Benjamin Pichette he was born in 1850 and baptized on March 3, 1850 at St. Paul Mission, Colville Valley, Washington Territory, she died on October 1, 1850 at St. Paul. The twin of Josephine and, from St. Paul Mission Collection, Wash., Baptismal Register 1847-1869: Baptized by Father DeVos, S.J. He died September 30, 1850 at St. Paul Mission.

iii. Narcisse "Peone" Pichette he was born about 1853/1858 in the Colville valley and died January 28, 1929 in Impach, , Washington. Narcisse took the surname of his step father, Louis Peone. He married Emma McCrea (1886-), the daughter of Edward McCrea and Amelia Sin-a-lin-tah. "Liber Confirmation" St. Francois Regis - 1865: Narcisse Pichel, filius L. Pion uxor.

He and Emma had five children: Edward C. "Manny" Peone (1884-), Raymond Peone, Florence McCrea (1889-1911), Mary Pichette and Louis Pichette.

Louis Peone

"The Louis & Catherine (Finley) Peone History" by Kaye Hale

"The name of Peone has several spellings. The French spelling was seen early in this country as Pion. The Americanized version appears as Peone or Peon. Louis Peone was born 25 March 1823 (according to muster rolls on Military record, 1828-9 in my possession) at Prairie du Chien, Crawford County, WI. His parents were John B. or Jean B. Peon and Louisa Curtis (Rose). John B. Peon was born in Bordeaux, France. He died and was buried in Prairie du Chien, Wisconsin in 1836. Louisa was apparently a native of Prairie du Chien, but Louis stated in the 1880 Census of Washington Territory that his mother was born in Missouri. Louisa died in 1858 and was buried next to her husband in Prairie du Chien. Aunt Francis K. Perkins Hall Bauer and Uncle Murlyn Hall visited their resting place when they were traveling in that state.

Louis attended school in Prairie du Chien, but left to travel and see new country at the very early age of 11 years. He arrived at Fort Crawford 25 Jun 1846 to be mustered into service as a private in the Mexican/American War to serve under Capt. Knowlton's Company, Wisconsin. He was paid \$10.00 a month. According to Grandma Amelia Peone Perkins in conversation with Aunt Fran, Louis was at first a water boy, probably due to his age. On 10 July 1847, he reenlisted for a second service. He served under Taylor. On 7 September 1847 he applied for the Bounty Land Grant due soldiers who served their country honorably. The grant was issued 25 Mar 1849. The records did not state the location of the grant, he took payment of \$125.00 instead of the land. In that year of 1843, he was described in his discharge papers as being 20 years old, 5'7", fair complexion, black eyes and black hair.

After the war, Louis traveled through several of the Eastern states until 1852 when he crossed the plains with an ox team to the Dalles. By this time he had acquired carpentry and farming as a trade. He drifted north in the sound country of Whatcom and located a homestead in the modern area of Olympia, Washington. He abandoned the claim and went to the Kootenay County, Idaho area during the Pend d'Oreille gold excitement where he engaged in mining and packing. He, in company with R.H. Douglas and Richard Fry of Bonners Ferry was one of the first to settle in the Colville Valley. He prospected in the Spring of 1856 and that same year, married Catherine Finley, resident of Colville Valley. F. Joset reformed the ceremony and recorded the occasion in the Old St. Paul Mission record housed in the Archives of Gonzaga University, Crosby Library. The date was 2 May 1856. Catherine was born in 1835 in Montana to James Finley and Susan Bryere (McDonald) also of Montana. They are all listed as Flathead Indians, however in 1967, the Colville Indian Agency accepted this couple as Colvilles due to their long residence on the Colville Reservation as well as some of their children. Catherine and Louis's children were Narcisse, Angeline, Adolphus, Oliver, James, Mary P., Dennis, Emma (Amelia), Gilbert, Florence, George, Madeline, and Solomon.

By the Act of Congress, 20 May 1862, Louis secured a Homestead of 160 acres of Willamette Meridian, Washington Territory. It was located just out of the present city limits of Colville on the North. On 3 May 1889, he acquired 80 acres for a sum of \$1,000.00 from James Durkin. Gilbert and Oliver Peone

witnessed this document. Catherine had her allotment near Meteor west of Inchelium and south of Twin Lakes.

The Peones were very well respected. They grew the usual crops on their farm and raised a band of cattle, horses and hogs. They sent their children to the mission school in that locality, and were principally Catholic in faith. Louis was also a staunch Republican and voted accordingly.

Louis died 12 September 1905 in the Colville area, however, burial location is unknown. We think the logical place would be the Ward Mission Cemetery adjacent the St. Francis Regis Mission church, which later burned.

Catherine died 6 March 1913 on the South Half of the Colville Reservation near Meteor, Washington."

From History of North Washington (Illustrated History of Stevens, Ferry, Okanogan, and Chelan Counties, Western Publishing Co., 1904, p319:

"Louis Peone is certainly one of the early western pioneers and he is to be classed also with the earliest settlers in the Colville valley where he has resided for nearly fifty years. He was born in Prairie du Chien, Wisconsin, on March 25, 1823, the son of John and Louisa (Curtis) Peone. The father was born in Bordeaux, France, and the mother is a native of Prairie du Chien. They both died in this place, the father in 1836 and the mother in 1858. Our subject received a common schooling in his native place and at the early age of eleven started out in life for himself, and at once his energy and self reliance set him to traveling. He early learned the carpenter trade and he has followed that all over the United States, and was always successful in it. In 1847 Mr. Peone enlisted in the Mexican war to guard the frontier and served for one year at ten dollars per month and then enlisted to serve through the entire war and was under Taylor. At the close of the war he was honorably discharged and received the sum of eight dollars per month for his service. After the war he traveled through several of the eastern states until 1852, when he crossed the plains with ox teams to The Dalles. Later he was in the sound country at Whatcom and in 1855 he came, during the Pend d'Oreille excitement, to the northern part of Washington and since that time he has remained in Stevens county. He, in company with R.H. Douglas and Richard Fry, of Bonners Ferry, was one of the first to settle to this valley. He prospected in the spring of 1856, and the same year married and settled down to farming here, and he he has continued in the good work of developing the country since. The following children have been born to Mr. and Mrs. Peone: Angeline, wife of Dave Steward, in this county; Adolph, deceased; Oliver, in Canyon City, Oregon; James; Dennis, in British Columbia; Mary, deceased; Gilbert; George and Mattie. Mr. Peone is a stanch Republican and is always active in this realm."

Children of Louis and Catherine Finley Peone:

i. Angeline Peone she was born on August 23, 1857 in the Colville Valley in Washington and baptized September 6, 1857 at St. Paul Mission, Stevens Co., Washington Territory. She died on April 5, 1910. She married twice (1) David T. Stuart and they had three children:

a. Lewis Virgil Stuart (1881-) he married Nettie Phillips, she was born in 1886 in Walkerville, Montana, the daughter of Ed Mahoney and Julia Smith. They had a son Virgil Edward Stuart (1912-)

b. William Stuart (Stewart) (abt 1888-)

c. Robert Stuart (Stewart) (abt 1889-)

ii. Adolph Peone (1858-1900)

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

Adolphi Pion no. 1

1859 8 May " ego L. Vercruysse, Miss. S.J. (in domo F. Morigeau) in Eccl. St. Pauli apud Skoielpus baptizavi Adolphum die 2 Nov. an. 1858 natum ex Ludovico et Catherine Pion. Susceptores fuere Francois Genet et Silvia Morigeau. L. Vercruysse, S.J.
d.s.p. died of smallpox

From St. Francis Regis Mission, Washington, Immaculate Conception Church,

Colville, Book of Baptisms and Marriages 1864-1888:

He is shown as godfather in the following

Andre Bird

Baptized 9 Aug 1874 at Immaculate Conception Church, Colville by Father J. Vanzini, S.J.

iii. Oliver Louis (Batchloo) Peone he was born June 7, 1860 on the Flathead Reservation, Montana and baptized that July 15th at St. Ignatius Mission. He died March 8, 1933 in Washington.

In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreilles, etc.) 1854-1873, page 56, we find:

"Die Decima quinta Julii 1860 baptize Oliveruim Ludovicum natum die 7 Juin ex Ludovico et Catarine Pion. (Godparents were Jean Baptiste Finley & Colette Ululemagen (sp)) L. Vercruysse, S.J."

St. Francis Regis Mission, "Liber Confirmation" 5 August 1874: Olivier Pion

Enrolled Colville AI.#344; 5/16 (Ibid.). He was enumerated in the census circa 1910 at Colville Band. Oliver Peone, W-1483, AR-344, single, age 50, male (c1910- CCT Colville band of the Colville Indians, United States Indian Service Department of the Interior, Colville Agency, Washington, c1910.) (Gail Morin)

iv. James W. Peone he was born November 24, 1861 in the Colville Valley, Washington and was baptized on May 11, 1862 at the Immaculate Conception Catholic Church in Stevens Co., Washington Territory. He died May 11, 1932 in St. Ignatius, Montana. He married Maude Bourassa, the daughter of Joseph Charles Bourassa and Lucy Burland, on July 11, 1891 at St. Francis Regis Mission, Stevens Co., Washington. They had five children. He was a farmer and cowboy. Maude Bourassa's brother was Doc Campbell.

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

Jemmi Pion no. 6

1862 11 May "...ego infra, in ? Immaculate baptizavi Jacobum vigesima quarta Novembris legitime natum ex Aloysia et Catharine Pion. Sponsors Joanne Baptista Chabotte et Aloysia McDougall. J. Joset, S.J."

St. Francis Regis Mission, "Liber Confirmation" 5 August 1874: Jacobus Pion

From St. Francis Regis Mission, Washington Record Book - Baptisms, Deaths, and Marriages 1870-1893:

Page 50 July 11, 1891

"Jacobum Peone, et Missoula Co., Montana, et Martinam Bourassa ex Colville, Washington.."

Married by Father George de la Motte, S.J. and witnesses were Adolph Peone and Emilia Peone.

US Census 1910

Name: James Peone
Birthplace: Washington
Relationship to Head of Household: Self
Residence: Flathead, Missoula, Montana
Marital Status: Married
Race: Indian
Gender: Male
Immigration Year:
Father's Birthplace: Minnesota
Mother's Birthplace: Montana
Family Number: 30
Page Number: 6
Collection: United States Census, 1910
Family Search Record Search

US Census 1920

Name: James W Peone
Residence: , Missoula, Montana
Estimated Birth Year: 1864
Age: 56
Birthplace: Washington
Relationship to Head of Household: Self
Gender: Male
Race: White
Marital Status: Married
Father's Birthplace:
Mother's Birthplace:
Film Number: 1820973
Digital Folder Number: 4313241
Image Number: 01117
Sheet Number: 19
Collection: United States Census, 1920
Family Search Record Search

From "I Will Be Meat For My Salish" The Buffalo and Federal Writers Project Interviews Relating to the Flathead Reservation - edited by Robert Bigart - Biographical Glossary of Flathead Indian Reservation Names " by Eugene Mark Felsman and Robert Bigart (draft-1999) soon to be published:

"He came to the Flathead Reservation and married Maude Bourassa, a Kootenai Indian woman in 1891. Between 1897 and 1906 the family lived in Danville, Washington. James rode in the roundup of the Pablo buffalo herd and lost some aching teeth in an accident on the buffalo loading chutes. His occupation was given as farmer..."

From "I Will Be Meat For My Salish" The Buffalo and Federal Writers Project Interviews Relating to the Flathead Reservation - edited by Robert Bigart - Biographical Glossary of Flathead Indian Reservation Names " by Eugene Mark Felsman and Robert Bigart (draft-1999) soon to be published, (it is now)

page 76, The Pablo Bison Roundup..

"Loading the buffalo into railroad cars was no small job. Alvin Peone, whose duty it was to snub the bison back as they entered the car doors to keep them from jumping through the far side of the car, told of methods used to control the big animals. The snubbing was done with a rope about the buffalo's neck. This rope also was used to tie each animal to the side of the car to restrain their movements and prevent plunging through the car's sides. Each car held from 10 to 12 head, and five or six were tied to the sides of each car. One big bull did butt through and got half way out, and it took all hands with ropes and prods to get him back where he belonged.

In this snugging process one of the men suffered what he afterwards decided was a lucky accident. It was James Peone. He had been suffering for some time from several ulcerated teeth and was unable to go to a dentist. He was in great pain from his teeth one day, while attending the hoist gates at the back end of the wagon crates. He was manipulating the levers which lifted the gates and gave the animals an opening into the chutes. One of the levers jammed when the gate was only partly raised, and an impatient bull, seeing the opening, crowded under the opening so quickly that the levers released and struck Peone squarely in the mouth. He was not killed, but the blow knocked out every front tooth and losing some others. That ended his toothache. After that his Indian friends called him, "Teeth Pulled by Bull."

From The Ronan Pioneer, Thurs., May 19, 1932, page 1:

"Death Takes Pioneer After Long Illness

James Peone, 70 years old, succumbed last Wednesday, May 11, in a hospital at St. Ignatius after a lingering illness. He was born in Colville, Wash., and came to Western Montana about 40 years ago where he has resided since that time. He leaves a wife, two daughters, Mrs. Art Reed of Ronan and Mrs. Fred Weining of Polson, and two sons, C. Leonard of Basin, Montana; and L. Alvin of Ronan. Funeral services were held 1st Friday morning at the Catholic church with Father C. E. Turnbull officiating. Interment was in Ronan cemetery." (from Gene Felsman)

James W. and Maude Peone's children:

a. Louis Alvin Peone (1894-1953) He married Mary Antoinette Clairmont, the daughter of Alexander Louis Clairmont, Jr. and Emerence Couture on December 24, 1924. They had one child Ethel Peone (1925-1931).

From "I Will Be Meat For My Salish" The Buffalo and Federal Writers Project Interviews Relating to the Flathead Reservation - edited by Robert Bigart - Biographical Glossary of Flathead Indian Reservation Names " by Eugene Mark Felsman and Robert Bigart (draft-1999):

"As a young man he worked on the loading chutes for the roundup of the Pablo buffalo herd. He was a farm laborer...."

page 76, The Pablo Bison Roundup..

"Loading the buffalo into railroad cars was no small job. Alvin Peone, whose duty it was to snub the bison back as they entered the car doors to keep them from jumping through the far side of the car, told of methods used to control the big animals. The snubbing was done with a rope about the buffalo's neck. This rope also was used to tie each animal to the side of the car to restrain their movements and prevent plunging through the car's sides. Each car held from 10 to 12 head, and five or six were tied to the sides of each car. One big bull did butt through and got half way out, and it took all hands with ropes and prods to get him back where he belonged.

In this snugging process one of the men suffered what he afterwards decided was a lucky accident."

From The Ronan Pioneer, July 5, 1918, page 8:

"Local News Items

Alvin Peone was called to Helena last Friday to appear before the federal court to answer a charge of introducing liquor on the Flathead reservation. He pleaded not guilty, but was indicted and ordered to appear before the federal court at Great Falls in December." (Bob Bigart)

From The Ronan Pioneer, Nov. 23, 1923, page 8:

"Local Happenings

Dick Hart has leased his pool hall to Alvin Peone and Victor Clairmont." (Bob Bigart)

From The Ronan Pioneer, Jan. 2, 1925, p1:

"Alvin Peone Is Now A Benedict

Mrs. Antoinette Burland and Mr. Alvin Peone, both well known young people of Ronan vicinity, were quietly married by Justice of the Peace Hitchcock in Polson on Tuesday, December 23rd.

After the performance of the wedding ceremony the young folks journeyed to Kalispell where they spent a few days, later returning to Ronan where they will make their home in the house recently purchased by Mr. Peone.

The Pioneer joins with their many friends in wishing them all kinds of bright prospects for the future." (Bob Bigart)

From The Ronan Pioneer, Oct. 9, 1925, p8:

"Mr. and Mrs. Alvin Peone are the parents of a little daughter born Thursday morning, October 8th." (Bob Bigart)

From The Ronan Pioneer, Thurs., Aug. 6, 1931, page 1:

"Peone Child Killed As Large Box Falls

Ethel, the five-year old daughter of Mr. and Mrs. Alvin Peone, was killed instantly last Monday evening about 8:30 when a grain box belonging to a truck toppled over on her, crushing her skull and breaking one of her legs.

The child was playing with several other children near the pool hall of which her father is the proprietor. Eyewitnesses state that Ethel had climbed upon the box which was resting at a sharp angle against the Ronan garage. Her weight caused the box to fall and she was caught underneath.

The body was taken to Polson by Coroner A.C. Retz. The parents of the little girl are natives of this section and are well known. Aside from the parents she is survived by three half-sisters, two of which at the present time are in Pierre, South Dakota, and a half brother.

Funeral services will be held from the Ronan Catholic church this afternoon at 2 o'clock, with Father Turnage officiating. Interment will be in Ronan cemetery." (from Gene Felsman)

From The Ronan Pioneer, April 9, 1936, page one:

"Revenue Law Violator Receives Stiff Sentence

In Federal court held at Missoula last Monday, Judge James H. Baldwin sentenced a number of violators of the revenue laws, and among those sentenced was mentioned a Ronan resident. The following is taken from the Missoulian of Tuesday morning.

Alvin Peone, who was found guilty at Saturday's hearing of having sold beer to an Indian, appeared for sentenced and must serve eight months in jail plus a \$100 fine and costs. Judge Baldwin told him that it was one of the cases which he pointed out when trials here began, that if a man did not tell the truth on the stand he would receive a heavier sentence. He also stated that Peone had shown his disrespect for government employees by referring to the Indians who testified against him as "stool pigeons."

From The Flathead Courier, Thurs., Nov. 6, 1941, page 8:

"District Court. Antoinette Peone vs. Alvin Peone. The court entered a decree dissolving the bonds of matrimony between the plaintiff and defendant and the defendant ordered to pay \$25 attorney's fee to Mark H. Derr."

From The Flathead Courier, Thurs. (Nov 23 page 9 & on Dec. 21 page 2) 1950:

"District Court. Alvin Peone vs. Marie Antoinette Peone (divorce): Hearing on defendant's demurrer to complaint was continued to Jan. 9 at 10 a.m." (from Gene Felsman)

From his obituary in The Daily Missoulian, April 7, 1953, p6:

"St. Ignatius - Louis Alvin Peone, 59, died at a local hospital Monday. He was a lifetime resident of the Flathead Valley. Funeral arrangements are pending at Fearon Mortuary.

He was born Feb. 22, 1894, at Ronan and had been a farm laborer.

Survivors are the widow, Antoinette; four stepdaughters, Mrs. Calvin McLeod of Seattle, Mrs. Doris Gee of White Sulphur Springs, Mrs. Lloyd Burland of Ronan and Mrs. Lyman Trahan of St. Ignatius; one brother, Leonard of Great Falls, and two sisters, Mrs. Arthur Reed of Ronan and another in Missoula." (From Bob Bigart)

From The Ronan Pioneer, Thurs., Apr. 9, 1953, page 1:

"Alvin Peone Rites Today

Louis Alvin Peone, 59, died Thursday at a St. Ignatius hospital after an extended illness. Funeral services will be held this morning at 10 o'clock at the Sacred Heart church in Ronan. The Rev. Father Bruce Plummer will celebrate the mass.

Burial will be made in the Calvary cemetery under the direction of the Shrider Mortuary.

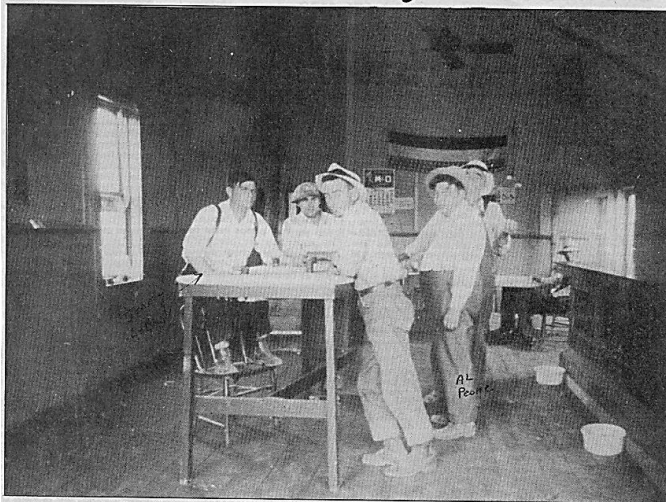
Mr. Peone was born February 22, 1894, at Polson, the family moving later to Ronan, where he attended school.

Survivors are the widow, Antoinette; four stepdaughters, Mrs. Calvin McLeod of Seattle, Mrs. Doris Gee of White Sulphur Springs, Mrs. Lyman Trahan of St. Ignatius; one brother, Leonard of Great Falls, and two sisters, Mrs. Arthur Reed of Ronan and Mrs. M.B. Sage in Missoula.

Pallbearers were Kenneth Burland, Emanuel Barber, Harold Culligan, Niel Pierre, Jack Ryan, Sidney Shourds." (from Gene Felsman)

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Down Memory Lane



ANOTHER OF THE INTERIOR PHOTOS of older Ronan businesses from Verda Eckley's album shows this interesting group — of which we know nothing. But it would appear from the spittoons, the long bar and the piles of chips in front of the men that they may be wagering money in a game of chance. Maybe it's

photographic evidence of an early raid by Ronan's finest. Or perhaps it is just the local chapter of the Oreo Cookie and Birdwatching Society engaging in a game of old maid. On the other hand, perhaps it's (d) none of the above and someone will call to give us the proper who, what and where identification.

b. Leonard Charles Peone (1896-1963)

From The Ronan Pioneer, Jan. 17, 1913, page 6:

"Many Take Examination

Under appointment of the county superintendent, Mrs. A. M. Sterling held eighth grade examinations in the school house in Ronan Wednesday and yesterday, and a large number of pupils took the examination. Those present were:
In Ronan, Clairmont school Goldie Irish, Abner Irish, Leonard Peone."

From The Missoulian, Fri., May 17, 1963, page 16:

"Leonard Charles Peone, 65, of Great Falls, died in Great Falls Wednesday. He was born July 25, 1897, in Danville, Wis [sic - Wash.], and moved to Ronan from Washington State with his parents.

He served in World War I and, following his discharge, moved to Great Falls where he worked for the Rice Truck Line as a driver. He saw military action again in World War II and then returned to Great Falls to work for the same firm. He retired in 1961.

He is survived by a sister, Mrs. Arthur Reed of Ronan.

Funeral services are pending at Squire-Simmons-Carr Mortuary." (from Gene Felsman)

From The Missoulian, Sun, May 19, 1963, page 2:

"Requiem high mass for Leonard Charles Peone, 65, Great Falls, who died Wednesday, will be at 8:30 a.m. Tuesday in St. Francis Xavier Church with the Rev. Gerald O. McDonald, S.J., as celebrant. Burial will be in Missoula Cemetery under the direction of Squire-Simmons-Carr Mortuary."

From The Missoulian, May 22, 1963, page 11:

".....Burial was in Missoula Cemetery under the direction of Squire-Simmons-Carr Mortuary. The American Legion conducted graveside services and provided a color guard.

Pallbearers were Frank Bush, Marvin Davis, Melvin Reed and Donald, Gordon and William Teague." (from Gene Felsman)

c. Clara Peone (1899-1970) she was born November 17, 1899 in Danville, Stevens Co., Washington and died September 24, 1970 in Ronan, Lake Co., Montana. She married Arthur Tennyson Reed (1897-1968) on July 28, 1917 in Spokane. They had 8 children: Audrey Esther, Ethel Agnes, Melvin Lester, Helen Phlyss May, Evelyn Melba, Lois Fay, Donna Marie and Laura Adelle Reed.

From "I Will Be Meat For My Salish" The Buffalo and Federal Writers Project Interviews Relating to the Flathead Reservation - edited by Robert Bigart - Biographical Glossary of Flathead Indian Reservation Names " by Eugene Mark Felsman and Robert Bigart (draft-1999) soon to be published:

pages 107-108: "The Buffalo Roundup, 1907-1909" (Chapter 7):

Pablo Roundup

Source: Mrs. Clara Poene [Peone]

Writer: Bon I. Whealdon

Date: November 3, 1941

Ref: MSU, Buffalo - res rept 300.180

"My father, James Peone [Peone], was one of Michel Pablo's buffalo boys; as his riders during the 1908 roundup were called. I was old enough to go with him to the corrals, where I would wait until the day's work was ended. Often Mr. Pablo, who was a very kind man, and especially fond of children, would put on me on a gentle pony and allow me to ride around with him.

"Many very prominent people from all over the United States came to see the buffalo in the big corrals near Pend Oreille [Flathead] River. They were also interested in talking to Mr. Pablo, the Indian whose vision had saved the great monarchs from extermination. Michel Pablo was a very courteous gentleman, and possessed a remarkable degree of patience in answering the visitor's questions regarding the buffalo, Indians, horses and range cattle. He was thoughtful of their comfort, too, in conducting them to safe spots, from which to obtain excellent views of the animals.

"I remember a newspaper man, whom Mr. Pablo repeatedly requested to keep off the corral fences, lest he be hurt by the enraged buffalo. The man would climb down, but the moment Pablo turned away, up the fence he would go. He was eager to obtain a feature story for his paper and this he eventually got in a totally unexpected way. He sat upon the top pole with feet dangling in the pen. Occasionally he would stop writing long enough to snap a picture of the infuriated beasts below.

"One ferocious old bull persisted in attempts to break out of the enclosure. I noticed it seemed to concentrate its attention on the side where the writer was sitting, as though that poor literary fly on the fence had caused all his ignominious humiliation of chase and confinement. Finally it made a determined upward lunge, hooking its horns under the top pole, where sat the man. The pole, loosened from the posts, fell across the neck of the buffalo who bore it and its frightened occupant half way around the corral, before heaving both to the ground. The poor fellow, yelling like a Comanche Indian on the warpath, scrambled to safety, just in time to avert a fatal goring. He surely presented a ludicrous sight. He

had hit the ground in a pile of soft dung. His fiery red hair was plastered down with it, while green streamlets of the stinking stuff oozed down across what had been a snow white shirt. I have always hoped that with so much buffalo atmosphere clinging to him, he was enabled to write a real story about the beasts."

Source: Interview with Mrs. Clara Poene [Peone] Reed, daughter of one of Michael Pablo's Buffalo boys."
From her obituary in The Missoulian Sept. 25, 1970, p7:

"Ronan - Clara Reed, 71, of Ronan died Thursday at a hospital in Ronan following a brief illness.

She was born Nov. 17, 1898, at Danville, Wash. She came to Ronan in 1906 and attended schools there and at St. Ignatius. She married Arthur Tennyson Reed July 28, 1917, at Spokane. He died in Ronan Dec. 19, 1968.

Survivors include a son, Melvin, of Missoula; six daughters, Audrey E. Reed, Mrs. Charles (Ethel) Hackman, Mrs. Otto (Helen) Wohl and Mrs. Ansalimo (Lois) Padilla of Missoula, and Mrs. Joe (Evelyn) Nagy and Mrs. Don (Laura) Teague of Seeley Lake; 18 grandchildren and 18 great-grandchildren...."
(From Bob Bigart)

Art Reed

From The Ronan Pioneer, Thurs., Dec. 26, 1968, page 7:

"Art Reed dies at 71

Arthur T. Reed, 71, died last Thursday in the St. Luke hospital in Ronan of an extended illness.

Funeral services were Monday at Shriders Mortuary chapel with Rev. Father J. Ryan of the Sacred Heart Catholic church. Burial was made in Calvary cemetery under the direction of Shriders mortuary.

Pallbearers were Alberta Bentz, George Sterling, Emanuel Barber, W.E. Marquardt, Henry Padilla and Leo Senn, all of Ronan.

Mr. Reed was born in Stevensville Feb. 29, 1897 and moved to Ronan in 1912. He married Clara Peone of Ronan July 28, 1917 in Spokane, Wash.

Mr. Reed is survived by his wife; one son, Melvin Reed, Missoula; seven daughters, Miss Audrey E. Reed, Mrs. Charles (Ethel) Hackman, Mrs. Otto (Helen) Wohl, Mrs. Anselmo (Lois) Padilla, Mrs. Robert (Donna) Geng, all of Missoula; Mrs. Joe (Evelyn) Nagy, Mrs. Don (Laura) Teague, both of Seeley Lake; 18 grandchildren; one sister, Mrs. Geo. Denema of Eureka, Calif." (from Gene Felsman)

d . Anna Ruth Salveda Peone, she was born October 3, 1911 in Ronan, Montana, and married John W. (Fred) Winings, born in 1895 in Blaine Co., Nebraska. They had four children: Leonard Robert, Bessie Salvida, Rose Marie and Ronald Robert Winings.

e. unnamed baby Peone, "died long ago."

continuing Louis and Catherine's children.

v. Emerence Peone, she was born September 29, 1863 in the Colville Valley.

From St. Regis Mission, Meyers Falls, Washington, Baptismal Records 1852-1866:

Emerence Pion no. 82

11 Oct 1863

Baptized at Immaculate Conception Church by Joseph Joset, S.J. godparents were Patrick and Anna McKenzie.

vi. Dennis Peone, he was born January 28, 1865 in the Colville Valley, Washington. He married Elizabeth "Lizzie" (Bourassa) Ethier, the daughter of Jean Baptiste "John" Ethier and Lucy Burland, in 1889 in Colville, Stevens County, Washington. They had 8 children: Virgil, Hiran D., Josephine, Irene, Roland, Perry (Percy), Theodore "Ted," and Katie Peone. Hiram married Florence Eva "Yvonne" Clairmont, the daughter of Alphonse Clairmont and Armine Morigeau.

From "Liber Baptismorum 1864:

Dennis Peone

29 Jan 1865 Baptized at Immaculate Conception Church by Father Joseph Menetrey, S.J. and godfather was Jean Baptiste Burland.

In 1904 Dennis Peone owned one of the largest pieces of property in Ferry County, Washington. He was a placer miner in Granite Creek area, B.C., Canada. His occupations were construction worker; for Northern Pacific Railroad, farmer (orchard) and rancher.

In Danville, WA 1890s the first store was in the home of Dennis Peone. "Mrs. Peone took care of the store and sometimes had to use nails, i.e. 8 penny, 10 penny, etc. in trade when she had no money to give for change."

From History of North Washington:

"At age of thirteen, he started in life for himself, working on a farm in Stevens county. After some time occupied in that capacity, he worked on the construction of the Northern Pacific and later returned to Colville. In the spring of 1886, Mr. Peone went to Granite Creek, British Columbia, and there did placer mining for a year. Returning from that locality to Colorado, he soon went to Okanogan and later returned to Colville. In 1889, Mr. Peone came to his present location where he has made his home since. He has an estate of five hundred and sixty acres, three hundred of which are under cultivation. He raise diversified crops, has good buildings, a fine orchard, and is a prosperous man....Mr. Peone is an active Democrat and takes a keen interest in political matters. In religious persuasion he and his family are adherents of the Catholic church."

From "Reflections of the Kettle River Region"; by Kettle River History Club; Orris Press; 1976; p.5: "Danville"

"The very first store in the area was in the home of Dennis Peone, a short distance up 4th of July Creek, now the home of Peter Singer. This was in the early 1890's before the Nelsons started their store. As an accommodation to the Indians, trappers and others wandering into the area, the Peones kept a stock of supplies on hand, Mr. Peone freighting it in himself from Marcus and Colville. Mrs. Peone took care of the store and sometimes had to use nails, i.e.; 8-penny, 10-penny, etc., in trade when she had no money to give for change."

pp.43-44 "Fourth of July Creek"

"Mr. and Mrs. Dennis Peone were married in Colville and came to Danville in 1889 via horseback, as did many other young couples in that era. Mrs. Peone (Lizzy) had come from Montana and Dennis was from Colville. They settled on the farm and eventually built the house now occupied by Peter Singer on 4th of July Creek, and also had the adjoining land now owned by Oscar and John Strandberg. They had seven children, two girls, Irene and Josephine and five boys Virgil and Hiram (twins), Roland, Perry and Ted.

"The Peones brought in a fine herd of cattle, some from Colville and some Holsteins from the Mills herd at Ferry, among them a bull which was the offspring of a cow that had won the World's Champion Milk Producer at the National Dairy Show in Chicago in 1912.

"They had the first good farm machinery in the area, most of which was purchased thru the years from the Grunwell Store. They were very enterprising and always out to better themselves and their living standards and were good neighbors. Besides their own land, they farmed several Louie and Martin allotments on LaFleur Mountain. For this reason they were called 'land barons' by a covetous few and were always in danger of being burned out. They had about the first threshing machine in the area and had to take turns sleeping with it to keep it safe from arsonists. In spite of it, their threshing machine was burned once, and another time a grain stack and several grain bundles were found loaded with matches. A couple locals were arrested and both served prison terms. In lieu of rent on the Louie and Martin allotments, the Peones were required to construct a building on each place. These were probably never used by the original owners but are still in use today by present owners as granaries, as they were well built out of lumber.

"On the land of Virgil Peone a portion had previously been a brick kiln which was in operation for a very short time and furnished brick for many of the brick chimneys in a number of early buildings. Many years after both Virgil and Hiram Peone had sold out to Grumbachs, Frank Grumbach was still plowing up pieces of brick in this field.

"Mrs. Dennis Peone grew up in Montana and always told about the huge herds of buffalo she used to see. When they moved from one range to another, the line of buffalo extended for miles. Mrs. Peone's mother, Mrs. Bursaw had a cabin on one end of her grandson Virgil's land and often walked to and from the Dennis Peone place, a few miles distant. Dennis Peone's brother, Narcisse, came to Danville for a while but settled in the Inchelium area. While in Danville he was a member of the band. Irene became the wife of Gib Carraher and they lived on the present Eder place on the South Fork of Lone Ranch Creek for a while, and at one time ran the Seales Livery Stable. Ted Peone, now retired and living in Seattle went into the grocery business in Spokane and eventually became overall manager of the three Rosauer Stores there. Virgil Peone moved to Spokane in the 1920's where he was a Machinist at the Union Iron Works until his retirement. He and his wife, Ivia, originally from Grand Forks, B.C., live in a pleasant home in Spokane on the North Side."

vii. Gilbert (Galbraith) Peone, he was born September 26, 1866 in the Colville Valley, Washington and baptized September 30, 1866 at the Immaculate Conception Catholic Church, Colville, Stevens Co., Washington. He died in 1937. He married a woman named Kate and they had a daughter, Loretta Peone.

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888:
Baptized at Immaculate Conception Church, Colville by Father Joseph Menetrey, S.J. godfather was Octave Gendron.

St. Francis Regis Mission, "Liber Confirmation" 5 August 1874: Ghilbertus Pion

He was enumerated on the Colville Agency censuses of 1892 (Okanogan Band, page 3), and he was enumerated in the census circa 1910 at Colville Band. Gilbert Peone, W-1484, AR-343, husband, age 43, male, (married to white woman) (c1910 CCT-Colville).

viii. **Mary P. Peone**, she was born in 1868 in Stevens County, Washington Territory and was baptized on November 15, 1868 at Immaculate Conception Catholic Church, Colville, Stevens Co., Washington. She died on September 28, 1888 in Spokane, Washington. She married **Joseph W. Ray** (abt 1851-abt 1890) and they had three children.

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888:

15 Nov. 1868

Baptized at Immaculate Conception Church, Colville, by Father Tosi, S.J.

godparents: (looks like Caroline & Nazaire Finley?).

Joseph Arthur Ray:

His occupation was in construction and from "Okanogan Record" 26 Jun 1908 (reprint from Similkamen Budget):

"J. Rae has charge of a crew of men at work grading along the line of the projected electric line between Oroville and the Falls." (received from K.M. MacGregor). "Joseph died in construction explosion in Spokane two years after Mary died" Kaye Hale. He was enumerated in the census circa 1910 at Colville Band.

"My brickwall, Date: 4/20/2011 6:08:14 A.M. Pacific Daylight Time, From: karencheering@yahoo.com

To::Chcourchane@aol.com.

Flathead ~- Nellie May Sloan (1889) Her father, Allen (1857)

Flathead ~- Arthur J. Ray (1885/1886/or 1890) Arthur's sister, Eunice (1884/1888)

Eunice later on stayed with an aunt and uncle (Robert Highton or Hight). But I can find no record of where Arthur was.

The different dates for the Rays is due from them being, I believe, orphans during a census. I think the census taker guessed at their ages.

Later censuses show their mom was born in Washington and their dad Louisiana. Arthur was listed as 1/8, Eunice as 1/2. Eunice must have been able to "pass" as white as that is how she listed herself on government census when an adult. She also listed their children as white.

I understand why she did it. But it does get confusing for history. I did know Nellie but not Arthur as they were divorced when he died in 1966. I gather that they had major problems as she left him with the children and Nellie moved back to Polson. Arthur and the children were at Colville. A few years ago I asked Nellie's son, Louis Ray, Sr., about it and got no answer. Maybe he didn't know why. Louis Ray, Jr. (hubby) (1943) and I spend a few days with Nellie in 1965. Nellie didn't act her age or dress like any grandmother that I had met. She wore jeans and flannel shirts in the summer time where my grandmother ALWAYS wore starched dresses. I had never seen any grandmothers in jeans.

I don't know if she was living on her allotment. I don't recall where she was living in 1965. It had lots of waist high uncut grass on the property. There was also a pond in the back yard. Louie told me that year's before someone had dug the pond out. They fished and swam in it.

All of the grandchildren loved to fish in that pond. I think Nellie put a few fish in it every year for the grandchildren.

She was a very kind, gracious hostess and welcomed this new bride into her home with open arms and open heart. My one regret is that I didn't get to know her better. Karen Ray Knudsen"

a. **Joseph Arthur Ray**, he was born on October 3, 1884 in Colville and was baptized on October 18, 1884 at St. Francis Regis Catholic Church, Stevens Co., Washington Territory. He died February 29, 1956 at the South Shore, Flathead Lake, Lake Co., Montana. He married **Nellie May (Mae) Sloan** (1888-1976), the daughter of Allen Sloan and Cecille Morigeau, on March 3, 1908 in St. Ignatius, Montana. They had seven children. His occupation was as a stockman.

From The Daily Missoulian, Mar. 3, 1908, page 3:

"Marriage Licenses

Two marriage licenses were taken out yesterday in the office of the clerk of the district court. They were as follows:

Arthur Ray, aged 22, of Ronan, and Nellie Sloan, aged 19, of Ronan..." (from Bob Bigart)

From The St. Ignatius Post, Fri., June 6, 1924, p5:

"Flathead Tribal Council Hears Report of Attorney

The Flathead Tribal Council held a meeting in St. Ignatius on Saturday afternoon with a majority of the council members present. Albert A. Grorud, retained as attorney for the tribe, reported on his trip to Washington, D.C. Mr. Grorud said that the department was anxious to deal fairly with the Indians and urged them to assemble their claims so that they might all be presented at once. Richard McLeod, delegate representing the Flatheads at Washington, was present and discussed his trip to the capital, and discussed his trip to the capital, emphasizing the importance of the tribe being represented personally at the capital.

The meeting was conducted with Arthur Ray in the chair, and Louis Camille and Henry Matt acting in the capacity of interpreters. Alex Ashley is secretary of the council and Moiese Grenier, treasurer.

Chief Charlo of the Flatheads and Chief Michell of the Pend d'Oreilles were present and found the modern cigarette quite as conducive to friendly relations as the peace pipe of former days.

The people of St. Ignatius extended an invitation to the Indians to hold their annual celebration in this vicinity."

From his obituary in The Flathead Courier, March 8, 1956, p8:

"Last Rites Held For Art Ray

Requiem high mass for Arthur Joseph Ray, 70, who died at a local hospital Wednesday afternoon, were held at the Immaculate Conception church in Polson at 9 a.m. Saturday with the Rev. Emmet Shea as celebrant.

Rosary was recited Friday at 8:15 a.m. at the Retz chapel. Burial was in Lakeview cemetery.

Mr. Ray was born Oct.3, 1885, at Colville, Wash., and came to Montana in 1903. He married Nellie May Sloan of Polson at St. Ignatius March 3, 1908, and was a rancher and cattleman in the Polson area.

He was a buffalo rider in the employ of Michel Pablo until the herd was shipped to Canada, the last shipment being in 1912.

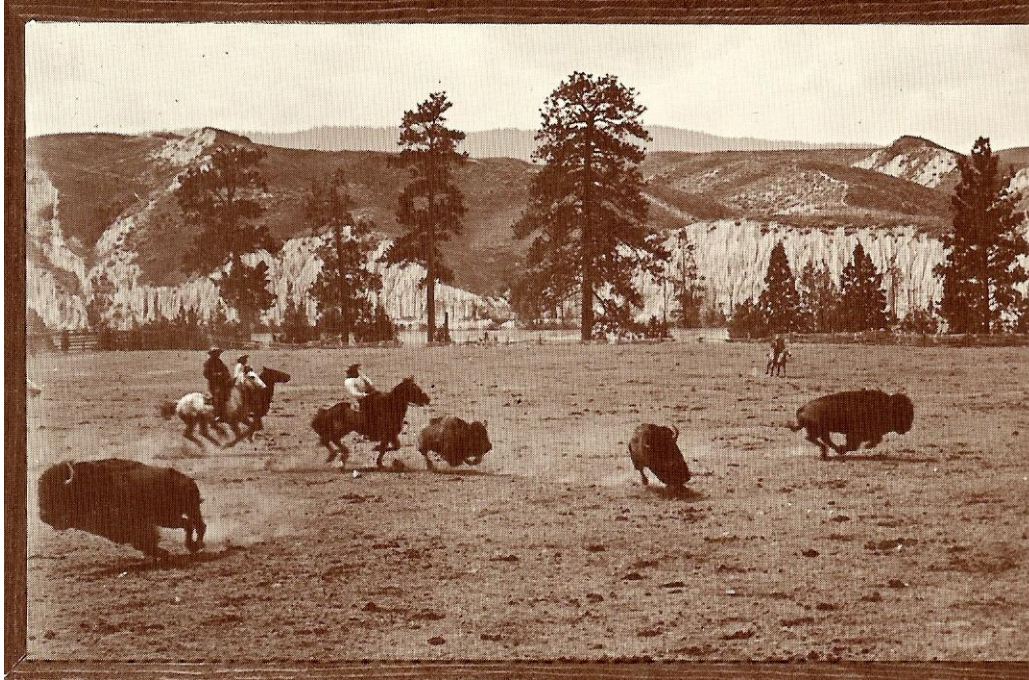
Survivors besides his widow are four daughters, Mrs. Beula Laird of Great Falls, Mrs. Harold Gregg of Polson, Mrs. Glen Zook of Troy and Mrs. C. M. Jones of Topeka, Kan.; two sons Arthur J. Ray, Jr., of Polson and Louis L. Ray of Butte, and 17 grandchildren.

Pallbearers were Gus Neumann, Henry Clairmont, Ernest Clairmont, Moody Copenhaver, George K. Mullens and Joe Roske.

Honorary pallbearers were Joe Gardipe, Frank LeDuex, Harold Culligan and Joe Bouchard." (From Bob Bigart)



Charles Allard and his cowboys after two weeks riding corralled over 100 buffalo
They averaged 57 miles a day



Post Card – “Buffalo Roundup on Montana’s Flathead River, about 1905. What few bison remained of the vast herds that once roamed this area became of some commercial value for their meat ... the main obstacles being (1) rounding the huge beasts up, and then (2) finding a boxcar strong enough to hold them.” Big Sky Magic Enterprises, Helmville, Montana. Historic photos from the L.S. Jorud collection, courtesy State Publishing Co, Helena, Mt.

Nellie May Sloan:

From The Flathead Courier, Thurs., Aug. 3, 1950, page 2:

"Lower East Shore - Mrs. E. L. Mitchell

Mr. and Mrs. Art Ray and their daughter, Mrs. Eunice Kendall of Dixon and three grandchildren, drove around Flathead lake on Sunday, stopping briefly in Kalispell." (from Gene Felsman)

From The Flathead Courier, Thurs., May 1, 1952, page 6:

"South Shore ... By Mrs. E. L. Mitchell

Mr. and Mrs. Art Ray and Robert took a picnic lunch and spent Sunday down on the river where they have cattle grazing. Art reports an excellent crop of calves, having not lost a one this spring."

From The Flathead Courier, Thurs., Apr. 14, 1955, page 3:

"South Shore ... By Mrs. E. L. Mitchell Correspondent

Mrs. Art Ray and daughter, Mrs. Harold Gregg, went to Topeka, Kan., in February to visit the Ray's daughter, Mrs. Melvin Jines and family. While they were there the Jones's second child was born February 26, and was named Marshall Jay Jones. Mrs. Ray and Mrs. Gregg returned home the middle of March.

Easter dinner guests of the Rays were Mr. and Mrs. Glenn Zook and two children, of Troy." (from Gene Felsman)

From The Flathead Courier, Thurs., May 30, 1957, page 3:

"South Shore

Mrs. Nellie Ray returned home Friday from Bonners Ferry, Idaho, where she has been since April 10 with her daughter and family, the Glen Zooks." (from G.F.)

From The Flathead Courier, Thurs., Dec. 31, 1959, page 8:

"South Shore Socials - Mrs. E. L. Mitchell

Home for Christmas and a family reunion with Mrs. Nellie Ray were four of her children, Mr. and Mrs. Glenn Zook and four children of Great Falls, Mr. and Mrs. Louie Ray and three children of Butte, Mrs. Beulah Laird, nurse St. Ignatius and Arthur Ray Jr."

From The Flathead Courier, Thurs., Dec. 29, 1960, page 4:

"South Shore Socials

Spending Christmas Day with Mrs. Nellie Ray and grandson, Robert Ray, were Mr. and Mrs. Harold Gregg."

From The Flathead Courier, Thurs., Jan. 5, 1967, p9:

"South Shore Socials ...

Mrs. Nellie Ray returned home Dec. 27 from her daughter's, Mrs. Glenn Zook at Great Falls where she had been since Oct. 30."

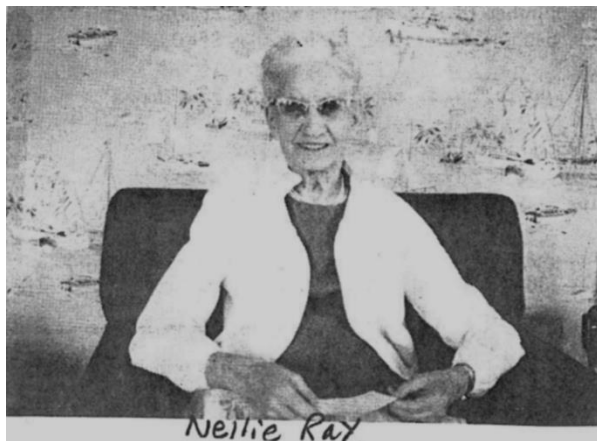
From her obituary in the Char-Koosta News, 15 Oct. 1976:

"Nellie May (Mrs. Arthur) Ray, a life-long resident of the Reservation died Sunday evening (September 19, 1976) at St. Joseph's Hospital, in Polson.

...Nellie was one of 12 children born to Allen and Cecilia Morigeau Sloan, only two still living. She attended the Ursuline School at St. Ignatius. ...she married Arthur Ray at St. Ignatius Catholic Church.....The couple established a home at Mud Creek where Arthur was employed by Michel Pablo. Three of the Ray children were born at the Mud Creek ranch house which still stands.

In the period shortly after World War I the family moved to a ranch at Turtle Lake. Arthur was engaged in the livestock business all his life. In 1939 the family moved to a new home on the South Shore where they continued in the livestock business. Arthur died in 1956 and Nellie continued to live at the South Shore home. During her later years she made her home with her daughters Florence Gregg of Polson and Eunice Zook of Great Falls.

Her life spanned a period of great transition and change to her people. Her grand-parents on her mother's side were descendants of the first two white men in what is now Stevens County, Washington. Her Indian ancestors were the Morigeau and Finley families who lived at old Ft. Colville since 1812. Her grand-parents Alexander and Rosalie Finley Morigeau lived on a ranch now owned by Floyd and Edith Nicolai on the Jocko River....."



Children of Art and Nellie Ray:

a. Effie May Ray (1908-1917)

From The Ronan Pioneer, November 30, 1917, page 4:

"Death of Effie Ray

Effie Ray, aged eight years, daughter of Mr. and Mrs. Arthur Ray of Sloan, died Sunday at the St. Ignatius hospital of pneumonia. Funeral services were held Tuesday at St. Ignatius and burial made in the Catholic Cemetery. The services were attended by a large number of friends of the sorrowing family from all parts of the valley who came to offer aid and sympathy in their grief.

The little girl was known and loved by many and her death, after so short an illness, was a shock to all, and sincere sympathy is extended to the bereaved parents." (from Gene Felsman)

Effie and Ellie Ray #12223

Date: 5/15/2011 6:13:58 A.M. Pacific Daylight Time karencheering@yahoo.com

Effie was listed on the Colville and Polson rolls from 1910 to 1914. Effie ended in 1926 on the Colville

Ellie was listed on 1915-1919 on Colville rolls.

Someone goofed. I was unable to locate your unique number for Ellie. No one has ever heard of Essie.

I am just passing along the information that I found. Thanks for all of the info. The family has really enjoyed it. Karen Ray Knudsen

b. Mary Beulah Ray (1910-1982) she married a Laird and a Johnson.

From The Flathead Courier, Thurs., June 24, 1982, page 10:
"Beulah Johnson, 71, Polson, died at a Polson rest home Sunday afternoon after a lingering illness.

She was born July 2, 1910, in Ronan. She graduated from St. Patrick Nursing School in 1937. She worked in hospitals and blood banks in Missoula and Polson.

She was preceded in death by one sister, Essie.

Survivors include three sisters, Florence Gregg, Polson, Eunice Zook, Great Falls, and Betty Stokes, Billings; and one brother, Louis Ray, Butte.

Funeral services are pending at Fearon Funeral Home in St. Ignatius." (from Gene Felsman)

C. Florence Genevieve Ray (1913-) she married twice (1) Clarence Burdette Griffin, they had a son Clarence Robert Griffin. (2) Harold Gregg (1911-).

From The Flathead Courier, Thurs., March 21, 1946, page 4:
"Divorce Actions Are Filed
The following divorce actions were filed in the office of James Harbert, clerk of court, during the past few days:
Florence G. Griffin and Clarence B. Griffin."

From The Flathead Courier, Thurs., April 25, 1946, page 1:
"In District Court
The following cases were heard Tuesday, April 23 by Hon. Albert Besancon, who presided over the regular session of Lake County district court: The bonds of matrimony between the plaintiff and defendant were annulled after hearing testimony in the case of Florence G. Griffin vs. Clarence B. Griffin. The plaintiff was granted permission to resume her former name, Florence G. Ray." (from Gene Felsman)

From The Flathead Courier, Thurs., May 1, 1947, page 1:
"Florence Ray Weds Harold Gregg
Miss Florence Ray, daughter of Mr. and Mrs. Arthur Ray, of Polson, was united in marriage to Harold Gregg, of Polson at a ceremony performed Tuesday, April 22 at Cut Bank.

Attendants for the couple were Mr. and Mrs. Kenneth Gregg of Glaciere Park.

Following the ceremony, the newlyweds spent a week in various points in Glacier Park prior to their return to Polson where they will make their home.

Mrs. Gregg is a graduate of Polson high school and has recently been serving as a nurse at Hotel Dieu hospital. She is a graduate of St. Patrick's School of Nursing.

Mr. Gregg is also a graduate of Polson high school and is employed at the Polson Conoco Station." (from Gene Felsman)

From The Flathead Courier, Thurs., April 27, 1972, page 7:
"Harold Greggs Honored On Silver Anniversary
A family 25th wedding anniversary dinner party was given in honor of Harold and Florence Gregg at The Ranch in Polson last Saturday. Giving the dinner were Florence's sisters and their husbands, Mr. and Mrs. Glenn Zook of Great Falls and Mr. and Mrs. Neil Stokes of Billings.

Guests included Bill Gregg of Polson, Mr. and Mrs. Bill Gregg Jr. of Thompson Falls; Miss Debbie Zook of Billings and Mr. and Mrs. Jerry Paul of Polson.

An Open House was enjoyed at the Immaculate Conception Church basement Sunday afternoon. Hostesses were Eunice Zook, Bette Stokes and Edith Paul. Jeanette Gregg and Theona Hasley poured, Bernice Lawman served the three-tiered wedding cake and Frankie Boettcher was in charge of the guest book. Many local and out-of-town guests called to extend their best wishes." (from Gene Felsman)

d. Arthur Allen Joseph "Sonny" Ray (1916-1973) he married Dorothy Eleanor McLeod (1923-1971) the daughter of Francis Charles "Frank" McLeod and Jane "Jennie" Gardipe. They had 4 children.

From The Flathead Courier, Thurs., Sept. 11, 1947, page 3:
"In District Court
Hon. C. E. Comer, district judge from Missoula presided at the district court session on Sept 2. to hear matters coming before the court. Following was the disposition made of the court calendar:
...divorces...Arthur Joseph Ray was granted an absolute decree of divorce from Dorothy Eleanor Ray and was given custody of four minor children, Sandra Beverly, Sharon Judith, Shirley Bernice and Robert Allen." (from Gene Felsman)

From The Flathead Courier, Thurs., June 21, 1973, page 15:
"Final Rites Set for Sonny Ray

Arthur J. (Sonny) Ray, Jr., 56, of the east shore died early Tuesday. Rosary will be recited on Sunday, June 24 at 7:30 p.m. in the Immaculate Conception Church. Mass will be celebrated Monday there at 10:30 a.m. with burial following in Lakeview cemetery. Visitation will be at the Mosley Funeral Home.

Mr. Ray lived and worked in the Polson area all of his life. He was born Dec. 25, 1916, in Ronan.

Surviving are a son, Robert Allen Ray of Niarada; three daughters, Mrs. Mike (Bev) Murray of Arlee, Mrs. Judy Gillian of Sacramento and Mrs. Don (Shirley) Quiver of Anadarko, Okla.; six grandchildren, his mother, Mrs. Nellie Ray of Polson; one brother and three sisters." (from Gene Felsman)

e. Louis Lincoln Ray (1922-2008) he married Cleo N. Aubry and they had ten children.

http://www.charkoosta.com/obits_archive/obits2008_09.html

Louis Ray

BUTTE — Louis Lincoln Ray died on Monday, September 8, 2008, at his residence, with his loving wife, Joan, by his side. Louis was born on February 12, 1922 at Turtle Lake, southwest of Polson, the son of Arthur, Sr. and Nellie May (Sloan) Ray.

Louis was educated in Polson. He worked for his father, on the family ranch, until he was 17. During the construction of Malstrom Air Force Base in Great Falls, Louis was employed as a truck driver for about eight months. He also worked as a truck driver for Union Coast Co., located in Missoula, before becoming employed F and S Construction in 1947. Later, Louis became a heavy equipment operator, a career that lasted more than 23 years. For 11 years, he served as the business agent and business representative for the Operating Engineers Union, Local 400. He also served as vice president of Southwest Building and Trades, in Butte, and two terms on Local 400's executive board. Louis retired in 1980.

He was proud of his membership in the Operating Engineers Union, which he held for more than 50 years. Louis was also a member of the Confederated Salish and Kootenai Tribes.

In the fall of 1940, he met Cleo N. Aubrey. They were married in the spring of 1941 in Kalispell. Together, they were blessed with 10 children. She preceded him in death in 1958. In February of 1990, he and Joan Helstrom Dahlem were married in Butte.

Louis was preceded in death by his parents; his sisters, Effie, Beulah, Eunice, Bette and Florence; his brother, Arthur Ray Jr.; and his wives Cleo and Mary.

In addition to his wife, and best friend, Joan, he is survived by his children Louie, Jeanne, Daryl, Barbara (Murray), Bette, Jack (Maxine), Dennis (Mary Jane), Susie, Laurie and Judy; stepdaughter, Timmie; stepsons, David (Liz) and Chuck (Alicia); stepson-in-law, Dave; and numerous grandchildren and great-grandchildren, step grandchildren and great-grandchildren, other relatives and friends. He is also survived by his four-legged friends: Mollie, Mickey, Toby and Brandi.

Cremation has taken place. Private family services will be held with interment of ashes to take place in Holy Cross Catholic Cemetery.

Memorials: Chelsea Bailey Animal Shelter or the charity of the donor's choice.

f. Eunice Edna Ray (1925-1991) she married twice (1) Glenn Taylor Zook, the son of George A. Zook, they had 6 children (2) George Lewis Kendall.

From The Ronan Pioneer, Sept. 4, 1925, p4:

"A daughter was born to Mr. and Mrs. Arthur Ray on August 28." (Bob Bigart)

From The Flathead Courier, Thurs., Sept. 25, 1947, page 5:

"Locals

Miss Eunice Ray and George Kimball of Dixon were married September 13 at 3 p.m. in a double ring ceremony performed at the home of Mr. and Mrs. Harold Gregg. Miss Bette Ray of Polson and Oral Lake of St. Ignatius attended the couple. A wedding cake and ice cream were served following the ceremony. Close friends and relatives were present at the reception."

From The Flathead Courier, Thurs., June 14, 1951, page 6:

"Marriage Licenses Issued

Glenn Taylor Zook, Bigfork, and Eunice Edna Ray Kendall, Polson."

"Kendall-Zook Wed At St. Ignatius

The double ring wedding ceremony for Mrs. Eunice Kendall, daughter of Mr. and Mrs. Art Ray, and Glenn Zook, son of Mr. and Mrs. George Zook, both families residents of the east shore, was solemnized at the St. Ignatius Catholic church by the Rev. Fr. Joseph Balfe, S.J., June 9 at 2:00 p.m. in the presence of their immediate relatives and a few close friends.

Vases of snapdragons, tulips, peonies and lilacs were appropriately placed throughout the church. Mother Cecelia played the wedding music, while the Ursuline girls sang.

Mrs. Eileen Decker of Dixon and Don Zook, brother of the groom, of East Glacier, were attendants.

The bride was charming in a suit of pink, with white accessories and a corsage of roses. The matron of honor was attired in a suit of brown check with pink accessories and corsage of pink carnations.

The bride's mother wore a suit of powder blue with white accessories and white corsage.

Following the ceremony a reception was held at Dixon in the gymnasium, after which the bridal couple left on a short honeymoon. They returned on Sunday to get their trailer house which has been at the Ray home for several weeks, then went to East Glacier, where Glenn is employed." (from Gene Felsman)

From The Flathead Courier, Thurs., Sept. 11, 1952, page 9:

"South Shore By Mrs. E. L. Mitchell

"Mr. and Mrs. Glen Zook of Noxon are the parents of a baby girl born Aug. 4, at the St. Ignatius hospital."

From The Flathead Courier, Thurs., Sept. 23, 1954, page 3:

"South Shore - Mrs. E. L. Mitchell - Correspondent

Your local correspondent is also a Courier Subscription Agent

A daughter was born to Mrs. Glenn Zook last Tuesday at St. Ignatius hospital. Mrs. Zook is the daughter of Mr. and Mrs. Art Ray."

From The Flathead Courier, Thurs., May 30, 1957, page 3:

"South Shore

The Zooks became parents of a baby girl born May 8 whom they have named Vandre Mae; This is their fourth child." (from G.F.)

From The Missoulian, Sat., Dec. 7, 1991, page C3:

"Great Falls - Former Polson resident Eunice Edna Zook, 66, died of cancer Thursday, Dec. 5, at her home in Great Falls.

Survivors include her husband, Glenn T., Great Falls; four daughters, Debbie Grue, Manhattan; Zandy McAllister, Great Falls; Cheryl Troncellito, Phoenix, Ariz.; and Connie Evans, Missoula; two sons, Jerry, Wenatchee, Wash., and Jim, Helena; a sister, Florence Gregg, Polson; a brother, Louie Ray, Butte; and 10 grandchildren.

Three sisters and a brother preceded her in death.

Funeral services will be 11:15 a.m. Saturday at St. Joseph's Church in Great Falls under the direction of O'Connor Funeral Home.

Burial will be 12:30 p.m. Monday at Lakeview Cemetery in Polson.

The family suggests memorials to Gift of Life Hospice." (from Gene Felsman)

g. Bette Joan Ray (1933-1991) she married three times (1) Harlan "Chub" Pollman (2) C. Melvin Jones and they had four children (3) Neil Stokes.

From The Daily Missoulian, Feb. 26, 1933, p9:

"St. Ignatius, Feb. 25, - (Special)

Mr. and Mrs. Arthur Ray of Ronan are parents of a daughter born at the Holy Family hospital Sunday, February 19." (Bob Bigart) Also see The Ronan Pioneer, Feb. 23, 1933, p8.

From The Flathead Courier, Thurs., Aug. 3, 1950, page 2:

"Lower East Shore . Mrs. E. L. Mitchell

Mr. and Mrs. Art Ray have received word that their daughter, Bette was married July 14 to Melvin Jones at Prescott, Ariz. Bette had been visiting her sister at Phoenix since graduation from high school in May." (from Gene Felsman)

From The Flathead Courier, Thurs., May 1, 1952, page 6:

"South Shore ... By Mrs. E. L. Mitchell

Born to Mr. and Mrs. Melvin Jones of Newton, Kan., April 28, a baby girl weighing 7 lb. 11 oz. Mrs. Jones is formerly of our neighborhood, the daughter of Mr. and Mrs. Art Ray."

From her obituary in the Lake County Leader, Thurs., 21 Nov. 1991:

"Ronan - Bette Joan Ray Pollman, 58, of Ronan - formerly of Polson - died of natural causes Nov.17 at Kalispell Regional Hospital.

She grew up and attended schools in Polson, graduating from Polson High School. Bette then attended business school in Tucson, Ariz.

She lived in Tucson and Topeka, Kan., and later in Billings in 1968. In 1986, she returned to the Mission Valley, settling in Ronan.

She was a member of the Confederated Salish and Kootenai Tribes and Immaculate Conception Catholic Church in Polson.

She was preceded in death by a daughter, Teri Tollotson, two sisters and a brother.

Survivors include her husband, Chub, of Ronan; a son, Marshall Jones of Phoenix; two daughters: Sheri Stokes, in Arizona, and Jolene Olson of Minneapolis; two sisters, Florence Gregg of Polson and Eunice Zook of Great Falls; a brother, Louis Ray of Butte, and a grandson....

Pallbearers were Corwin Clairmont, Duane Trannum, Jim Fahlgren, Dennis McCrumb, Frosty Groves and Bob Stolz. Honorary pallbearers were Doug Morigeau and Al Sloan...."

Continuing the children of Joseph W. and Mary Peone Ray:

b. Ray Ray and c. Eunice Ray (abt 1884-1888)

Continuing the children of Louis and Catherine Peone:

ix. Emma Millie (Amelia) Peone (1869-1934) she married Peter Perkins (1869-1916) the son of Frederick William Perkins and Ellen Marie (Helena) Edwards. They had 11 children. St. Francis Regis Mission, "Liber Confirmation" 5 August 1874: Emma Pion

See: "The People's History of Stevens County"; Fred C. Bohm and Craig E. Holstine; 1983; Colville; WA; p.29; for account of F. W. Perkins' arrival West in 1850. From Stevens County Fifty Years Ago by Thomas Graham-Pioneer of Stevens County (1928) page 10: On Walker's Prairie -- "After leaving the Guy Haines home the next settler was Dr. Perkins, who with his Indian wife, farmed a small tract of land where they raised their family. So far I know, the parents and children have passed away."

x. Soloman Peone (1870-1976)

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888: 1870 Baptized at Immaculate Conception Church, Colville by Father A. Vanzini, S.J. godparents were "Lisa, et Mediste filius Charette, ill. fili Aloysia Dugel."

xi. George Albert Peone (1874-1945) he married Delia May Myers in 1892.

xii. Florence Peone (abt 1876-) she married Robert Francis Hightower and they had a son Francis T. Hightower.



Catherine Finley Peone, Hal Hightower, Frank Hightower & Louis Peone (from Betty Pierce)

xiii. Madeline Marie "Mattie" Peone (1879-) she married Charles Freeby and they had four children: Leland, Charles, Louis and Mary Freeby.

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888:

16 March 1879 Baptized at Immaculate Conception Church, Colville by Father A. Vanzini, S.J. godparents were James, and Louise Finley.

xiv. Eunice Peone (1883-) she married a man named Camp.

11. Josephine "Josette" "Suzette" Finley, she was born in 1839 and baptized on May 6, 1844 at St. Joseph Mission, Idaho. She married twice (1) Basil (Pion) Peone (1838-1862), the son of William Peone and Julie (LaRock) Larocque (the daughter of Joseph Felix Larocque and Suntutalex(sp?). They had 8 children: William Basil, Eleonore, Mary Louise, Elizabeth, Louis, Gideon, Marie and Joseph. (2) Robert Lewis (McKie) McCoy (1841-) the son of John (The McKy Rouge) McKay and Josephthe Boucher Clarke. They had 11 children.

From St. Paul's and St. Regis Mission Marriage Records from 1848:

M-29 Basil Pion and Josette Finley

Married at St. Paul Mission by Father Louis Vercryusse, S.J. Witnesses were J.B. Jabot et Finley

Name variations: Josephine (Josephthe, Josett, or Lizette or Susette) Finley; "Kiskik." Josephine's godmother: Josephthe Marie Eine.

1850 US Oregon Territory Census:

William Pion	age 38	farmer	\$1500 O.T.
Julie	"	30	O.T.
Bazile	"	12	O.T.
Marie	"	11	O.T.

From "First White Women Over the Rockies"; Drury; Arthur N. Clark Co.; Vol.11, p.337; Diary of Mary Walker 1848
"Thurs, 9 1848... William Peone mother called, wishes garden seed."

St. Francis Regis Mission, W.T.

Marie Rose Pion SM 22 Mar 1840 1854

Records of land claims "Wm G. Cox - Magistrate, Rockcreek, B.C., #19, Bazel Peon, June 30th 1861, recorded in favour of the above his rural claim situated near the shore of the Lake Okanogan. His father's claim intervening the claim is directly east of William Peon's claim. A good house is built on it -- 160 acres.

From the Sacred Heart Mission, Idaho, Baptismal Records 1842-1914, page 17:

6 May 1844

"Igo baptizavi Josephina filiam (Jacobi) Findley et Susanna 5 annos natum. Matrina fuit Josephthe Maria Findley. A. Hoecken, S.J. miss S. Joseph 6 May 1844"

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to Christian (or first) name.

(In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?
Josette Pion	sm		1854	21 Aug. 1854

Robert McCoy

Robert Lewis McCoy mined in the Cariboo Country in 1863. Before 1862 he mined in Orofino and Florence, Idaho.

Occupation: Foreman of Spokane Indian Farm; Interpreter; stockraiser; and farmer.

Name variations: Robert Lewis McCoy; McKay; McKie

In Stevens County Fifty Years Ago - by Thomas Graham (1928) p32 we find:

"The next home was that of Robert McCoy, on the lands now owned by Wilbur Dupuis. Mr. McCoy was a halfbreed, as was also his wife. To them a large family was born, some of whom are now living on the Spokane reservation, near Fruitland."

"US Department of the Interior, Bureau of Indian Affairs, Colville Indian Agency, Post Office Box 97, Coulee Dam, Washington 99116-
November 6, 1968:

Miss Mary C. Johnson
Reference Librarian
Spokane Public Library
W.906 Main Avenue
Spokane, Washington 99201

Dear Miss Johnson:

I thought your Library might be interested in the results of a research I have done on Robert McCoy, who has been mentioned as being an early settler in the Fruitland, Washington, area.

(From Pioneers of the Columbia, published by Greenwood Park Grange, copyright 1965 by Mae E. Dennis, Colville, Washington: "1882 - Robert Louis McCoy came to Hunter Creek and lived there 20 years." And "By 1884....Robert Louis McCoy...and others had joined the settlement.")

Robert McCoy was the second husband of Josette Finley Peone McCoy, a Spokane Indian allottee. The children of this union, as enumerated in the 1912 Departmental probate proceedings in connection with the Josette McCoy estate, were Robert, Virgil, Fred and Albert McCoy, Isabel McCoy Desautel, and Adeline McCoy Gobar.

From time to time, we have had enrollment or blood degree determination cases which reached back to Robert McCoy but there has never been anything found in our files as to his family background or to verify whether he was of Indian descent. Therefore, a research has been done on him and the following information is the result of that work.

On May 5, 1968 a family tree diagram was constructed from information contained in the appendix to Mantle of Elias for Isabelle McKay, whose parents were John McKay, non-Indian, and Josephte Boucher, 1/2 Indian. Isabelle's brothers and sisters were shown to be William, John, Alexander, Charles, Felicite Magdalene (Bartrow) and Josephine (Jeaudoin). In addition, George Herron, a Colville Indian and allottee, is a half-brother, having the same mother. (See "Francis Heron, Fur Trader: Other Herons." WHQ 1920, Vol.II.)

In July of 1968, there became available the November 8, 1912 affidavit for rights on the Colville Reservation prepared by August Garrin (Guerin), son of Isabelle (Elizabeth) McKay (subject of the preceding paragraph) and Julius Guerin. In his affidavit, August claimed that George Herron was his mother's half-brother, Robert McKay her full brother, and that Bob McKay, Fred McKay, Albert McKay and Bergen (Virgil?) McKay were his cousins, being children of Robert McKay. I was pleased that the information in this affidavit corroborated family background of Isabelle McKay which was extracted from Mantle of Elias.

In an affidavit prepared June 25, 1910 for rights on the Colville Reservation, Alexander McKay (later enrolled and allotted) stated that George Herron and Charles McKay were his brothers.

Isabel McCoy Desautel, daughter of Robert and Josette McCoy, claimed John McKay and George Herron as uncles.

I understand that McKay is a Scotch name and is properly pronounced "McKi." If Robert McCoy could not read or write, someone may have mistaken "McKi" for "McCoy" and wrote it down that way, thus initiating the different spelling.

From the above we are quite satisfied that Robert McCoy, the early settler in the Fruitland, Washington, area was the son of John McKay and Josephte Boucher, a half-brother to George Herron, a full brother to Alexander McKay and the other children of John and Josephte, and that the documentation on file would appear to indicate that he was 1/4 Indian of the blood of the Colville tribes.

I hope this will be useful to persons seeking information on this family.

Sincerely Yours,
Donna Mae Rickard
Personal Assistant to the Superintendent"

From: The History of North Washington - An Illustrated History of Stevens, Ferry, Okanogan and Chelan Counties, Western Historical Publishing Company, Chicago, 1904 pages 224 to 226:

"Robert Lewis McCoy

It brings one face to face with the fact that Stevens county has long been the abode of those pioneers who opened the country and now deserves to be classed as one of the old sections when we realize that such men as the subject of this article was born at Fort Colville on December 7, 1841, and that many others now living in Washington were born as early and even earlier there. The father of Robert Lewis was John McCoy, a native of Scotland who came to the United States when very young and entered the employ of the Hudson's Bay Company and had charge of their western farm. He laid out the farm at Vancouver and also at Fort Colville, and continued in the employ of the company until 1845. He married Susette Bouchet, a descendant of Captain Lewis of the Lewis and Clark expedition. (Note from Chalk they got way off on this). In 1845 our subject went with his parents to Marion County, Oregon. The father was among the very first settlers there and remained in that vicinity until his death in 1872; the mother died in 1868. At one time a large emigrant train was coming to the Willamette valley but was stopped at the Dalles by the Indians. Mr. McCoy's assistance was called in and he succeeded in arranging matters so that they were allowed to resume their journey. Our subject was educated in the Willamette valley and in 1862 was in the great mining rush to Orofino and Florence. The next year he passed

through where Spokane now stands en route to Fort Colville. Then he mined in the Cariboo country and after this returned to Fort Colville again and took up stock raising. For five years he served the government as interpreter and in 1882 he came to Hunter's creek and abode a decade. Then he settled upon his present estate, about eight miles south of Fruitland. He came here in the employ of the government as foreman on the Indian farm under Indian Agent Hal Cole.

On June 14, 1864, Mr. McCoy married Miss Josette, daughter of James Finley, a native of the Red River country, of Scotch descent and who married a Colville woman. Mr. Finley was a hunter and trapper all his life. To Mr. and Mrs. McCoy the following children have been born: Mrs. Isabel Desautel, Mrs. Adeline Gobor, deceased; Esther, deceased; Christina, deceased; Robert; Bazil, deceased; Virgil; Frederick, and Albert.

Mr. McCoy has taken great pains to educate his children in a first class manner and in addition to other attainments the last two are very skilled portrait artists. Mr. McCoy has improved his farm in a good manner and is considered one of the substantial residents of his section. The thrilling accounts of Lewis and Clarke and the Hudson's Bay Company's activity in these sections will be fully detailed in the historical portion of this work."

The following three censuses are from Fawn Ketner Keegan
Subject: McKoy/Peon/Lee census
Date: 01/03/2007 1:33:31 PM Pacific Standard Time
From: FawnKeegan

1870 US Census Fort Colville Precinct, Stevens, Washington Territory, Page 13, no date
Family #94 (think the race for all the members of this family is half-breed, even though the index on Ancestry says Indian)
Robert McKoy m, age 28, farmer, real estate value \$184, born Washington Territory, father of foreign birth, US citizen, can read & write.
Joset, age 20, f, keeping house, born Selkirk Settlement?, cannot read or write
All their children born Washington Territory, mother of foreign birth, the three oldest children attending school.
Elenor age 12, female
Louisa, age 10, female
Joseph age 8, male
Isabella age 5, female
Adelarie? Age 2, female
Christine age 1, female

1871 Washington State and Territorial Census
Fort Colville, Stevens County, Washington, April, page 12
Starting at line #31 – all classified as White race. - notice the difference in last names.
Robert McKoy age 29, male, farmer, born Washington Territory, father foreign born, can read & write.
Juset Peon age 31, female, born British Columbia, both parents foreign born, cannot read or write.
All children born Washington Territory
Elenore Peon age 14, female, attending school
Lousa Peon age 11, female, attending school
Joseph Peon age 9, male
Isabella McKoy, age 6, female
Adaline, McKoy, age 4, female
Christina McKoy, age 2, female
Robert McKoy, age 2/12, male

1880 US Census Columbia River, Stevens County, WA, 12 Jun
Dwelling #168, Family #166
McRoy family - indexed as McKay on Ancestry census search – all listed as white race.
Robert, age 39, born Oregon, parents Canada
Josett, age 40, wife, born Washington Territory, parents Canada
Isabella, age 15, daughter, born Washington Territory
Adeline, age 12, daughter, born Washington Territory (she is also indexed with her sister Ellen Lee family)
Robert, age 9, son, born Washington Territory
Violet, age 3, male, son, born Washington Territory
Luedine? Age 9/12 born Aug, son, born Washington Territory

The children of Basil and Josephine Finley Peone:

a. William Basil (1855-1934) he was born in the Colville Valley, Washington and died in St. Ignatius, Montana. He married four times (1) Julie, they had two children: Mary and Esther A. Peone (2) Mary Louise, they had a son, Bazile Peone (3) Felicite Larose (1882-1929), the daughter of Isadore Larose and Mary Finley. They had five children: Gideon, Esther U., Baptiste, George and William Peone, Jr. (4) Maggie Todd (1876-), the daughter of James Todd and Margaret "Maggie" Pablo.

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

William Basile Pion no. 1
1856 1 January "ego L. Vercreyusse, missionarum S.J. baptizavi in Eccl. St. Pauli Willelmum Basilum filium Basilei et Josephe Pion
conjugum(sp) natum die decima quarta Decembris 1855. Patrinus Petrus McClaud et Matrina Anna McKensy." Louis Vercreyusse, S.J."

From the Flathead Agency, Dixon, Montana Allotment Record, from the Fredral Archives and Record Center in Seattle, WA.:

Form 5-153 Allotment 31 Family History of William Peon

Married by the Justice of the Peace in 1902

No. 31 William Peon Born: 1856

No. (dead) Husband's father: Basil Peon

No. (dead) Husband's mother: Susette Peon

No. 32 Wife Felicite Peon Born: 1882

No. White Wife's father: Isadore La Rose

No. 109 Wife's mother: Mary La Rose

Children of this marriage:

Allot. no. 33 Gideon Peon Born 1903

34 Esther Peon Born 1905

Dead Baptiste Peon Born 1906 Dead

35 George Peon Born: 7/15/07

Name of his Father's Sisters: Mary Peon dead

Name of his Mother's Brothers: Abraham Finley #615

Nazaire Finley # 663

William Finley #661

Name of his Mother's Sisters: Nancy Gingras; Cathetine Peon, wife of Louis Peon.

Name of Previous Wife: Mary Louis -- son Bazile living Coeur d'Alene Res.

Name of his Own Half-Brothers: Bob McKie, Veto McKie, Albert McKie.

Name of his Own Sisters: Louise Isotel (Desautel)

Name of Present Wife's Brothers: Albert La Rose #110, Xavier La Rose # 117, David La Rose #123, and Louie La Rose #115

Name of Present Wife's Sisters: Susan Cordier #500, Angelica Parizeau # 1746, Ellen La-la-tee #821 and Marcilane Fonley #181 (Finley).

Bazile was living on the Coeur d'Alene Reservation, ID at the time of the Flathead allotments.

He was a farmer. Gravestone of William Peone gives death date of 12 May 1934.

Montana Marriages

Groom's Name: William Peon

Groom's Birth Date: 1856

Groom's Birthplace: Colville, Stevens Co., Wash

Groom's Age: 37

Bride's Name: Maggie Todd

Bride's Birth Date: 1876

Bride's Birthplace: Kamlook, British Columbia

Bride's Age: 17

Marriage Date: 08 Apr 1893

Marriage Place: Missoula, Montana

Groom's Father's Name: Basil Peon

Groom's Mother's Name: Sarah Finley

Bride's Father's Name: James Todd

Bride's Mother's Name: Maggie Pablo

Groom's Race: White

Groom's Marital Status:

Groom's Previous Wife's Name:

Bride's Race: White

Bride's Marital Status:

Bride's Previous Husband's Name:

Indexing Project (Batch) Number: M02814-4

System Origin: Montana-EASy

Source Film Number: 1888747

Reference Number: 205

Collection: Montana Marriages, 1889-1947

Family Search Record Search

US Census 1900

Name: William Peon

Titles:

Residence: Flathead Reservation, Missoula, Montana

Birth Date: 1856

Birthplace: Montana

Relationship to Head-of-Household: Self

Spouse Name:
Spouse Titles:
Spouse Birth Place:
Father Name:
Father Titles:
Father Birthplace: Washington
Mother Name:
Mother Titles:
Mother Birthplace: Montana
Race or Color (expanded): Indian
Head-of-household Name:
Gender: Male
Marital Status: Widowed
Years Married:
Estimated Marriage Year:
Mother How Many Children:
Number Living Children:
Immigration Year:
Enumeration District: 0213
Sheet Number and Letter: 1B
Household ID: 6
Reference Number: 22
GSU Film Number: 1240913
Image Number: 00620
Collection: United States Census, 1900
Family Search Record Search

US Census 1910
Name: William Peone
Birthplace: Washington
Relationship to Head of Household: Self
Residence: Flathead, Missoula, Montana
Marital Status: Married
Race: Indian
Gender: Male
Immigration Year:
Father's Birthplace: Washington
Mother's Birthplace:
Family Number: 88
Page Number: 14
Collection: United States Census, 1910
Family Search Record Search

US Census 1920
Name: William Peon
Residence: , Missoula, Montana
Estimated Birth Year: 1877
Age: 43
Birthplace: Washington
Relationship to Head of Household: Self
Gender: Male
Race: Indian
Marital Status: Married
Father's Birthplace:
Mother's Birthplace:
Film Number: 1820973
Digital Folder Number: 4313241
Image Number: 01045
Sheet Number: 3
Collection: United States Census, 1920
Family search Record Search

St. Ignatius, Mont. Mission Census (abt.1918-1923), Jesuit Archives, Spokane:

names	age	creed	race	location
William Pion	70	cath.	m.	city
Felicity	40	"	"	
Gedeon	19	"	"	
Esther	16			

In the Missoula Gazette (Daily) Apr. 13, 1892. p4, we find:

"Local Mention

Suit for divorce was begun in the district court this morning by Wm. Peon against Mary L. Peon. The couple were married in 1875. The complaint alleges desertion and adultery through a period extending over the last eleven years." (from Bob Bigart)

From the Missoula Gazette (Daily) June 29, 1892, p1:

"A decree of divorce was granted yesterday in the district court in the case of Wm. Peon against Mary L. Peon." (from Bob Bigart)

Groom's Name: William Peon
Groom's Birth Date: 1856
Groom's Birthplace:
Groom's Age: 46
Bride's Name: Felicile Couture
Bride's Birth Date: 1881
Bride's Birthplace:
Bride's Age: 21
Marriage Date: 02 Dec 1902
Marriage Place: Missoula, Montana
Groom's Father's Name: B. Peon
Groom's Mother's Name: Rose
Bride's Father's Name: Isador Couture
Bride's Mother's Name:
Groom's Race:
Groom's Marital Status:
Groom's Previous Wife's Name:
Bride's Race:
Bride's Marital Status:
Bride's Previous Husband's Name:
Indexing Project (Batch) Number: I10229-3
System Origin: Montana-EASy
Source Film Number: 1888843
Reference Number: p 80
Collection: Montana Marriages, 1889-1947
Family Search Record Search

From The Daily Missoulian, Aug. 29, 1929, page 5:

"Mrs. W. Peone Is Dead

Native of St. Ignatius, Passes at Hospital Here.

Special to The Missoulian.

St. Ignatius, Aug. 29. -- Mrs. William Peone died Tuesday at the local hospital after an extended illness. She was the wife of William Peone, and an old resident of St. Ignatius, born here in 1888. She was the daughter of Isadore La Rose and Mary Finley La Rose. She is survived by her husband and one daughter, Esther, of Spokane, and one son, Gideon, who has been working in Seattle. The funeral will be held at St. Ignatius Sunday at 2 o'clock." (from Bob Bigart) Also see The Ronan Pioneer, August 29, 1929, page 1.

b. Eleonore (1857-1900) she married Louis Lee, they had three children:

i. Josephine "Josie" Lee (- 1917), she married Charles Drury Rinker (1871-1931), they had 5 children:

1a. Mildred Eleanore Rinker (1900-1951) born in Tekoa, Washington and died in Poughkeepsie, New York, she married three times (1) Clarence W. Bailey (2) Benjamin Stafford (3) Kenneth Joseph "Red Norvo" Norville.

Subject: Tribal genealogy

Date: 01/02/2007 4:20:25 PM Pacific Standard Time

From: zinlovers@msn.com

Dear David:

Now that it has twice been suggested that I contact you, I am doing so. May I introduce myself as the biographer of the once-famous pioneer jazz singer Mildred Bailey, who along with her mother and her brothers, was an enrolled member of the Coeur d'Alene tribe?

The children's mother, Josephine Lee, was married to a white man, Charles Rinker. She bore five children, all of them born off the reservation, across the state line in Tekoa, Wash. Their mother's father also was a white man. Their grandmother was a woman born Eleanor Peone.

Within the last two weeks, it has been called to my attention that, on the female side, Mildred and her siblings could be descended from trapper-explorer Jocko Finlay.

At issue for me, is whether the Rinker children were, as is believed, one-eighth Coeur d'Alene and seventh-eighths Caucasian, or closer to one-quarter Native American and a mixture of Coeur d'Alene and Spokane blood.

I have read that direct descendants of Jocko Finlay are, in some ways, too numerous to count and not always of clear parentage.

I have been told that you are an authority on Finlay. So I believe you may know enough of his genealogy to clarify my issue.

A chart that came to me from the reservation, with contemporary updates, indicates that Mildred Bailey's great grandmother was a woman named Josette McCoy Finley. The great grandfather is listed as Basil Peone. Once the Jocko Finlay connection was mentioned, I used ancestry.com to determine that the woman's name is even more improbable than it seems.

There was a Jocko Finlay granddaughter named Josette Finley or Finlay, the daughter of Nikolas or Nickolai (I don't remember). Her vintage seems somewhat inappropriate to make her the right woman. There also is a woman born Josephine Suzanne Finley, a daughter of James, who married a Basil or Bazil Peone and then married a Robert McCoy, a former Hudson Bay Company man who apparently lived out his life farming near Colville.

It has crossed my mind that a woman named Josephine Suzanne could be nicknamed Josette. It also seems that Finley McCoy makes more sense than McCoy Finley, unless this woman had married a Finley or Finlay, rather than being the daughter or granddaughter of one.

There are, for me, two related issues. To the best of my knowledge, Jocko Finlay's offspring were more likely to have been members of the Spokane tribe than the Coeur d'Alenes. And, all of the modern-day Peones I have known or know of are members of the Spokane tribe.

If the great grandmother is a mostly native woman, the Rinker children would be essentially one-quarter native, despite a white father and a white grandfather. If the great grandmother was more Spokane than Coeur d'Alene, the children would carry the blood of both tribes. If Basil or Bazil Peone was a Spokane, rather than a Coeur d'Alene, then the grandmother, Eleanor Peone, would also be primarily of Spokane lineage.

However, if that were so, it is beyond me why she and her husband, Louis Lee, would have lived and farmed on the Coeur d'Alene reservation in the late 1800s. Lee became a translator employed by the Coeur d'Alenes in negotiations for the allotments of 1909. He was adopted by the tribe in 1908 and was rewarded with an allotment.

Thank you very much for whatever guidance or counsel you can provide.

Jim Price
Spokane

Subject: Re: Tribal genealogy

Date: 01/02/2007 7:40:35 PM Pacific Standard Time

Hi, Chalk:

This is terrific, not only verifying but improving on materials I discovered and discussed with a amateur geneologist who uses ancestry.com just yesterday.

With just a bit of scrambling, I can provide a full list of ancestors for Mildred Bailey's kin, right through the present generation. However, I realize that this information may be immaterial to you because the Rinkers all moved to California, and no other marriages involved Native Americans.

I can tell you that the full name of Josephine Lee's husband was Charles Drury Rinker, born June 27, 1871 in Appanoose County, Iowa. They were married on May 17, 1899, in Louis Lee's house on the reservation. She died Jan. 6, 1917, in Spokane. He died July 24, 1931, in Los Angeles County. They had five children, all born in Tekoa. He had at least two subsequent wives.

Mildred Eleanor Rinker was the oldest child, born Feb. 16, 1900, according to the baptismal record at Sacred Heart Church in Tekoa, Wash. She died Dec. 12, 1951 in Poughkeepsie, N.Y. She had three husbands, Clarence W. Bailey, Benjamin Stafford and Kenneth Joseph Norville (Red Norvo).

She was followed by Miles Lee Rinker 6/13/05-10/2/72), Alton Markwood Rinker 12/20/07-6/11/82), Vinson Drury Rinker (1/3/09-4/11/10) and Charles Donald Oliver Rinker 1/14/11-12/28/89). Vinson (or Vincent) choked at the dinner table and died, apparently in Tekoa, at 15 months. Miles died in Portland. Alton (Al) and Charles (Chuck) died in Los Angeles County.

I have documentary evidence for most of this information and access to most of the rest.

Al Rinker was Bing Crosby's original partner, beginning in Spokane in 1925. They and Harry Barris made up Paul Whiteman's Rhythm Boys 1926-30. They worked together for an additional year before Crosby went out on his own. Rinker and Barris became songwriters. Rinker sang in several radio groups until the late 1930s, became a radio producer then became a full-time composer.

Back to Josephine Lee's family, the chart given to me names two brothers, Robert (Markwood) Lee and Alton Lee. I believe that the names are legitimate because their allotment numbers are consecutive to that of Josephine. There also was an adopted half-sister, Unice or Eunice, who was the same age as one of the boys. Allegedly, both boys died of tuberculosis.

Louis Lee was adopted by the tribe on Aug. 4, 1906, and he received an allotment. Reportedly, he died in 1908, although that has not been verified. I believe he was born in Louisiana. His parents, the chart says, were Edward and Josephine Lee. Eleanor(e) Peone Lee died, I am fairly certain, in 1899, before Charles Rinker and Josephine Lee were married.

Finally, from your chart, I have a few questions:

1, Was William Peone a member of the Coeur d'Alene tribe? It appears that he and a woman from the Spokane tribe produced the second William. Would Julie Larocque, Basil's mother, have had native blood?

2, James Finley seems to have been three-quarters Chippewa. His daughter, Josephine, seems to have been the daughter of another French Canadian. Would she have been part Native American?

3, The evidence you provided makes it even less likely that most of these people were members of the Coeur d'Alene tribe. Yet, Louis Lee and his wife clearly lived and farmed on that reservation. Is there a simple explanation? Again, thank you very much. This is not only very interesting, but it will be welcome knowledge for members of Mildred Bailey's surviving family, primarily Al Rinker's daughter and son. None of the other four Rinker children produced children.

If you would like information about the more-recent Rinkers, please ask. I'm looking forward to receiving the follow-up info you offered.
Jim Price

Subject: Re: Tribal genealogy

Date: 01/03/2007 10:49:29 AM Pacific Standard Time

From: zinlovers@msn.com

Chalk:

Fascinating and terrific documentation. Thank you.

Did I neglect to tell you that Eleanore Peone Lee probably died in early 1899, not in 1900? There is no evidence that she was living when her daughter Josephine married Charles Rinker on May 17, 1899. I have been told that there may be no death or burial records for many, even most, who died on the reservation prior to "modern" times. So, I don't know whether that loose end can be gathered up. Perhaps, once all Idaho records are digitized.

Anecdotal history in the Rinker family is very poor because, for three generations, at least, almost no children above grade-school age knew their grandparents. That includes Mildred, who was the eldest of five. She could have known her father's parents, but they had migrated to Freewater, Oregon, while she was very young. Tekoa to Freewater would have been a bracing trip in 1910.

The present Rinker children, now around 60, were born well after Charles and Josephine died. And Charles' oldest sister, known by Mildred, was killed in a 1918 Seattle automobile accident.

Here are a couple of follow-up questions to your very helpful answers.

1, Do I understand correctly that Basil Peone or at least his daughter, Eleanore, most likely were relocated members of the Upper Spokane tribe and that Josephine, likely born on Coeur d'Alene lands, was a Spokane?

2, If that is so, does this mean that there is little or no Coeur d'Alene blood in this family?

3, Am I correct that when it says Basil Peone was born in Oregon Territory that, in 1854, this could mean the present-day Coeur d'Alene reservation?

4, Considering that Basil died in 1862, your list of offspring seems to have too many for the span of his marriage. I'll just say something about family sizes, so I'm just curious and would be interested in your best guess.

5, May I share what you sent with the amateur genealogist who suggested that I contact you? It was she who told me that the incorrect Josette McCoy Finley was the woman in your records.

6, I would like to credit you as a source. How do you want to be identified in the professional sense - historian, writer, et cetera?

Now, the short course on Mildred Bailey (Haven't I summarized Alton (Al) Rinker's career?).

Trained by her mother as a pianist and a singer and influenced by music from the reservation and recordings from the 1910s, Mildred Rinker left home in August of 1917, six months after Josephine died and three months after her father remarried to the shrewish housekeeper.

She went to Seattle, lived with her father's prosperous sister, married Clarence W. Bailey in early 1917 and soon separated from him. She returned to her aunt's home, but the aunt died in an auto accident, and Mildred began

working as a song plugger in a music store. Then, she branched out to silent movie houses and, maybe, cafes. She remarried and worked her way south to Los Angeles, where she and her husband lived no later than 1923.

She sang in Prohibition Era roadhouses, but her husband wanted her at home. She exchanged letters with her family that, in time, encouraged young Al, who had formed a musical group in high school, to urge his partner, Bing Crosby, to go to Hollywood. The boys arrived in November 1925. Mildred coached them, she and Bing's brother arranged auditions for them, and Mildred steered the two-man act into an engagement with an important vaudeville circuit.

A year later, they were recruited by Paul Whiteman's important orchestra. They sang with him as two thirds of the Rhythm Boys from December 1926 to the spring of 1930.

Neither Mildred or Al returned to Spokane more than once because their dad moved to L.A.

In the meantime, Mildred worked less and less because of her husband's demands. However, the Whiteman orchestra returned to L.A. in the summer of 1929, when Al and Bing tricked her into giving a party for the band so they could make her sing for Whiteman. She did, and he hired her.

Mildred became the first full-time female singer to tour with a major orchestra. Bing had been the first male. (Al Rinker played piano and sang.) She also became the first important non-black blues singer and may have been the first jazz or pop singer to perform both in the Metropolitan Opera House and Carnegie Hall.

She stayed with Whiteman until the fall of 1932. By then, she was his biggest drawing card. Hoagy Carmichael's "Rockin' Chair" became her signature song and helped make her nationally famous, at least among white fans of "hot" music.

In 1932, she divorced her second husband and married Red Norvo (Kenneth Norville), who was emerging as the first to popularize the xylophone and other mallet instruments as a vehicle for jazz. After they left Whiteman, she had her own 15-minute network broadcasts on NBC and CBS and, with a combo, Norvo became one of the first nightclub stars on 52nd Street in New York. They socialized and performed privately with black, as well as white, musicians.

In 1936, Norvo put together a 12-piece band, and Mildred became the band's singer. They became known as Mr. and Mrs. Swing. For the next three years, they cut dozens of records, were heard hundreds of times on the radio and became the darlings of fellow musicians and jazz fans.

They gave great parties. Mildred was loud, funny and a fine cook. She was a gluttonous eater and became morbidly obese and diabetic. She had a hair-trigger temper and used coarse language.

At one of their parties, at her suggestion, Benny Goodman and the black pianist Teddy Wilson played together with Mildred's second cousin, Carl Bellinger, sitting in as a drummer. That led to the Goodman Trio, which, with Lionel Hampton added in 1936, became a quartet. The group within Goodman's larger group became the best-known integrated popular music act.

Bellinger, the cousin, became a prominent test pilot. Astronaut Chuck Yeager could be considered to be his protegee. Bellinger's father was an important mining executive for Anaconda and its affiliates.

After Red and Mildred's band broke up in 1939, they worked separately most of the time. Her health began to fail because of her obesity. He toured with a new band. She sang in New York nightclubs, with occasional forays to Chicago and Washington.

She was unable to conceive, so she raised dachshunds and talked to them in baby talk. She and Red divorced in the mid-1940s, but remained friends and occasionally worked together.

Her last burst of national prominence came in the winter of 1944-45, when she had a late-night CBS radio show for several months. Red was among the show's regular musicians. Continuing her integration activities, she often had black musicians as her guest stars.

Then, Red remarried and moved to the West Coast. Mildred continued to sing in New York clubs. But, because of two long recording bans caused by union issues, she lacked access to a national audience for about half of the 1940s. Her periodic health problems made her inactive for a third of the remaining time.

She nearly died in 1949. She rallied to work periodically in 1950 and 1951. But her finances and health were failing. She became ill again at the end of a Detroit night-club engagement before Thanksgiving 1951, returned home to New York, entered a hospital for a checkup and, while there, died of a heart attack.

She made close to 300 recordings, many of which have been reissued on CD.

Feel free to ask questions. I have a bookful of answers. :-) You have been wonderfully helpful, well beyond my expectations. I'll try to finish comparing my charts with yours to see if I can provide you with another date or two.
Jim

Date: 01/03/2007 2:55:21 PM Pacific Standard Time

Chalk:

Just as I had my reply written, the computer ate my response, thanks to my carelessness. I'll try again in a bit.

However, to answer your last question first, the researcher lives in Southern California. Her name is Fawn Keegan. She volunteered that she has never contacted you, although she knew of you as a Jocko Finlay source. She is researching her husband's family.

The other two are, indirectly, Rinker researchers who are looking at the other sides of two families, both on the side that married into the Rinker family. They would be less interested, but want to make a correct connection between their people and Mildred Bailey, because she was a celebrity.

Until later, Jim

01/03/2007 7:17:48 PM Pacific Standard Time

As a blues fan, you'll be most interested in her early recordings. She recorded several Fats Waller songs in 1932 and 1933, and a handful of other well-known tunes. The younger Billie Holiday, although she was black, seldom sang blues. Rather, she often sang ballads mournfully, though well.

01/03/2007 10:23:48 PM Pacific Standard Time

Chalk:

I forgot to mention that, in her last few years, Bessie Smith and Mildred Bailey were good friends. Bessie had one of the all-time great voices. It's a shame that the fates and her own bad habits took away her opportunity to become a great Swing Era jazz singer.

Jim

Subject: Re: Tribal geneology

Date: 01/03/2007 11:02:16 PM Pacific Standard Time

From: zinlovers@msn.com

Hi, Chalk:

Those two are among the most popular with those in the know, and Cocktail Hour includes two discs. Incomparable MB includes some good photos.

But you have to be prepared for the fact that Mildred stood 5-foot-1 and sometimes weighed close to 300 pounds. She was, however, a snappy dresser.

You'll enjoy the music.

Jim

PS: Fawn sent a couple things to both of us right after I sent you her name and she knew that you and I had been in touch, bringing me some new knowledge. She already your e-mail address. That's where I got it.

01/04/2007 3:29:12 PM Pacific Standard Time

Chalk:

Thanks for passing on this other contact information.

Before the two of you connected yesterday, I knew that Fawn had seen some of your information somewhere. Otherwise, she wouldn't have known to suggest that I contact you following our initial messages on Sunday.

Some days, it's a fast-moving word. I haven't forgotten the long note I was sending that the computer ate yesterday. I'll get back to that, I'm fairly sure, before the day is over.

Jumping ahead of myself on that point, given the repetitious appearance of Fort Colville, are the native bloodlines we've been discussing more likely to be Colville Confederated Tribes, not Spokane? As you brought up earlier, I detect no Coeur d'Alene bloodlines, only residency.

Regards, Jim

PS: I brought up Mildred's bulk, only so you won't be surprised when you see a picture. Glamorous at times, yes, but a babe, no.

01/04/2007 3:58:29 PM Pacific Standard Time

Chalk:

Blood degree certification. That sounds as if it's a very good tip. The family will want to pursue that, even if that would go beyond my needs.

In my previous, I forgot to ask . . . how would I find out if Basil Peone or his father or grandfather, the two William Peones, were elders or even a chief?

I know that various Peones at various times have been prominent members of the Spokane tribe, but I don't know how to translate that into fact. Thanks. Jim

01/05/2007 10:49:06 PM Pacific Standard Time

Chalk:

That happened on Sept. 17, 1994, in Greenville, Miss. The stamp was part of a group of eight. The other seven were black. All eight, except Billie Holiday, were blues singers, including Bessie Smith, Ma Rainey, Howlin Wolf and Muddy Waters. I have a framed sheet, plus Mildred's first day cover.

Seeing that we are getting some, 2 inches and increasing with eight hours of night to go, you must have a bunch of snow. Jim

01/06/2007 10:45:18 AM Pacific Standard Time

Chalk:

One of my source documents said that Mildred gained her appreciation for syncopation and difficult musical intervals as a girl, when she accompanied her mother to Coeur d'Alene tribe ceremonial events.

Don't be too surprised when you hear her voice. She came along during a transitional period in American popular music. So she didn't have a full or rough voice like the black blues shouters of the 1910s and 1920s. The white popular singers of that time, say Ruth Etting, had clear, sweet voices, but they usually sang on Broadway and sang everything as it was written. They didn't "swing."

Mildred's voice is clear and fairly light with emphasis on interpretation of the lyrics and enunciation. Particularly in the early years, there was a lilt to it and plenty of syncopation.

Around here, my wife and I have concluded that her music is addictive. The more you hear it, the more you like it. Happy listening. Jim

Crosby, Bing (1903-1977) and Mildred Bailey (1907-1951): Spokane's Jazz Royalty
HistoryLink.org Essay 7445
Printer-Friendly Format

The music careers of a couple of the twentieth century's most significant singing stars -- Bing "The King of the Crooners" Crosby and Mildred "That Princess of Rhythm" Bailey -- are so intertwined that their stories are perhaps best told as one. Those two innovative Jazz Age vocalists both went on to conquer the music world in big ways, but their shared beginnings on the fringes of the Spokane, Washington, Prohibition Era speakeasy jazz scene were quite humble.
The Dizzy Seven

Born in Tacoma, Harry Lillis "Bing" Crosby (1903-1977) moved to Spokane in 1906 where -- even though he was the fourth of seven children in a poverty-level family -- his mother would recognize his love of music and somehow eventually scrape together enough funds to pay for some private vocal instruction. In 1917 -- after seeing his own singing idol, Al Jolson, perform at Spokane's Auditorium Theater -- Crosby realized that he wanted to be a professional musician.

From playing drums for the high school's jazz band, Crosby went on to Gonzaga University where he fell in with a local dance combo called the Dizzy Seven. That combo played high-school dances and illicit bathtub-gin-fueled parties for a few months before Crosby was lured away by the Musicaladers, another local band with a pianist/bandleader, Al Rinker, whose older sister, Mildred Rinker, happened to be a sales-clerk at Bailey's Music Shop. And it was there that the guys were exposed to all the hot records by such jazz favorites as the original Dixieland Band, McKinney's Cotton Pickers, the Memphis Five, and even Vic Meyer's dance band from Seattle.

Another source for learning new tunes, as Crosby once noted, was directly from touring groups:

"When a band came through Spokane we hung around them while they rehearsed, and we sneaked into their playing engagements and soaked up every note that they played. Spike Johnson's orchestra from Portland helped us a lot, both with new material and new songs, and showed us a better ways to handle our instruments. I think I saw every vaudeville act involving a piano and singer that played Spokane."

For the next couple years the Musicaladers performed at the Manito Park Social Club, the Casino Theater, the Pekin Caf , Lareida's Dance Pavilion, and then at Spokane's Clemmer Theater where a new manager soon dropped the band in favor of just a "novelty" duo: Rinker on piano and Crosby singing, dancing, and jiving.

That "Vo-do-de-o Stuff"

Meanwhile, Rinker's sister -- who'd adopted the stage name of "Mildred Bailey" -- had become a minor sensation in Los Angeles where she "was singing the blues nightly in the city's most popular speakeasy, the Silver Grill." Like Crosby, she too had shown an early aptitude for music, playing the family piano throughout her childhood. But then, after their mother passed away, she was sent to live with an aunt in Seattle. There as a teenager she earned an income playing in silent-movie houses and demonstrating sheet music for customers at Woolworth's Department Store. Upon returning to Spokane (and while working at Baileys) she got her first gig playing at the town's hippest speakeasy, Charlie Dale's, and soon headed off to pursue a quest for fame and fortune in Hollywood.

Inspired by Bailey's easy success, Crosby and Rinker left Spokane on October 15, 1925, in an old 1916 Model-T Ford and with high hopes of following her path to success. But their path to Hollywood included a brief visit to the coast. According to Crosby: "Our first stop was Seattle. We wanted to hear Jackie Souders' band at the Butler Hotel. We'd heard him on the radio and we'd met him when he played in Spokane." Upon arrival in Seattle the boys were introduced to both Souder and, apparently, another top band-leader Vic Meyers (who was often based at the town's swankiest speakeasy, the Rose Room of the Butler Hotel). Various conflicting accounts suggest that both witnessed the duo's audition.

Crosby himself once recalled that it Souders who "gave us an audition and then put us on at the Butler over a week end when the place was filled with University of Washington kids. The songs and arrangements we did were mostly fast-rhythm songs and I sang a couple of solos. ... We got a good reception, and we could have stayed there a while, working a night or two a week, but we had heading south on our minds."

Interestingly, both Souders' and Meyers' recollections of that day differed from that seemingly rosy account by the young singer whose mumbly vocal approach would later be hailed as the "crooner" style. A reporter with The Seattle Times later interviewed the band-leaders and wrote that Meyers witnessed the fateful audition when the unknown "jug-eared young baritone auditioned for a soloist's job. He had a nice bouncy style and Meyers was impressed. But John Savage, hotel proprietor, took Meyers aside and said: "Can the kid sing a ballad?" Meyers asked "the kid" to sing a ballad. It came out with the same bouncy boo-boo-boo sound. Savage shook his head in a "no-dice" motion." Souders concurred saying "We all thought they were pretty good, but the hotel owner, the late John E. Savage, said he didn't like all that "vo-do-de-o stuff" and wouldn't hire them."

Hooray For Hollywood

Either way -- hired or fired -- the duo gassed up their jalopy and continued southbound. Legend holds that they also played for a week at a Tacoma theater and "in several speakeasies at Portland and San Francisco en route" -- finally making it nearly to Hollywood before their engine blew up and Mildred had to drive out towards Bakersfield, California, to rescue them. Wanting to introduce them to the bright lights and big city action of Hollywood, Bailey first took her brother and his musical partner to the Silver Grill where they watched her perform, and then she worked to get them an audition with the Fanchon and Marco theatrical company who booked a circuit of nearly 40 West Coast theaters. Hired, the duo worked that circuit a few times and then were signed to appear in the Morrisey Music Hall Revue, a show created and financed by a highly successful former-Seattle-based song-writer, Arthur Freed.

It was on October 18, 1926 -- just a year after leaving Spokane -- that the guys recorded their debut disc ("I've Got The Girl") with Don Clarke and his Biltmore Hotel Orchestra for a big-time label, Columbia Records. Soon after, they were discovered by a New York band-leader, Paul "The King of Jazz" Whiteman -- and with Harry Barris joining the act as a second pianist, the trio became Paul Whiteman's Rhythm Boys. The following year Whiteman and the boys cut a record ("Wistful and Blue" / "Pretty Lips") that became a smash hit, which led to Crosby cutting a solo disc, 1927's "Muddy Water."

In 1929, Rinker was able to return all the favors by helping out his sister when she threw a house party. He invited his boss, and when Whiteman heard Bailey sing a song he hired her on the spot. And with that hiring, Whiteman became the first national-level orchestra leader to feature a female vocalist -- a historic moment that soon caused "other dance bands in the copycat fashion of show business" to add "female singers too." That same year -- and now billed as "That Princess of Rhythm" -- Bailey cut her debut recording, "What Kind O' Man Is You," for Columbia.

The King of Jazz

It was in 1930 -- and just after concluding a string of concerts at Seattle's Civic Auditorium, the Olympic Hotel's Spanish Ballroom, and in Portland at Cole McElroy's Spanish Ballroom and the KOIN radio studios in the New Heathman Hotel -- that Whiteman cut the Rhythm Boys loose. He'd begun to feel disenchanted with his new stars -- especially Crosby, who he thought goofed-off too much. Whiteman criticized the duo for always chasing girls and wanting to play golf. That the guys had recently started hanging out in Harlem with black stars like Cab Calloway and Duke Ellington -- and reports that Crosby had taken up reefer smoking with Louis Armstrong -- probably didn't help matters.

Then, right in the middle of filming The King of Jazz movie, Crosby got sentenced to 30 days in jail on a drunk-driving charge, missed his shot at making a solo appearance in the film, and angered his boss. When Whiteman headed back to New York, the Rhythm Boys were left behind.

Throughout his subsequent career, however, Crosby, would make out just fine. Before his death in 1977 Crosby recorded more than 1,700 songs, appeared on 4,000 radio shows, in 100 movies, and on 300 television shows. Crosby was lauded variously as: the "most popular radio star of all time," the "biggest box-office draw of the 1940s," the "most popular and influential media star of the first half of the 20th century," the "most successful musical artist of all-time," and the "world's most recognized voice." Beyond all that: "Crosby's success as a celebrity singer in the early 1930s paved the way for the pop vocals movement which swept aside the instrument-heavy big band scene of the WWII era," and Crosby was "one of the most popular and influential American singers and actors of the 20th century, rivaled only by Elvis Presley and The Beatles."

The Missing Links

Meanwhile, in 1932 Bailey debuted "Ol' Rockin' Chair's Got Me" on a Chicago-based live broadcast of Whiteman's weekly Old Gold radio show, and the tune sparked a public response that was immediate and overwhelming. A studio recording of the tune became such a huge hit that Bailey was ever after known as the "Rockin' Chair Lady." The record also made significant jazz history as "the first recording by a 'girl singer' with a big band, an innovation that would set the pattern for the swing era." Bailey also gained attention by recording tunes with the same top players who backed Billie Holiday's classic sessions -- and plenty of people took notice of her trail-blazing ways when she began fronting an all-black combo, Mildred Bailey and Her Oxford Browns. Bailey also married jazzman, Red Norvo, they became known as "Mr. and Mrs. Swing," and his combo backed her on a series of fine hits prior to Bailey's death in 1951.

Since then, Bailey has been acknowledged by music historians variously as: "one of the most dynamic musicians of the swing era," "a fine singer ... with perfect intonation and pitch. Her interpretation of lyrics on ballads was spellbinding, and she was superb at up-tempo tunes, where her knowledge of harmonics was utilized to sing variations on the melodic theme that were years ahead of her time," a stylistic innovator who had

“directly influenced the vocal style of legendary singers such as Bing Crosby, Tony Bennett and Billie Holiday,” “the first non-black female singer to be accepted in jazz and the first female big-band vocalist,” and with “the possible exception of Billie Holiday (who could even be considered Bailey's own discovery), Bailey was the most consistent and prolific female jazz singer of the '30s. ... No understanding of pop and jazz singing can be considered complete without factoring in Mildred Bailey. She is one of the essential missing links of American music.”

And the saga of Crosby and the Rinker siblings is one of the great musical “missing links” in Pacific Northwest jazz history. From

http://www.historylink.org/essays/output.cfm?file_id=7445 . By Peter Blecha, August 29, 2005



http://www.musicweb-international.com/jazz/2007/Bailey_CDAJS2020.htm

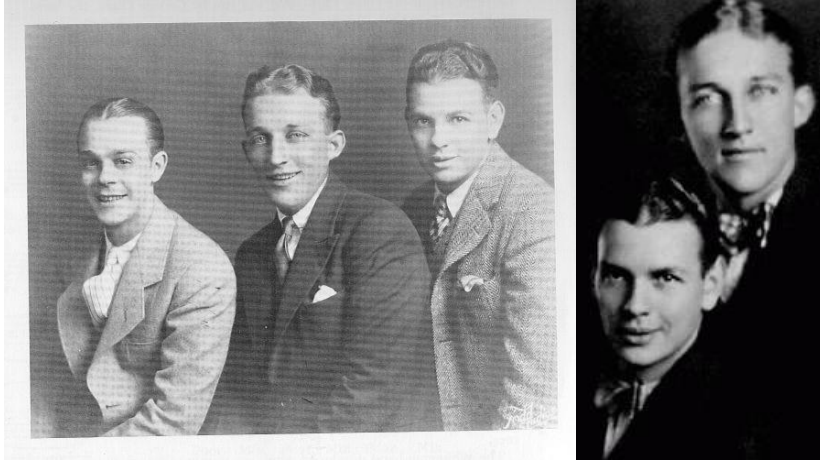


<http://crooners.tribe.net/photos/3d721248-abe4-4295-bb8f-146eed2cef07>

2a. Miles Lee Rinker (1905-1972) he died in Portland, Oregon.

3a. Alton Markwood "Al" Rinker (1907-1982)

"Al Rinker was Bing Crosby's original partner, beginning in Spokane in 1925. They and Harry Barris made up Paul Whiteman's Rhythm Boys 1926-30. They worked together for an additional year before Crosby went out on his own. Rinker and Barris became songwriters. Rinker sang in several radio groups until the late 1930s, became a radio producer then became a full-time composer." Jim Price



Original Rhythm Boys with Harry Barris, Bing Crosby & Al Rinker

<http://www.pianoworld.com/forum/ubbthreads.php/topics/1222840/Re:%20Those%20were%20the%20days%20....html>

http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file_id=7445

4a. Vinson Drury Rinker (1909-1910) "Vinson (or Vincent) choked at the dinner table and died, apparently in Tekoa, at 15 months." Jim Price

5a. Charles Donald Oliver "Chuck" Rinker (1911-1989) he died in Los Angeles, California.

ii. Robert Lee

iii. Alton Lee

Continuing the children of Basil and Josephine Finley Peone:

c. Mary Louise (1859-1931) she married Maxime Desautel (1854-1928), the son of Joseph Desautel de Gasper and Julia Lafleur. They had 15 children: Alisha, Edward, Gilbert, James, Melvin Joseph, William, Nancy, Margaret "Maggie," Dora, Basil, Maxime, Elinor, Felix, Melinda and Addie. They will be dealt with in another part of this series.

d. Elizabeth (1860 -)

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

Elise Pion no. 6

1860 6 May "...ego Joseph Joset, miss., S.J. baptizavi in domo Morigeau Elisabeth decima teria Aprilis ultimi natum ex Basilis et Josephine Pion conjugibus. Susceptores fuerent John et Aloysia McDougall, conjuger. J. Joset, S.J."

e. Louis

f. Gideon

g. Marie

h. Joseph.

The children of Robert and Josephine Finley McCoy:

a. Isabel McCoy (abt. 1865-) she married John Oliver (Jean) Desautel, (1857-) the son of Joseph Desautel de Gasper and Julia LaFleur. John Oliver Desautel also married Esther (Gangro) Gingras. John and Isabel had ten children.

From St. Francis Regis Mission, Wash., Record Book Baptisms, Deaths, Marriages 1870-1893: March 23, 1884
Married by Father Louis M. Tolchi, S.J. and the witnesses were James Peone and Adelina McCoy....John desautel was about 25 years old and Isabelle McCoy was about 19 years old.

b. Esther McCoy

c. Bazil McCoy

d. Adeline McCoy (1867-) she married John (Gauber) Gobor and they had a daughter Eunice Edna Marie Gobor in 1884.

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888: 11 July 1867
Baptized at Immaculate Conception Church, Colville by Father Joseph Menetrey, S.J. His godmother was Catherine Peone (Pion).

e. Christina McCoy (1869-)

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888: April 25, 1869
Baptized at Immaculate Conception Church, Colville by Father P.Bazeau, S.J. godparents were J.Bapt. Burland & Genevieve Peone. (Could be Father Cazeau?)

f. Robert McCoy (1871-) he married Isabella Brown, the daughter of Henry Brown and Sophia McBean. They had three children: Walter Emil, Pearly and James McCoy.

g. Baptiste Louis McCoy (1875-)

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888: Baptized March 2, 1875 by Father Tosi, S.J. ..godparents were Narcisse Peone and Louise Desautel. At St. Francis Regis, Stevens Co., Washington Territory.

h. Vital (Virgil) (Veto) McCoy (1877-)

March 25, 1877 Baptized at Immaculate Conception Church, Colville by Father A. Vanzini, S.J. godparents were Oliver Peone & Esther Haller.

i. Frederick McCoy (1879-1932) he married Ida McCrea (1881-1937) the daughter of George and Eliza McCrea.

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888: 31 August 1879
Baptized at Immaculate Conception Church, Colville by Father A. Vanzini, S.J. godparents were James ? and Jennie Charette.

j. Albert Francis McCoy (1882-) he married Millie Morrell the daughter of John Morrell and Christina Desautel. They had a son, Harold McCoy.

From St. Francis Regis Baptismal Records 1867-1887, page 102, no.41:
Baptised 7 May 1882 at St. Regis Regis.

From St. Paul and St. Regis Mission Marriage Records from 1848, "Baptismal records to be found of the following" on top of page:

1. Albert McCoy (circa 1882) son of Robert & Josette
2. Millie Morrell (circa 1886), daughter of John & Christine married Nov.25, 1908.

From St. Francis Regis Mission 1911, "Record of marriages of people who are supposed to have been baptized at this mission, but this baptismal registry could not yet been found:

"16. Albert McCoy (circa 1882) son of Robert & Josette, married 17. to Millie Morrell (circa 1886) daughter of John & Christine both married by Fr. Caldi, South Half Nov. 25, 1908."

k. Unice McCoy (1884-)

12. Nazaire "Nazon" Finley (1845-1911) he married twice (1) Mary Gerome "Kwil-Kwil-Luis" Quill (- 1898) the daughter of Quillquiecluewe and Mary Ann. They had at least 8 children. (2) Nellie "Quick-to-See" Monteray (1843-1932) the daughter of Michel "Carlos" Monteray and Mary Strong-Old-Woman.

From his obituary in The Flathead Courier, Fri., July 14, 1911, p1, (E.M. Felsman Obituary Collection):

"Nazire Finley who has been sick for several months with tubercular trouble died July 12. The deceased was 64 years and two days old. Having been born in Washington, July 10, 1847. The funeral was held in Polson, Thursday and interment in the Catholic cemetery."

Nellie "Quick-to-See" Monteray:

From The St. Ignatius Post, Feb. 23, 1923, page 5:

"Hospital Notes

Discharged: Mrs. Nellie Minesinger....." (from Bob Bigart)

From her obituary in The Daily Missoulian, Thurs., 23 June 1932, p1, (E.M. Felsman Obituary Collection):

"Mrs. Nellie Monteray (Quick-To-See) Minesinger Finley, 105 years old, Is Taken By Death --- Dies in St. Ignatius, Was Born At Skalkaho in December, 1826.

St. Ignatius - June 22 - (Special) - Mrs. Nellie Minesinger, aged 105 years, native of the Bitter Root valley and for many years a resident of the Flathead reservation, died Tuesday at the ranch home of her son, John, near here. She was born December 26, 1826, at Skalkaho in the Bitter Root valley.

She was married to James Minesinger about 1857 at Hell Gate by Father Ravalli, early-day missionary of the Northwest and for whom Ravalli county was named. Her husband was a civil engineer and a graduate of Yale. He came west in the '50s and was in the various Western mining camps during the gold rush days. He was with Granville Stuart at Gold Creek in 1859, and was also at Alder gulch, Last Chance gulch and Cedar creek. Mrs. Minesinger traveled with her husband throughout the west and witnessed the hanging of Henry Plummer, outlaw sheriff, and Boone Helm, road agent, by the Vigilantes.

Mr. and Mrs. Minesinger homesteaded the Lensou ranch [Emil Lehson] on Grant creek, northwest of Missoula, in 1865. Mr. Minesinger was county surveyor of Missoula county for many years. He died in Alberta in 1894. Mrs. Minesinger is survived by two sons, Henry of Polson and John of Missoula, and a daughter, Mrs. Andrew Magee of St. Ignatius. Until her death there were five generations in the Minesinger family, 15 grandchildren, 23 great-grandchildren, and three great-great-grandchildren.

Funeral services will take place Thursday afternoon at 2 o'clock at the local undertaking chapel. Rev. Mr. Officer will conduct the services and burial will be in the Pleasant View cemetery."

The children of Nazaire and Mary Gerome Finley:

i. John Michel "Johnnie" Finley (1871-1941) he married twice (1) Annie Lafleur (abt 1866-) the daughter of Joseph LaFeur and Marie "Sil-chim-i-tah" McKenzie. They had 3 children: Bertha Finley who married Nazaire "Ezra Bononi" Brisbois they had 7 children including Gene S. Brisbois; Mary "Anna" "Marvina" Finley and Josephine Caroline "Josie" Finley.

St. Francois Regis Mission, Meyers Falls, WA., Baptismal Record 1867-1887:

Johannes Finley no. 74

15 July 1871 Baptized by Father J. Vanzina, S.J. and his Godparents were ? & ?.

From St. Francis Regis Mission, Washington Record Book - Baptisms, Deaths, and Marriages 1870-1893:

Page 50 Feb. 23, 1893 Married by Father George de la Motte, S.J. and witnesses were Mathieu B. Glibe and Modeste St. Pierre.

ii. James Isadore "Jim" Finley (1870/73-) he married Sarah Pingston (1881-) the daughter of Alfred Thomas "Al" Pingston and Martina Manuel. They had 15 or 18 children: among them were:

a. Irene Thelma Finley (1900-1935) she married 3 times (1) John Smith, Jr. (1900-1922) they had two sons John and George L. Smith (2) Gordon Fletcher Jones (abt 1899-) they had a son

James Oliver Jones (3) Frederick J. Whitney (abt 1907-) they had a daughter Amadee Marie (Jones) Whitney (1930-)

b. Florence Finley (1914-) she married Matthew John and they had two children: Shirley Ann John and Matthew "Hambone" John. Shirley Ann John married Clarence Zacherle and their daughter Rebecca "Becki" Zacherle is a Finley researcher.

c. Daniel J. Finley (1918-) he married Elizabeth "Girlie" Seymour and they had a son Roger Dale Finley.

d. Francis Finley (1921-1989) he married Leda Phelps.

Colville men including Abraham Edward, Victor Nichols & Jim Finley, Washington

Page 1 of 2

Colville men including Abraham Edward, Victor Nichols & Jim Finley, Washington

Image	Description
	

<http://content.lib.washington.edu/cgi-bin/htmlview.exe?CISOROOT=/loc&CISOPTR=577> 09/06/2000



Lake women named Cecilia Quintasket and Sarah Pingston Finley
Two elderly women sit on chairs on a porch. They wear glasses, print dresses and aprons
Repository Eastern Washington State Historical Society Source Collection



Taken August 1985 by Chalk Courchane at the park near Spokane House.
1. ? 2. Francis Finley 3. Leda Finley 4. ? 5. Finley 6. Bourgeau

iii. Eliza Finley (1878-)

From St. Francis Regis Mission, Meyers Falls, WA., Baptismal Records, 1867-1887 page 72 no. 53.
26 Nov. 1878 Baptized by Father J. Vanzina, S.J. .. Godmother was Elise wife of Thomas Stensgar (Stinger).

iv. Oliver Finley (1882-)

29 Dec. 1882 St. Francis Regis, Wash. Baptized by Father Conestielli, S.J. and godparents were Randolph and Adeline Roberts.

v. Jennie Finley (1883-)

vi. Anna "Annie" Finley (abt 1886-1938) she married twice (1) Louis Marengo (1884-1933) the son of Frank (Rabboin) (Marago) Marengo and Sophie Brooks. They had 10 children. (2) George Michel (1897-1937)

vii. Pierre "Peter" "Kai" Finley

viii. Thomas Finley

13. William Finley (1840-1909) he married twice (1) Agathe (Agatha) (Stevens) Beauvais (1843-1914) the daughter of Peter Louis Beauvais and Madaline Quilquilsameam. They had 10 children. (2) Margaret "Maggie" Fields (abt 1855-) daughter of John Fields (Fort Spokane soldier) and Agathe (Agatha) (Stevens) Beauvais, she married her step-father.

A Name variation is "Tclick-cle-pe", he was a farmer. Flathead Al.#69; Flathead Agency:
Duncan McDonald in a letter to T.D. Duncan (no date) (in The Pioneers by Sam Johns):
"In the fall of 1878 in November, I camped at the foot of the lake. Joe Brown, William Finley and myself as packers..." Probably this William Finley.

From the Sacred Heart Mission, Idaho, Baptismal Records 1842-1914, page 17:
"Ego baptizavi Wilhelmun (sp) Findley filium Jacobi Findley (metis souteux) et Susanna metisse Creek natum 4 annos. Patrinus Jacobus Findley. cognomenatus(sp?) H. Kwaand(sp?) S. Joseph 6 May 1844 A. Hoecken, S.J. miss."

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:
On May 3, 1863 at Immaculate Conception Church, WA. he is shown as godparents with Anna McKenzie of Jemmi Koonwese s/o Michael & Catherine Koonwese...by Father J. Joset, S.J.

On the same day at this same place "Guillaume Finley & Josephe Pion are godparents to Louis Joseph s/o Marie Sixoilkueu....Father Joset.

From The Flathead Agency, Montana Allotment Book (1905-1908):
page 201 Allotment No. 661

Indian Name	English Name
HEAD OF FAMILY	William Finley age, 66

Father: James Finley Living? dead Mother: Susan Living? dead

Brothers: Abraham Finley #615	Uncles:
Nazaire Finley #663	fs. Patrick
James, dead fam. #1 et al	(fs.-father's side)
Pierre, dead left fam. # 1884 et al	Aunts:

Sisters: Catherine Peon, has family # 1778 et al
Nancy Finley
Josette Finley
Sophie, dead, left fam. #1378 et al.

WIFE: #662 Agate Finley Age,65

Father: Peter Beauvais Living? dead Mother: Madaline Living? dead

no Brothers or Sisters shown

no Aunts or Uncles shown

LIVING CHILDREN AND DECEASED CHILDREN who have left issue.

Allot. No.	Sex	Age	Names	Remarks
419	M	32	John W. Finley	Has family
1313	F	39	Nancy Beauchaine	" "
424	M	37	Frank Finley	" "
334	F	36	Susan Matt	" "
69	F	30	Emily Courville	" " Mother is Mary Arkasa Col. res.
666	F	25	Eliza Minesinger	" "

From St. Ignatius Mission, Montana - Record of Sick Calls 1914-1952:

"Name of sick person	Description of sick person	place of sick call	Date given	Sacraments	By whom given
--			April 29, 1914	several times	all anointed A. Sullivan, S.J.

Agatha Finley married woman north of agency
wife of Dominic

From her obituary in The Flathead Courier, Thurs. Sept. 17, 1914, p1:

"Aged Lady Dies--"Mrs. Agate Finley died at the home of her daughter, Mrs. Mike Matt, Thursday, September 10th, aged 75 years. The deceased was a daughter of Mr. and Mrs. Pierre Bovey. She was a native of the Flathead, her mother having been born here. Her husband, Wm. Finley, died in November, 1909. His funeral being the first one Dawson Bros. conducted on the reservation.

The funeral of Mrs. Finley was held at the Catholic church the morning of the 12th. Interment was made in the Catholic cemetery beside her husband."

Children of William and Agathe Finley:

i. John William Finley (1864-1943) he possibly married twice (1) Mary Sorrell (2) Mary Tibeault, these could be the same woman. A total of 13 children.

ii. Jacob (James) Finley (1865-1870)

iii. Francis "Frank" "Bear Hunter" Finley (1870-1931) he married Margaret "Mary" Ku-en-ste (1874-) the daughter of Pierre Quince-see and Mary (Finley) Kususti, she married three others times (1)Daniel Larose (1867-1907) (3) Louie Lumpry (abt 1865-) (4) Louie Larose (1863-1931)

In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreilles, etc.) 1854-1873, page 143, we find:

Francis Finley

"Anno Domini 1870 die 11 Martii"..I. J. Bandini, S.J. baptize the son of (Gulielmus Fianly) William Finley and AgathaGodfather ? son of Penanyi (sp)..."

From The Daily Inter Lake (Kalispell, Montana), Oct. 9, 1909, page 5:

"Local News Items

Margaret Finley, of Polson, has sued Frank Finley for divorce." (from Bob Bigart)

From his obituary in The Flathead Courier, Thurs., Mar.26, 1931, P2, E.M. Felsman Collection:

"St. Ignatius. -- Burial services were held for Frank Finley, age 60, who died last week at the home of his son, Max Finley. The father has been trapping near Perma this winter but was taken with a heart attack."

Frank and Margaret Finley had five children: Charles W. "Moon" Finley (married Catherine Pain), William Finley, Maxime Finley (married Evelyn), Louie Finley and Alvin Finley.

iv. Nancy Finley (abt 1872-1911) she married 3 times (1) John (Beauchine) Beauchaine (abt 1848/53-1906) son of Joseph Beauchaine and Denise Barrott or Harrott. They had two children: Joseph and Adaline Beauchaine (2) Isaac Bonaparte, the son of Alexander "Red Ox" "Skutilpi" Big Knife and Cecille, and they had a son Francois Bonaparte (3) Francois "Nusu'quin" "Elamee" David (abt 1848-) they had a daughter named Angelic David.

From "Liber Baptismorum in Mission St. Ignatius - (Pend d'Oreilles, etc) 1854 - 1873 we find:

Page 109: That Moyses David was baptized 12 Jul 1865 at St. Ignatius the son of David ex Nulla heinon(sp) & Kallako Rosalie by Father U. Grassi, S.J. Godparent Nehita.



“Alex Bonaparte and another Native American man on the Flathead Indian Reservation in western Montana pose on horseback on the reservation. Bonaparte, on the right, wears a unique headdress with two antlers. He holds a tomahawk across his chest and has a striped, wool blanket wrapped around his legs. His horse has a stick with several feathers hanging from it under its chin. The man on the left has strips of dark, fur wrapped around his long braids. He holds a pipe tomahawk in his right hand. A ridge of mountains is in the distance.”

Edward H. Boos abt. 1905-1907 From History of the American West Collection 1860-1920, Denver Public Library
Alex Bonaparte

v. Susan Finley (1872-1922) she married Maxime "Mike" Matt (1873-1916) the son of Alexander Matt and Susan (Predum) Prudhomme. They had 7 children: Alexander M. Matt, unnamed Matt, Elizabeth Matt, Annie May Matt, Mary Matt, Mary Agnes Matt and Mary Lucy "Lucille" Matt.

From The Flathead Courier, Thurs., June 1, 1922, page 1:

"Mrs. Susan Matt. -- Mrs. Susan Matt, wife of the late Maxime Matt, died at the home of her son, Alex Matt, in Polson May 26 after a long illness. Funeral services were held from the Catholic church Monday, May 29, at 9 a.m., Rev. Father O'Maley officiating.

Mrs. Matt was 48 years and 11 days of age. She was born on the Flathead Indian reservation May 15, 1875. She is survived by one son, Alex, three daughters, Mary and Lucy Matt and Mrs. Annie Eder; a sister, Mrs. Henry Meinsinger of Pablo; two brothers, John W. Finley of Ronan and Frank Finley of St. Ignatius, and a half sister, Mrs. Maggie Arcasa of Polson." (from Gene Felsman)

From The Daily Missoulian, Aug. 12, 1904, page 3:

"Mike Matt Pays The Grazing Tax

Decides that He is Not in a Position to Buck Uncle Sam and Hands, Over the Money.

Mike Matt, one of the cattle owners on the reservation, yesterday paid to Mahor Bellew \$750 as his proportion of the grazing tax which is exacted by the Indian department from the big stock men on the Flathead reservation. Mr. Matt still had a few days of grace left, but he does not want to leave the reservation and rather than round up his cattle and seek another range he paid the tax. The matter has been taken up with the commissioner of Indian affairs and in the case of Mt. Matt the order compelling him to remove from the reservation will doubtless be rescinded. In all probability the two other cases against Arthur Larivee and Angus McDonald, will be amicably settled by the men paying the tax demanded by the commissioner and the matter be closed within the next few days. Mr. McDonald is reported to be very ill at his home on the reservation and is in no condition to attend to business affairs. Mr. Larivee, it is understood, has already intimated that he will stop all further proceedings as far as he is concerned by paying the tax demanded of him." (from Bob Bigart)

(Possibly this Mike)

From The Kalispell Journal, Dec. 2, 1909, page 5:

"Reservation Notes

The funeral of Mrs. Mike Matt's father F. Williams, occurred on Wednesday, interment being made at the Mission." (from Bob Bigart)

From The Flathead Courier, Thurs., Feb. 3, 1916, page 1:

"Maxim Matt Buried. -- The body of Maxim, better known as Mike Matt, who died at Phoenix, Arizona on January 17th arrived at his late home six miles south-east of Polson last Saturday; accompanied by his son who went with him to Arizona in his search for health. On account of the blockaded roads they did not leave Phoenix until several day's after the death. The funeral was held at the Catholic church Monday afternoon at 3:00 o'clock. Interment in the Catholic cemetery. The pall bearers were Joseph Beauchaine, Chas. Meinsinger, John W. Finley, Louis Corville, Jos. Bisson and Batiste Finley. The deceased is survived by his wife and four children: his father, Alex Matt' one sister, Louisa; and six brothers, John, Henry, Steve, James, Victor and Antoine." (from Gene Felsman)

Friday, February 4, 1916

"Maxim Matt Laid At Rest

Last Monday afternoon at Polson, the remains of Maxim Matt were laid to rest. The funeral was attended by hundreds of the friends and relatives of the family, who, in spite of the bitter cold, assembled from all parts of Western Montana to pay a last tribute to the memory of the deceased.

Maxim Matt died at Phoenix, Arizona two weeks ago, of tuberculosis, from which he had been a sufferer for several months. He was 42 years of age and is survived by his wife and four children; his father, Alex Matt; one sister, Louisa; and six brothers, Henry, Steve, James, Victor and Antoine.

Mr. Matt started in the cattle business for himself when 17 years of age, in Hungry Draw, at the big arm of Flathead lake, where his family now have a beautiful summer home. At 18 he was married to Susanne Finley, who is the mother of his children and who survives him.

He was successful in most of his ventures in the stock business, and left a large and valuable estate. At one time he was associated with the late Michael Pablo in cattle, and with Angus McDonald in sheep. Because of his extensive cattle interests, he was perhaps one of the most well-known men in the western part of the state.

The Matt family is descended from Louis Matt, who came to this part of the country with the Hudson Bay company as a blacksmith in the early days of the trading post. His son, Alex Matt, father of Maxim, is now living at Arlee. He later was a blacksmith at Missoula in its early days, and at Stevensville, and during the Nez Perce war was a government scout. He was the man selected by the citizens of the Bitter Root valley, at the suggestion of old Chief Charlot, to parley with the hostile Nez Perce chief, Joseph, and it was probably largely through his efforts that bloodshed was averted at that time. Alex Matt was an Indian interpreter, and was often called upon to serve the government in that capacity.

During the past few years Maxim Matt and his family made their home in the city of Polson, where they also have a fine home." (from Gene Felsman)

vi. Juliana Finley (1878-1893)

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888: Baptized at Immaculate Conception Church, Colville by Father A. Vanzini, S.J. godmother was Marie Stinger. 22 days old.

vii. Eliza (Lizette) Finley (1882-1954) she married Henry Minesinger (1860-1941) the son of James Madison Minesinger and Nellie "Quick-to-See" Monteray. Henry also married Marie Charette. Henry and Eliza had six children:

- a. Agnes Minesinger
- b. Edward Minesinger
- c. William Minesinger
- d. Peter Paul Minesinger
- e. Elizabeth Julia Minesinger
- f. Mary Minesinger

From The Daily Missoulian, Weds., Dec. 22, 1954, page 10:

"Eliza Minesinger Taken by Death

Polson - Eliza Finley Minesinger died Monday night at a St. Ignatius hospital after a short illness. She was born Dec. 28, 1882, on the reservation. Her husband, Henry, died in 1941.

Survivors include two daughters, Mrs. Harry Brown and Mrs. Willard Dupuis; a son, Peter; four stepsons, James, Charles, Andrew and Percy Minesinger, all of Polson; two stepdaughters, Mrs. Emma Livingston of Canada and Mrs. Nellie McAuley of Portland, Ore., 11 grandchildren and 15 great-grandchildren.

Rosary will be recited at the Retz Chapel in Polson at 7:30 p.m. Wednesday, and the Rev. Emmet Shea will celebrate the requiem mass at 10 a.m. Thursday at the Immaculate Conception Church. The Retz Mortuary is in charge and burial will be in the Polson Catholic Cemetery beside her husband." (from Gene Felsman)

[1886-1887 "Dan (Riley) hired Henry Minesinger and drifted the herd south. He headed for a location south of Mosquito Creek that he thought had been abandoned by John Norrish, but to his disappointment he discovered that Norrish had sold out to the Alexander Brothers. With winter coming on fast, Dan moved to the north end of Pine Coulee and took possession of the Line Rider's camp. All through that bitter winter they kept throwing the cattle back on the big open hills where they could usually find some grass and shelter in the coulees. The snow piled so deep their horses played out even on short rides. To reach High River for a visit with his family at Christmas, Henry Minesinger made a pair of snowshoes. On these he could quickly out distance a horse." (Leaves from the Medicine Tree : A History of the area influenced by the tree, and biographies of pioneers and oldtimers who came under its spell prior to 1900, p. 53)

Sep 1, 1907 Counted in Indian census of Flat Head Agency, MT:

Henry Minesinger; Male; Father; age 45 /
Isabel Minesinger; Female; Dau; age 22 /
Nellie Minesinger; Female; Dau; age 15 /
James Minesinger; Male; Son; age 19 /
Charles Minesinger; Male; Son; age 17 /
Andrew Minesinger; Male; Son; age 8 /
Percy H. Minesinger; Male; Son; age ?

July 1, 1909 Counted in Indian census of Flat Head Agency, MT:

Henry Minesinger; Male; Head of Family; age 47 /
Eliza Finley Minesinger; Female; Wife; age 26 /
Charles Minesinger; Male; Son; age 19 /
Andrew Minesinger; Male; Son; age 10 / Percy H. Minesinger; Male; Son; age 9 /
Agnes Minesinger; Female; Dau; age 4 /
Edward Minesinger; Male; Son; age 3 /
William Minesinger; Male; Son; age 2 /
Nellie Minesinger; Female; Dau; age 17

Dec 31, 1938 Counted in Indian census of Flat Head Agency, MT:

Minesinger Henry; Male; age 78 (b. 11-5-60); 1/2; Married; Head; at Polson, Lake Co, MT

Minesinger Eliza Finley; Female; age 56 (b. 12-28-82); 3/4; Married; Wife; at Polson, MT

Nov 11, 1873 On Nov 11, 1873 The first Hellgate School Board decided to hire Mitzy Mullen. She was paid \$25.00 for her services as a school teacher. The first students to attend Mitzy Mullen's classes were Emma, Mary, Charles, Tom, and Henry Minesinger; George, Richard, William, and Lilly White; Adalaide and Emily Bowers; Tom James; Elisha Pickett; Charles Coniff; Belle Moon; and Henry Wood.

From The Weekly Missoulian. Oct. 14, 1881, p3,c1:

"Little Charley Minesinger, after terrible suffering with that dreaded affliction, inflammatory rheumatism, died last Saturday at the Sister's hospital." (from Bob Bigart)

"My Genealogy" by Walter K. Miles (Privately published, Spokane, Washington, 1980's) 9 volume history of Miles Genealogy. Volume 8 has information on the Minesinger, Burland, and Padilla families.

From The Ronan Pioneer, Aug. 27, 1936, p4:

"St. Ignatius

Medical patients were John Delaware, Henry Minesinger and Geraldine Fleming of Arlee; Viola King, Mrs. R. Fulkerson, and George Morengo of Polson; Joan Lee Matt of Dixon; and Albert Roullier, Mrs. Oswald Felsman, Henry Burland, John Spence, and Mrs. A. McLaughlin of St. Ignatius." (from Gene Felsman)

viii. Baptiste Finley, he married Sophia

ix. Adaline Finley, she married a man named Miller.

x. Olive Finley, she married a man named Herrea

14. James "Jemmi" Finley, Jr. (1843-abt 1907) he married Margaret "Maggie," and they had 5 children:

i. Laurence Alexander Finley (1862-1937) he married Mercelline (Mercaline) Larose (1875-1956) the daughter of Isadore Larose and Mary Finley.

There appears in the St. Francis Regis Mission - Immaculate Conception Church in Colville records in the middle 1870's a "Larentia" or Lawrence? and Anna Finley...Children: Christina, Baptiste.. Who are they? don't seem to be connected with our Finleys?

See: "The Pioneer"; Sam E. Johns; Vol.10; p.22. *ibid*; Vol.1; p-142 (this Larry Finley may be Laurence A. Finley, both were born in 1862.

"Some time during the month of August, 1887, there were camped on the line of the Northern Pacific Railroad, near Jocko River, two white men, whose names up to the present day have not been ascertained. At some distance from where they were camped, La-La-See had his teepee. On the day of the murder, Pierre Paul, La-La-See, Larry Finley (who is now serving a ten year sentence at Deer Lodge for the murder of an Indian named Jocko), and two other Indians were gambling in La-La-See's tent. During the game La-La-See left the party to go and water his horse at the river. There he discovered the white men, and returning he said to the other Indians, "Let's go and kill some white men, and just for fun." The entire party agreed, and they proceeded to the white men's camp. La-La-See asked the men to buy a horse from him. They told him that they had no money. The Indian's actions were as to make the men uneasy and cause them suspicion. The younger man of the two said to his companion, "Let's go on; I guess these Indians don't want us to camp here," where upon the Indians told them not to have any fear, but to remain. The younger, however, became more alarmed and said to his partner that he would not stay, and proceeded down the railroad track toward Missoula. When about twenty yards from the party he was shot down in his tracks by La-La-See. Pierre Paul at about the same moment raised his rifle and shot the older man as he was sitting at the camp fire putting on his boots. The murderers then, after beating the men's brains out, threw their bodies into the river." (Also with them was Paul Colville).

The Anaconda Standard, Dec. 20, 1890, page 8:

"Pierre Paul and La-La-See were companions in crime. Both were Pend d'Oreilles. About the middle of May, 1887, these two with Larry Finley, Pete and John were in La-La-See's cabin, near the railroad, about five miles west of Ravalli. La-La-See proposed that they go out gunning for the white men. They started down the railroad and soon came to where two men were camped, they had been eating and were resting, one of them having his boots off. La-La-See questioned them about where they lived and where they were going and learned that one owned a home in Missoula, and they were going there. He remarked aside that they would never reach Missoula. The men became suspicious and got ready to leave, and started down the track. La-La-See got in front of the one who was ahead and shot at him. The man caught hold of the gun, but the Indian wrenched it from his hands and shot at him three times more. At the last shot he fell. Then Larry shot him again. Meanwhile Pierre Paul dispatched the other man. The bodies were carried down a ravine and buried. The next summer they were found, when Larry Finley told the story of the crime." (from Bob Bigart)

On December 19, 1890 four Indians were hanged in Missoula for murder:

Pierre Paul, La-La-See, Pascale, and Antley.

ibid. Vol.1, p-137; Copied from "The Inter-Lake", Demersville, Dec.19 1890 "La-La-See was charged with and convicted of the murder of a white man of about twenty-five snows, whom he admits he shot four times with his rifle and Larry Finley (who is in the penitentiary) once with his pistol."

From "Kuntza" by Jack Holterman (1991):

Peter Ronan in his 1889 report to the Commissioners of Indian Affairs talks about "a mixed-breed Kootenai" named Larra Finley, "a noted outlaw" who committed "many crimes" including murder. Ronan finally captured him and sent him to jail in Missoula...."

From The Ronan Pioneer, Thurs., May 31, 1928, p7, article by James W. Faulds....

Referring to the murders near the Jocko in 1887: "Finley Tells of Crime

'In the meantime a quiet investigation was carried on, but the mystery of the murder still remained shrouded until Larry Finley, a noted half-breed desperado killed an Indian at the head of Flathead Lake. He was followed and trailed to a Cree half-breed camp in Chouteau county, and there arrested and turned over to the civil authorities at Missoula, where he made the following sworn statement:

"My name is Larra Finley. I am 23 years old. One year ago in July, or later, below Duncan McDonald's near the mouth of Jocko river, I saw three full blood Indians shoot and kill two white men who were in camp there. The white men were strangers. The Indians were Pierre Paul and Lala See. The name of the other Indian I did not know. I heard he was some relative of Pierre Paul. The one whose name I don't know, did not do anything although he was present. I was walking and heard five or six shots, and when I got there the white men were dead. The Indians made me swear I would keep it secret. They were going to kill me at first. They made me swear five or six times. The Indians wanted me to shoot at the white men, too, so they could say I had a hand in it. The Indians told me they had killed the white men for revenge for the killing of the Indian at Arlee by Coombs, who was the brother of Lala See. Would have told Major Ronan but they said they would kill one of my brothers if I did. I went and told the chiefs about it, but they told me to keep quiet, as it would make trouble for the Indians. Joseph Catho-la-hou, a little chief, said I should stay quiet and only tell it when questioned by proper authority.

Upon this confession warrants were issued for the arrest of Pierre Paul and Lala See, but the murderers, knowing that Finley was in jail and had probably told the tale of blood, kept aloof and out of the way of arrest.

When they made their appearance at any of the Indian camps they were accompanied by relatives and sympathizers, all well armed..."

From The 58th Annual Report of the Commissioner of Indian Affairs, 1889, pages 230-231 - Montana, Agency - Reports of Agents in Montana, Peter Ronan, Indian Agent:

"Crime.

In the month of May last, Larra Finley, a mixed-blood Kootenai Indian, while under the influence of liquor went to the lodge of some Indians of the same tribe, at the head of Flathead Lake, and off the reservation, and engaged in a fight, in which he killed one of them. The murderer was a noted outlaw, who had given great trouble on the reserve on account of his many crimes, in which other previous murders were included. After much travel and expense I succeeded in his capture, and he is now in jail at Missoula." (from GF)

From The Flathead Courier, Thurs., Dec. 30, 1915, page 4:

"On or about the first of September, 1887, Peter Colwell, Larry Finley, Pierre Paul, Lalacee and another Kootenai Indian named John, stayed over night at Lalacee's place on the Flathead reservation, near Ravalli. On the following morning Lalacee went out to water his horse and returning, told his companions that there were a couple of white men outside. He said, "Let's go and kill them," at the same time handing Pete Colwell a gun. There were three guns and a Colt's revolver in the possession of the party. The Indians went out to where the white men were camped and Larry Finley asked them where they were going. One of them replied, "To Missoula," and both started towards the Northern Pacific track. As they did so Lalacee fired at one of them, killing him, while at the same time Pierre Paul shot the other. The bodies were thrown into the Jocko river, and subsequently discovered by a woman named Coture, while fishing." (from Gene Felsman)

From The Daily Missoulian, Apr. 28, 1937, p5:

"Death Ends 50-Year-Old Tribal Feud

Lawrence Finley, 80, Dies From Stabbing Wounds At Reservation Hospital.

Old Case Is Recalled.

P. P. Pierre Held

Nephew of Man Hanged Here in 1890 Charged With Slaying Indian Who Testified Against Uncle.

An aged Indian died at a reservation hospital from wounds, said to have been inflicted by Peter Paul Pierre, and finis was written to what was hinted as a tribal feud which had smouldered nearly half a century.

The aged man was Lawrence Finley, 80-year-old Flathead Indian. It was he who testified for the government in 1890 against Pierre Paul, the uncle of the 24-year-old Indian held here. Pierre Paul went to his death on the gallows for the slaying of a white man. He was hanged Friday, December 19, 1890.

Pierre, husky-built, is alleged to have stabbed Finley with a pair of scissors six weeks ago at St. Ignatius. He was later fined in Indian court, but held again on irregularity of proceeding when Finley failed to rally from his hurts.

Tuesday Pierre was brought before United States Commissioner Ward H. Jones on a charge of murder. Pierre, who not long prior to word of the aged Indian's death admitted that he was "worried," took the statutory 24-hour time in which to enter his plea.

Death of Finley Ends Long Feud On Reservation

Peter Paul Pierre Charged With Slaying. Old Hanging Recalled.

Similarity in the name of the man hanged here in the early day era brought about questioning of the young Indian, and from him came hints of a feud which now may be brought to a close by the law of the "Great White Father."

Readily admitting his relationship with Pierre Paul, the high-school trained Pierreis reluctant to speak of his feud with Finley.

I live at Dixon," he said. "I had been drinking a little beer, and I went to St. Ignatius. At a house owned by my mother there, which she had given the use of to another Indian woman, I found Finley. I told him to go and he wouldn't. Then the trouble started."

"You didn't like Finley?" he was asked. He shook his head.

"Was it because he testified against your uncle that you had trouble with him?" Paul smiled slightly and said "I don't know."

"Well, did Finley, in your opinion lie about your uncle at the trial here?"

"That's what my mother told me. That's what they always say up there when they talk about it."

"I guess a man never forgets things like that, dies he?" And Pierre shook his head.

To the Indian that disclosed that Finley's stabbing originated in a hanging which took place before he was born, details of the crime for which his uncle was hanged are vague - or at least so he says. But he remembers that it was on a Friday morning that Pierre Paul dropped through the trap. And it was on a Friday that Finley was stabbed.

Dimmed through 47 years of good times and bad which have visited white and redman alike, here is the story of the crimes for which Pierre Paul, Lala See, Antley and Pascale succumbed to the white man's law:

Story Is Repeated

In 1887 two white men, whose identities have never been fully established camped near the Jocko river not far from the tepee of Lala See. It was Lala See, the story goes, who suggested that he and his friends, Pierre Paul, Lawrence Finley and Peter Colville shoot some white men for "fun." Lala See sent a rifle bullet crashing through one of the men, Pierre Paul one through the other. Then, the story says, they threw the bodies into the Jocko river where they were discovered some time later.

In 1888 four Indians, one of whom was Antley, killed three white men because "some white men at one time killed some Indians on the Flathead reservation."

In 1889 a man named John Dunn traded a horse with the Indian, Pascale. Pascale wanted to trade back and Dunn refused, Pascale shot him. "Just like I would kill a grasshopper."

Finley, who was seated in the tepee the day Pierre Paul and Lala See killed the two white men, served according to records, a 10-year sentence at Deer Lodge. He testified for the government.

Today - 47 years after broad shouldered Pierre Paul walked to his death calling to an Indian onlooker: "Tell my people I die brave man!" the Indian who sat playing poker with him in a tepee on the Jocko river, lies dead at a reservation mortuary, allegedly the victim of scissor-wounds inflicted by Paul's nephew.

The young Indian's father, an Indian judge, was disqualified from sitting in the case when the son was arraigned for having allegedly assaulted Finley, and another judge was appointed. He was not authorized by the government, and hence when Finley's condition became serious Pierre was brought to the county jail here.

Sheriff Thompson was scheduled to appear before Judge Albert Besancon today on a habeas corpus writ filed by Pierre's attorney, because, prior to Finley's death no formal charges had been brought, as officials were awaiting the outcome of the old Indian's injuries." (Bob Bigart)

From St. Ignatius Mission, Montana Indian Marriage Certificate 1901-1907:

"No. of License 88 Certificate of Marriage

I hereby certify, That on this 18th day of April, 1906, at St. Ignatius Church, the following persons were by me united in marriage:

Lawrence Alec. Finley of the Kootenai tribe Flathead agency,

and

Marcelline (Michel(LaRose) of the Pend d'Oreille tribe Flathead Agency, in accordance with license No. 88, issued by W.S. Sloane

The Marriage was witnessed by - Name, J. D'aste S.J.

Harold Thomas Official designation, Cath. Missionary

Emily Thompson Address, St. Ignatius P.O.

(To Be Delivered To The Persons Married)

From her obituary in The Ronan Pioneer, Thurs., May 10, 1956, p1, (E.M. Felsman Obituary Collection):

"Mrs. Finley Rites Held

St. Ignatius - Mrs. Marceline LaRose Finley, 80, passed away after a lingering illness, early Saturday morning at the local hospital. Her son, John Michel was at her bedside when she died. She was born at Frenchtown, Nov. 1875 and had been a lifetime resident of the reservation and attended school here.

She is survived by one son, John Michel of St. Ignatius; a daughter, Mrs. Agnes Ballard of Philomath, Ore., who came for the services; and several nieces and nephews in Oregon, Washington and Montana.

Rosary was recited at the new Fearon chapel Monday evening, May 7, and Requiem high mass was celebrated at the St. Ignatius Catholic church Tuesday with Rev. Father Cornelius Byrne, S.J., as celebrant. Burial was in the family plot in the local Catholic cemetery.

Fearon mortuary was in charge of all arrangements.

Pallbearers Lee Orr, Thomas Ashley, Harold Dumontier, George Blood, Michel Ashley and Joe Matt. Honorary pallbearers were Leonard Cordier, Leonard Paul, Fred Decker, George Gardner, O.H. Ballard and Sidney Roullier."

ii. Rosalie Finley (1870-1931) she married Oliver Gebeau (1866-1941) they had 12 children.

From U.S. Bureau Indian Affairs; Selected Records of the Bureau of Indian Affairs Relating to Enrollment of Indians on the Flathead Reservation, 1903-1908, National Archives Microfilm Publication M1350 (received from Bob Bigart):

"Oliver Gebeau and Family: Nos. 1681 to 1687, inclusives: -

The applicants for enrollment in this matter are Oliver and Rosalie Finley Gebeau, and their children.

Oliver Gebeau is thirty-six years of age, was born on the Colville Indian Reservation and is a full one-quarter breed Spokane Indian.

He was born and raised among the Indians of the Colville and Flathead Indian Reservations, and has lived among them all of his life.

Oliver Gebeau claims the right of enrollment, not alone by virtue of his Indian ancestry, but also because of his adoption in 1882 by the Indians of the Flathead or Jocko Indian Reservation; he has resided for more than twenty years on said reservation, is a recognized member of the Spokane Tribe of Indians living on said reservation and has been regarded and treated as a ward of the Government ever since his residence on that reservation in 1882.

The following named relatives of Oliver Gebeau are enrolled:

Clementine Vincent, #113; Marcelline Laderoute, #241; Alphonsine Sorrell, #545; and Zeb Gebeau, ##141; sisters and brothers, respectively, of Oliver Gebeau; and Jos. Barnaby, #41, the uncle of Oliver Gebeau.

Oliver Gebeau is now, and has been since it was inaugurated, Industrial Teacher at the Agency School on said Flathead Indian Reservation.

Rosalie Finley, the wife of Oliver Gebeau, is a full one-half breed Kootenai Indian woman is thirty-five years of age, was born among the Indians on the Colville Indian Reservation and has lived among them all her life -- on that and the Flathead Indian Reservations.

Jim and Margaret Finley, the father and mother, respectively, of Rosalie Finley Gebeau, were full one-half breed Indians, residing on this reservation for a number of years, dying and being buried thereon.

Oliver Gebeau and Rosalie Finley were married on the Flathead Reservation, in 1888, by a Mission Priest, and they were born and are now living, as the result of that marriage, five children of the following names and ages to wit:

Joseph Gebeau.....	aged 15 years.
Mary Gebeau.....	" 13 "
Matilda Gebeau.....	" 11 "
Lizzie Gebeau.....	" 6 "
James Gebeau.....	" 3 "

Said children are full three-eighth breed Spokane and Kootenai Indian children, were born on the Flathead Indian Reservation, have lived thereon continuously all of their lives, and they are all living thereon now except Mary, the second child, who is attending the Fort Shaw Indian School as a ward of the Government.

.....
It is respectfully submitted, therefore, that the following named members of the Gebeau family are entitled to enrollment, to wit:

Oliver Gebeau.....	Father	1681
Rosalie Finley Gebeau...	Mother	1682
and their children.....	Joseph Gebeau	1683
	Mary Gebeau	1684
	Matilda Gebeau	1685
	Lizzie Gebeau	1686
	James Gebeau	1687

(Allotment numbers were wrote in later in ink)

=====
Respectfully submitted William L. Ranft
Counsel for the Gebeau Family
Dated -- March 12, 1904."

on another related document:

"Oliver Gebeau, being duly sworn, on his oath, deposes and says:

That he is the same Oliver Gebeau whose name appears on the Government Roll as No. 1681, his name there being spelled Gibeault, but that the correct manner of spelling it is Gebeau.

That he is thirty-six years of age; that he is the son of the late Henry Gebeau and Cecille Gebeau.

That affiant's mother's name was Shaw prior to her marriage with affiant's father; that she was born on the Colville Indian Reservation; that her mother, the grandmother affiant, was a full blood Spokane Indian woman, and her father, the grandfather of affiant, was a full-blood Spokane and Kootenai Indian; that affiant's father was a white man; that affiant is, therefore, a full one-quarter blood Spokane Indian, with a strain of Kootenai blood in his veins.

That while the father and mother of affiant were temporarily residing at Frenchtown, a small village adjacent to the Flathead Indian Reservation, and which was regarded as practically a part of said Reservation, affiant was born.

Affiant was raised among the Indians and has lived among them all of his life; that he has never assumed or exercised rights as a citizen of the United States by voting or holding property.

That affiant's mother has lived among the Indians all of her life, died among them and was buried on the Flathead Indian Reservation in the enjoyment of full tribal relations with Spokane band of Indians, of which Tribe she was a member.

That in the summer of 1882, affiant's mother, with her children were residing upon said Flathead Indian Reservation that at that time there was being held a Council of the Indians at the Mission, on said Reservation, which Council was presided over by Chiefs Arlee and Michel and Judges Kakishe and Joseph; that the mother of affiant waited upon said Council and stated that while she was a full half-breed Spokane Indian woman, entitled to enjoy tribal relations with that Band of Indians, she desired, in order that no question might be raised against her children, that the Council take under consideration the matter of formally adopting her and her children into the Band of Spokanes which was then living and residing upon said Flathead Indian Reservation; she detailed at length her ancestry to the members of said Council, stated that she had left the Band on the Colville Reservation for the reason that her father and mother were both dead, that she had relatives and friends on the Flathead Reservation and desired to be and live among them.

That said Council thereupon, after giving the matter consideration, adopted her, affiant, his brother and sisters into the tribe and they were informed that from that time they should be recognized members of the Spokane Band with undisputed rights to roam, live and reside upon said Flathead Indian Reservation.

That affiant's mother, himself, brother and sister, since that time have been recognized as members of the Spokane Tribe; that the brother of affiant and his sisters, except one -- Mrs. Dan McLeod -- are enrolled; that is all of their names, except affiant's and his sister's, appear upon the permanent Enrollment List of the Government; the name of affiant and that of his sister, appear on the Roll, but they are required by the Department to submit evidence as to their right to be permanently enrolled.

That Clementine Vincent, enrolled as No. 113, is a full sister of affiant; as are also Marceline Laderoute, No.241, and Alphonsine Sorrell, No. 545; and Zeb Gebeau, enrolled as No. 141, is a full brother of affiant, that Jos. Barnaby, No. 41, is an uncle of affiant's mother.

That Delia Gebeau, another sister of affiant, is attending school at the Mission, on said Flathead Indian Reservation, as a ward of the Government.

That at the time of the adoption of affiant, his mother, brother and sisters, they were working on a ranch on "shares" and about two weeks after that time, Major Ronan, the then Indian Agent, met affiant while affiant was ploughing some ground and said to him that some of the Chiefs had informed him that affiant, his mother, brother and sisters, had been adopted into the Spokane Indian Tribe living and residing on said Flathead Indian Reservation and instructed affiant to come to the Agency and receive some supplies, as they were now recognized wards of the Government and entitled to be assisted; that the next day affiant went to the Agency, saw Major Ronan and was given a plow, wagon, harness and farming implements; that affiant still has the wagon that was issued to him.

That on the 25th of July, 1888, affiant was married, at the Mission, on said Reservation, by one of the Mission Priests, to Rosalie Finley, the daughter of Jim and Margaret Finley, both deceased.

That father and mother of affiant's wife were both full half breed Kootenai Indians, enjoying, prior to their death, full tribal relations with the Kootenai Band of Indians living and residing on said Flathead Indian Reservation.

That the brother of affiant's wife, John B. Finley, is enrolled as No. 528, but that said Roll is incorrect in that it shows that said John B. Finley is a quarter breed whereas and in fact he is a full half breed, the same as is the wife of affiant.

That as a result of said marriage between affiant and said Rosalie Finley, there were born and are now living, five children of the following names and ages:

Joseph Gebeau	aged 15 years
Mary	" " 13 "
Matilda	" " 11 "
Lizzie	" " 6 "
James	" " 3 "

That all of said children were born on said Flathead Indian Reservation and are full three-eighth blood Spokane and Kootenai Indian children.

Affiant states that everything that he owns is upon said Flathead Indian Reservation, where he has lived and made his home for more than twenty-two years last past.

signed: Oliver Gebeau.....

Subscribed and sworn to before me this the 16th day of February, 1904 William L. Ranft
Notary Public in and for Missoula County, State of Montana."

From Rosalie Finley Gebeau's statement:

"..That affiant was born on the Colville Indian Reservation, was raised among the Indians and has lived among them all of her life; that affiant's father and mother moved to the Flathead Indian Reservation when she was a small child and affiant has resided thereon continuously ever since.

From The Ronan Pioneer, Jan. 14, 1931, p8:

"Local Happenings

Mrs. Oliver Gbeau(sic) died yesterday morning at the home of her daughter, Mrs. Sam Barber. Information received here indicates funeral services will be held at St. Ignatius."

From The Daily Missoulian, Jan. 17, 1932, p9:

"St. Ignatius

Mrs. Rosalie Finley Gibeau, aged 62 years, died Tuesday at the Holy Family hospital. Burial was made Friday in the Catholic cemetery at St. Ignatius from the Catholic church. Mrs. Gibeau resided near Ronan and is survived by her husband, Oliver Gibeau." (Bob Bigart)

Oliver Gebeau:

From The Char-Koosta News, August 8, 1999, p 8:

Winter 1891

"Historical review of reservation education, part 4 by the Lake County Country School Historians & Joyce Decker Wegner

The Agency school at Jocko

"One day Father D'Aste, as he was about to return to St. Ignatius, asked if any boy wanted to go along. Joe Gibeau spoke up. He was told to ask permission of his father, a policeman at the agency. He went and came back saying that he might go. He jumped into the Father's buggy, leaving his two little sisters behind. Later on, Bonum, the father, came to the school and asked for Joe. Sister replied, 'Why, you gave him permission to go to St. Ignatius.' 'I never did,' he answered. 'But let him stay there.'

"The next time the policeman went to the mission he asked for his son, Joe, who was a fine looking boy. He straightened up and, greeting his father with a smile, said" 'Don't you see I am a man now? I have long pants on. The Sisters at Jocko would never give me any.'" Bonum went away happy also..."

He was an Industrial teacher at Jocko Agency school & Indian policeman

St. Ignatius, Mont. Mission Census(1918-1923), Jesuit Archives, Spokane:

names	age	creed	race	location
Oliver Gebeau	54	cath.	mixed bd.	on way to McDonald Lake
Rosie	52	"	"	
Robert	17	"	"	
Ada	16	"	"	

From The Ronan Pioneer, Thurs., Feb. 2, 1956, p5 (from E.M. Felsman Collection received from Bob Bigart):

"Indians Find New Flour Use by Bon Whealdon

Editor's note - The following article is from the large group of legends collected by Bon Whealdon, former Ronan resident, now living in Hot Springs. It was originally published in the Hot Springs Sentinel.

In 1938, old Oliver Gebeau, formerly Indian policeman on the Flathead Reservation, told me the following incident. Evidently it took place in 1891 shortly after Chief Charlo was forced to give up his ancestral home in the Bitterroot Valley and lead his band of Salish to the reservation in the Jocko Valley. To help them establish their new homes, the Government issued them rations of food and some other supplies.

Charlo's band of about 200 were very resentful because their eviction from the land they so passionately loved, the land of their forefathers. The elders regretted that they had not needed the words of Chief Joseph of the Nez Percés, who, not many years earlier, had said to them: "Come, Salish friends. Join with my band. Together we will be strong, and we will go in peace to the country of the white Queen. If you tarry here, many white people will soon come to take your land. Then the Government will move you to poor lands."

Oliver's father had stood near the Nez Perce chief and had heard his words. The Salish had refused to accompany Chief Joseph, they had remained on peaceful terms with the whites during the Nez Perce War, but they had later lost their land, just as Joseph had predicted.

So it was a very sullen company of Indians who, on horseback, rode to the Jocko Agency for that first issue of food, bolts of cloth, and army blankets. The agent and his helper, surrounded by so many bitter faces, were nervous.

The Government interpreter, not used to such taciturn companions, was uneasy and seemed unable to explain how to use the foods. Silently, the Indians loaded their pack ponies, mounted their riding horses, and rose away.

Coming to an opening near the Jocko River, they stopped to inspect their rations. The coffee and the sugar they were acquainted with and had acquired a fondness for. Likewise the salt. But the beans, rice and bacon were a puzzle. What would they do with such food?

And that strange white powder - some in big bags and some in little cans? What would they do with it?

Off went lids, and many an eager mouth was soon filled with baking powder. With wry faces they spat out the horrid-tasting stuff.

Chief Charlo spoke in anger, "The white boss man makes a bad-tasting joke with us. Tomorrow we will take it back and make him eat it."

Then some Indians tried the white stuff in one of the big sacks. It did not taste bad, but it formed a paste that stuck to their mouths and tongues, and it was difficult to swallow. But it must be good. Was it not like the wheat powder that the Clairmonts made at their strange grinding place near Stevensville? They made good loaves of bread from it. But how?

In the meantime, a man had become angry at his wife because she had laughed at his discomfiture when he had difficulty in swallowing the flour. He grabbed a generous amount of the white stuff in each hand, threw one handful at her face, threw another in her hair. It spread down over her feathers and gave her a startling change in color. Behold, she became a Suappi, a white person!

The Indians gazed in astonishment. They gasped. They laughed. They laughed hard. Soon the tension of the past unhappy weeks was swept away. They began a merry battle of flour, each one pelted another with the white stuff until all were Suappi. Even the ponies and the numerous dogs were transformed into ghostly creatures. Tears of unrestrained laughter streamed down the people's cheeks, leaving pasty streaks behind them.

The agent and Oliver Gebeau's father, riding down the trail, came upon the weird scene. For a moment they were puzzled. What were these strange creatures making merry on the banks of the Jocko? Then they began to recognize familiar voices, and gradually they realized what was happening. They too began to laugh. They too lost tensions of the past weeks. They and the Indians before them became friends.

Soon afterward, the good fathers of St. Ignatius Mission sent cooks to teach the Salish how to use the flour and baking powder, how to prepare the beans and rice and bacon."

From The Federal Reporter, Vol.110 (Oct.-Nov. 1901) pp 609-611:

"United States v. Higgins, County Treasurer.
(Circuit Court, D. Montana. August 30, 1901.)

No. 575

Indians-Taxation.

One whose father is a white person, and a naturalized citizen, is not an Indian for purpose of taxation, though his mother is a half-breed Indian, and when he is 17 years old goes with her children to an Indian reservation, and has granted her application to be admitted as a member of the tribe, and thereafter lives on the reservation.

Wm. B. Rodgers, U.S. Atty

Marshall, Stiff & Ranft and Denny & Nolan, for defendant.

Knowles, District Judge. This is a suit brought by the United States against George Higgins, the treasurer and tax collector of Missoula county, Mont., to enjoin him from collecting a tax from one Oliver Gibeau. It appears from the evidence in this case that said Gibeau is the owner of a number of horses and cattle ranging upon the Flathead Indian reservation, sometimes called the Jocko Indian reservation, in the state of Montana; that in the year 1897 one W.R. Hamilton, the then assessor of said Missoula county, listed the said property as that of said Gibeau for taxation, and that state and county taxes were assessed upon the same. Said assessment was duly returned upon the proper assessment roll of said county for said year to the then tax collector of said county. Said Gibeau refused to pay said taxes, and after the same became delinquent said George Higgins, as the then treasurer and tax collector of said county, seized certain live stock, the property of said Gibeau, and advertised the same for sale at public auction, with a view to realizing sufficient money to pay said taxes, penalty, and costs of collection. The government brought this suit for the purpose of enjoining this sale, alleging that said Gibeau is an Indian, and its ward. No contention has been made that the United States cannot maintain this suit if such is the fact. The defendant contends that said Gibeau should be classed as a white man, and not as

an Indian, and, as that part of the Flathead reservation where said Gibeau resides lies within the exterior boundaries of Missoula county. It appears from the evidence in this case that Oliver Gibeau was born in Missoula county, Mont., in the year 1866; that his father was a white man, and a native of Canada, who, in 1877, became a citizen of the United States by naturalization. It also appears from the evidence that Oliver Gibeau's mother was a half-breed Indian woman; her father being a white man, and her mother a Spokane Indian. The father of Gibeau settled upon public land of the United States near Frenchtown, in said Missoula county, and afterwards entered the same in the proper land office of the United States. The mother resided with the father upon this land until 1883, when, with her children, she went to the Flathead Indian reservation, and made application to be admitted as a member of the Flathead Indian Nation. This application was granted. Gibeau was about 17 years of age at the time of going upon the reservation with his mother, and has grown up to manhood there, and has become the chief of Indian police on that reservation. The father went to live upon the reservation a year after his wife had removed there. The question is presented as to whether or not Oliver Gibeau should be classed as an Indian or a white man. Had he lived in the county of Missoula up to this time, I think he he would certainly have been classed as a white man. He would have been entitled to the status of his father. He could have inherited, acquired, and held property. He could have located mining claims. Did the fact of his going upon the reservation with his mother, and adopting the habits of the Indians, change his status? I think not. While there are cases in which quarter-breed Indians have been recognized as Indians by the laws of congress and by the action of the executive department of the government, I cannot refer to any case where a person possessing but one-fourth Indian blood, and who was born among the white people, and lived among them until almost a man grown, has been classed as an Indian. If he had acquired real property, it would have been assessed for taxation and taxed. The fourteenth amendment to the constitution of the United States provides: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside." Section 1992 of the Revised Statues also provides: "All persons born in the United States and not subject to any foreign power, excluding Indians not taxed, are declared to be citizens of the United States." It is stated by Mr. Justice Story, in his work on the Constitution, in regards to Indians:

"When, however, the tribal relations are dissolved, when the headship of the chief or the authority of the tribe is no longer recognized, and the individual Indian, turning his back upon his former mode of life, makes himself a member of the civilized community, the case is wholly altered. He then no longer acknowledges a divided allegiance. He joins himself to the body politic. He gives evidence of his purpose to adopt the habits and customs of civilized life. And, as his case is then within the terms of this amendment, it would seem that his right to protection in person, property, and privilege must be as complete as the allegiance to the government to which he must then he held; as complete, in short, as that of any other native-born inhabitant."

In the case of U.S. v. Hadley (C.C.) 99 Fed.437, it is held that a half-breed Indian, rasied among the white people as a white man, could not be classed as an Indian, although he had gone upon an Indian reservation to live, and had received an allotment of land in severalty. It has been held that a white man adopted into an Indian tribe by the rules and regulations thereof did not lose his status as a white man, or acquire that of an Indian. The mother of Oliver could not, by taking him with her to an Indian tribe, and securing his adoption into the same, deprive her son of the rights of a white man and of a citizen. By Indian policy he might, by them, be classed as an Indian, but not by the constitution and laws of the United States. In the case of U.S. v. Higgins (heretofore decided) 103 Fed.348, in which it was sought to enjoin said Higgins from collecting taxes from one Alexander Matt, the facts presented were essentially different. Matt was born in the "Indian country." His people never assumed the habits of civilization. It was not shown that his father ever was or became a citizen of the United States. He was one of the class recognized and treated as an Indian in the orders of the executive department to the Flathead Indians to remove from the Bitter Root Valley to the present Flathead or Jocko Indian reservation. For these reasons the injunction heretofore, issued should be dissolved, and the complainant's bill dismissed, and it is so ordered."

From The Flathead Courier, Thurs., June 26, 1941, p2:

"St. Ignatius - Oliver Gebeau, aged 68, died at the Holy Family Hospital. He was born in Frenchtown and spent most of his life around here. His wife preceded him in death in 1932. He leaves a number of relatives and friends. Funeral services will be held at the church here Tuesday, June 24th with Father Joseph Gilmore of Ronan officiating (from Bob Bigart - E.M. Felsman Obituary Collection)

iii. Jean Baptiste Finley (1876-1931) he married three times (1) Ellen Puerrie, they had a daughter Annie Finley and an unnamed baby Finley. (2) Mary B. "Kim-mi-see-less Matt, the daughter of Peter G. "Cha-let-mah" Matt and Angele (Azal or Alice) Tah-tin-chane, they had 5 children. Wife (3) Maggie Peone "Sin-shin-nah" King, the daughter of Peter William "Pish-nah" King and Catherine (Nancy) "Poo-ool-u-ui" Peone, they had two children: Alexander and Oddie Finley. Maggie also married August "Gus" Beauchemin. Jean Baptiste Finley was a farmer.

Possibly this John Finley?:

From The Flathead Courier, Thurs., Jan. 26, 1912, page 1:

"A Bad 'Injun'

John Finley the Kootenai interpreter was taken to the Agency one day this week where he will be tried before the Indian court for an attack on two Indian women. It is said that he made three attacks on one of the women, to whom he is engaged to be married. He first tried to drown her, not being successful in that, he set fire to her tepee, and after she escaped from that he attacked her with a club. It is reported that the woman still insists on marrying him, which is surely proof positive that "love is blind." (from G.F.)

From his obituary in the Flathead Courier, Thurs. July 16, 1931, p4, (E.M. Felsman's Obituary Collection):

"St. Ignatius.-- John B. Finley, age 62, an old timer in this vicinity, was found dead in his shack near the Equity Hall, Sunday. The cause of death was heart failure brought on by excessive drinking. Finley had been ailing for some time and had threatened death to his whole family several times during his illness."

St. Ignatius, Mont. Mission Census (abt. 1918-1923), Jesuit Archives, Spokane:

names	age	creed	race	location
John B. Finley	51	cath.	mixed bd.	on road to Post Creek
Mary	40	"	"	
Elize	20	"	"	
Eva	11	"	"	

5 July 1948, p2:

"Stroke Fatal To Mary Matt Finley

St. Ignatius - Mrs. Mary B. Finley, 69, native of this community and a resident here most of her life, died late Saturday night at a local hospital following a stroke.

She was born August 17, 1878. She resided for 11 years at Jocko and spent the remainder of her life here. She is survived by one daughter, Mrs. Eva Marango of Missoula, one brother, Lomay Matt of Coast creek, and six grandchildren.

Funeral arrangements are pending at the Fearon mortuary."

8 July 1948, p8:

"Mrs. Finley Rites Set For Today

St. Ignatius - Funeral services for Mrs. Mary B. Finley, 69, long-time resident of this vicinity who died late Saturday, will be conducted at the St. Ignatius Catholic church Thursday at 9 a.m.

Burial will be in the local Catholic cemetery. The Fearon chapel has charge of funeral arrangements."

10 July 1948, p6:

"Last Rites Conducted For Mrs. Finley

St. Ignatius - Funeral services for Mrs. Mary B. Finley, old-time resident of this vicinity, were conducted at the Catholic church Thursday morning. Rev. Father Joseph A. Balfe, S.J., officiated at the church and Rev. Father Frank Callan, S.J., at the grave at the Catholic cemetery.

Pallbearers were Steve Matt, Sam Whitworth, Tom McDonald, J. Gray, Alex McDonald and Zera Gray. The Fearon mortuary was in charge of funeral arrangements."

Children of Jean Baptiste and Mary B. Matt Finley:

a. Harry Stuart (1886-1906) Harry Stuart is the son of Granville Stuart and was adopted by John B. Finley.

From "Montana - The Magazine of Western History," Autumn 1986, Volume 36 Number 4, "Mr. Montana" Revised: Another Look at Granville Stuart" William Kittredge and Steven M. Krauzer, page 21:

On April 15, 1862 Granville Stuart married a 12 year old full-blooded Shoshone named Awbonnie Tookanka, he was 27 years old. Granville's previous wife had ran off ten days before. They had 11 children which she raised with 2 kids of Granville's James, Robert and Richard. Awbonnie died at the age of 38 of fever, she had just given birth to their last child. He later married Allis Belle Brown Fairfield. Granville's daughter Mary had married the famous cowboy, Teddy Blue Abbott. In 1890 six of Stuart's children were at home, but it did not take long for his new wife, Allis to run them off. His son Richard ran off to Canada; his 16 year old daughter, Elizabeth moved in with her sister (the Abbots), and the remaining four Sam, 13, Edward, 9, Harry, 5 and Irene, 2, were sent to boarding school on the Flathead Reservation at the St. Ignatius Catholic Mission. Edward ran away and went to the Abbots. Sam left after a year to become a good cowboy. And of course Harry was adopted by John B. Finley and his wife, Mary Matt. Some say Irene died young and others say she became Sister Mary and visited Rome." Granville's oldest son, Tom, ended up at Warm Springs.

"Granville Stuart was born in Virginia in 1834, went to California in 1852, and came to Montana to prospect gold with his brother James in 1857. In 1880, Stuart and some partners established the DHS ranch in Montana's Judith Basin; he was later elected to the Territorial Council. After his herd was decimated by the hard winter of 1886-1887, Stuart worked as a State land agent, U.S. minister to Uruguay and Paraguay, Butte Public Librarian, and finally state historian in Helena. Stuart's autobiographical writings were published in 1925 as "Forty Years on the Frontier"; edited by Paul C. Phillips, professor of history at the University of Montana. Stuart died in Helena in 1918." THE LAST BEST PLACE-A Montana Anthology; ed. by Wm. Kittredge & Annick Smith; The Montana Historical Society Press; 1988; p.383.

Granville Stuart, Montana Cattle Baron (Part 1) © Elizabeth Gibson Feb 24, 2004

Granville Stuart was born in Clarksburg, Virginia, on August 27, 1834, of Robert and Nancy Currence Hall. In 1838, the family moved to Iowa. Granville and his brother James played with the Indian children who lived there. They attended school in a one room schoolhouse. In 1851, Granville, James, and Robert Stuart, and family friend Reilly set out for California.

Granville saw evidence of the many victims of cholera along the way, but their small party didn't encounter any special difficulties. He saw the famous Independence Rock, the Sweetwater River, and Fort Bridger. Going west they followed the Humboldt River through Nevada, down to Lake Tahoe. From there they followed the Truckee River until they reached the Sacramento Valley in September 1852.

Granville and James joined two other men near the Feather River. Granville was as thrilled at the sights as he was to dig for gold. He had never seen mountains, pine trees, and canyons. He also enjoyed the wildlife, especially the clever woodpecker. He respected and admired the Indians that lived nearby for their ability to hunt game and make do in primitive conditions.

In June of 1854, Granville and James, Rezin Anderson, and John L. Good headed for Yreka, California. They didn't have much luck, but Stuart sure enjoyed the scenery. He encountered a bear for the first time when it fished for salmon in a nearby stream. Never having eaten salmon before they quickly captured one and enjoyed the feast.

In June of 1855, Stuart and several others headed up the Klamath River on a prospecting trip. Some Indians shot at them and would not leave them alone, so they went back to Yreka. As it turned out, the Indians were in the midst of a full scale war with the whites, that became known as the Rogue River Indian War. Granville enlisted with the volunteers for a short time.

In June of 1857, James and Granville decided to return to Iowa to visit their family, but they never made it. They followed the Humboldt River for approximately 300 miles, with little mishap. Though it was desolate country, it was well known for Indian troubles and Stuart's party always kept an eye out. They continued northeast, cutting through south-central Idaho through the area known then and now as the City of Rocks. Just east of there Granville fell deathly ill. It took him seven weeks to recover. In the meantime war had broken out between the Mormons and the United States. Troops were patrolling and Mormons volunteers were scouting. Stuart couldn't go West or East without fear of being arrested as a government spy.

They decided to go north with Jake Meek to the Beaverhead Valley of Montana. They arrived there without incident. They stayed the winter in Indian style teepees and were very comfortable. There were other camps nearby and they helped each other out. They traded and played gambling games with the Indians.

In April they moved to Deer Lodge Valley where game was plentiful. There were plentiful herds there of big horn sheep and deer. They also prospected a nearby stream, rumored to contain gold. The stream showed promise, but they had no tools with them to exploit it at the time.

On June 16, 1858, Granville and James Stuart left for Fort Bridger in southwest Wyoming to sell 25 horses. This time they spent quite a bit of time building rafts and floating their gear down rivers. The crossing of the Snake River was especially treacherous as it was Spring runoff. They made good time and reached Fort Bridger on June 28, after traveling 600 miles. They sold their horses at Camp Floyd to the soldiers. It was just in time, as they were totally out of meat and most of food supplies.

Stuart and James spent the next several months trading with immigrant wagon trains near Henry's Fork and Ham's Fork of the Green River. The next year, they set up in the Salt River Valley, a branch of the Snake River. For the Winter of 1860, they returned to Beaverhead Valley where they had stayed two years previously. They didn't prospect much, but spent a good deal of time trading with Indians, soldiers, and immigrants. At one point, Granville and James thought they would go crazy if they didn't have anything to read. They rode 150 miles and crossed three treacherous rivers to meet a man they heard had a trunk of books. It was nothing to pay \$25.00 for the five books.

The next spring and summer they returned to prospecting. They also planted wheat, peas, and other crops for they wanted a variation in their diet. Their settlement was now known as American Fork. They also purchased some cattle and bred them. They had a difficult time that year with horse thieves. Blackfoot Indians raided both white settlements and Flathead Indian camps. Granville was an adamant abstainer of alcohol and cursed those who sold it to the Indians because of the trouble that ensued. During this time his brother met and married an Indian woman who had been a captive of the Flatheads.

The following winter of 1861-62 was very severe. There was two feet of snow on the ground at all times and the temperature was above zero only four times in three months. The Indians lost a lot of their horses making it difficult to hunt buffalo. Stuart didn't suffer too badly, keeping his horses and cattle together for warmth and letting the horses paw through the snow to the grass below.

In the Spring, Granville returned to prospecting. He also married a Snake Indian woman named Aubony, later called Ellen. They would ultimately have nine children. He got serious about mining, digging ditches for carrying water and building several sluice boxes for washing gravel. Throughout the summer many immigrant wagon trains came through on their way to the Salmon River mines. Stuart and his friends traded with the travelers as well as provided them a convenient rest stop. In July the settlement was renamed Gold Creek. An election was held and Granville was elected County Commissioner and James was elected Sheriff. A grocery store was erected as well as several gaming houses. For the winter they moved up to the Beaverhead valley, where they did somewhat better.

The winter of 1862-63 was spent at the Beaverhead mines. There was enough settlement there that the town of Bannack City had been established. The prospecting here was good, as it was not necessary to dig very deep for the gold. However, the Stuarts spent their time running a butcher shop. When they left the next spring, he had made \$3,000.

Granville heard of the rich strikes at Alder Gulch. This time he made no attempt to prospect, but instead set up a blacksmith shop and store. They also did quite well selling their stock animals at much inflated prices. In no time at all, Virginia City, Montana was born. (The Montana Frontier, 1852-1864, Granville Stuart, Lincoln: University of Nebraska Press, 1977, originally published 1925)

b. Eliza "Elsie" Finley (1895-1940) she married twice (1) Clarence Carl McLain (2) Robert Finley Burkhead.

c. Andrew Finley (1909-1910)

d. Eva Finley (1910-) she married three times (1) Frank Hepler (2) Arthur J. Marengo (1909-) (3) a man named Sanchez

From The Daily Missoulian, Aug. 6, 1934, p8:
"Draws 50 Days

Arthur Marengo, a resident of Polson, was arrested last Monday evening by Night Policeman Robert Watson on a charge of disorderly conduct. When arraigned in police court before Justice M. M. Marcy Tuesday morning the charge was changed to resisting an officer and the man was fined \$100. Being unable to furnish the fine Marengo will be confined to the county jail for the next 50 days." (Bob Bigart)

e. Mabel Finley (1912-1915)

From St. Francis Regis Mission, Meyers Falls, Washington ., Baptismal Records 1867-1888, page 54 no. 457: May 9. 1876
He was baptized by Father Vanzina, S.J. godparents were John McDougall and Rosalie Finley.

iv. Jennie M. Finley (1878-1926) she married twice (1) William Lewis and they had Maria Margaret Lewis. (2) H. Bruce Moxley.

From St. Francis Regis Mission, Washington, Immaculate Conception Church, Colville, Book of Baptisms and Marriages 1864-1888:
15 Sept. 1878
15 days old.
Baptized at Immaculate Conception Church, Colville by Father A. Vanzini, S.J. godparents were Antoine and Jennie Charette.

From The Flathead Courier, Thurs., March 16, 1922, page 5:
"Personal Paragraphs
Mrs. Jennie Lewis is remodeling and enlarging the house on her farm west of Lewis addition." (from G.F.)

v. Josette Finley

15. Joseph Finley

In the St. Ignatius Mission, Montana Marriage Book 1856-1873 we find:

That Baptiste Versailles, metis, age 25 years, of Fort Garry, Red River, British America married on 28 May 1870 by Father Giorda to Mary Finley, 15 years old, daughter of Joseph Finley and Josephine. It mentions something about Frenchtown. The witnesses were Jo...Caroline, and Josephine the mother of the spouse. This could be a daughter of James' son, Joseph?

16. Mary Ann Finley (1844-)

From the Sacred Heart Mission, Idaho, Baptismal Records 1842-1914, page 17:
"Ego baptizavi Mariam Annam filiam (Jacobi) Findley et Susanna 6 menses

natum. Matrina fuit Josephthe Maria Findley. A. Hoecken, S.J. miss
S. Joseph 6 May 1844"

Some church entries that are a mystery?

In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreille, etc.) on page 25, B381 the entry of May 25, 1856 shows the baptism of a Nez Perce child, Margarite and the sponsor is "Magdalena Findley, uxor (wife) Jacobi (? Jacques) Looks like the ? is Gran but I'm not sure. Big Jacques or Old Jacques? The entry is by Father Hoecken. I sure don't know what to make of this or who the entry is actually referring too?