



St. H. Long. U. S. A.

THE LONG AND BELTRAMI EXPLORATIONS IN MINNESOTA ONE HUNDRED YEARS AGO¹

On the eighteenth day of July, 1823, a hundred years ago, a party of exploration under the leadership of Stephen H. Long came to the banks of the "Chanshayape watapa," or the stream of the "tree painted red." They stopped at a place about two miles above the junction of the Redwood with the Minnesota, then called the St. Peter's River. The beauty of the scenery appealed to the travelers, who were wearied of the monotony of the prairie. William H. Keating, professor of mineralogy and chemistry in the University of Pennsylvania, who was one of the party and who has given us our best account of the Long expedition in his work of two volumes,² describes the scene:

This is a beautiful rivulet, which was about eight yards wide where we crossed it. It runs in a wide and romantic valley. The bluffs which rise on both sides, are formed of a fine white sandstone. We stopped for a few moments on the edge of the bank, previous to descending into the valley, to enjoy the beautiful and refreshing scenery which offered itself to our view, and which formed a pleasing contrast with the burned and blasted appearance of the prairie. The junction of the valley of the St. Peter with that of its tributary, about two miles below the place where we stood, occasioned an expansion of both valleys at that spot. The beautiful and diversified vegetation, springing luxuriantly on the banks of both streams, the rapid current of the waters rushing to one common point, formed a landscape, which, at that time, appeared to us as smiling and as beautiful as any we had ever beheld.

¹ A paper read on June 23, 1923, at the state historical convention held under the auspices of the Minnesota Historical Society at Redwood Falls.

² *Narrative of an Expedition to the Sources of the St. Peter's River* (Philadelphia, 1824). A second edition appeared in London in 1825.

The rocky formation made a strong appeal to Keating, who was the geologist of the party. He found near the spot where the two valleys unite an interesting fragment of rock "of an irregular hemispherical form, about forty or fifty feet in circumference," which he believed to have been cleft by lightning. Descending into the valley of the Minnesota from the prairies with a view to selecting a camping site for the night, they found "high rocks of a rugged aspect" which "arose in an insulated manner in the midst of the widened valley, through which the St. Peter winds its way."

"The character of these rocks was examined with care, and found very curious. It seemed as if four simple minerals, quartz, felspar, mica, and amphibole, had united here to produce almost all the varieties of combination which can arise from the association of two or more of these minerals; and these combinations were in such immediate contact, that the same fragment might, as we viewed one or the other end of it, be referred to different rocks." This is the way these travelers of one hundred years ago were impressed with the land which lies at the confluence of the Redwood with the Minnesota.

It was in April, 1823, that Major Long, an officer of the United States Army, received the communication from the war department intrusting to him the command of an expedition which was to carry on the work of exploration begun by Lewis and Clark twenty years previously and continued by Zebulon M. Pike, who led an expedition into the West in 1805. The part of Major Long's instructions that has a special interest to Minnesotans ordered him to proceed up the Mississippi River from Fort Armstrong, now Rock Island, to Fort St. Anthony, later named Fort Snelling, "thence to the source of the St. Peter's River, thence to the point of intersection between Red River and the forty-ninth degree of north latitude, thence along the northern boundary of the United States to Lake Superior, and thence homeward by the Lakes. The object of the expedition is to make a general survey of the

country on the route pointed out, together with a topographical description of the same, to ascertain the latitude and longitude of all the remarkable points, to examine and describe its productions, animal, vegetable, and mineral; and to inquire into the character, customs, &c. of the Indian tribes inhabiting the same."

The party consisted of Stephen H. Long, major of topographical engineers; Thomas Say, zoölogist and antiquary; William H. Keating, mineralogist and geologist; Samuel Seymour, landscape painter and designer; these left Philadelphia on April 30; they were joined in Columbus by James Edward Colhoun, astronomer and assistant topographer. At Fort Crawford, on the site of Prairie du Chien, Wisconsin, which was reached on the night of June 19, they were reënforced by an escort of a corporal and nine men under the command of Lieutenant Martin Scott. Major Long also succeeded in securing the services of Augustine Roque, French half-breed interpreter, from whom they expected to gain an insight into Indian manners and customs which would otherwise have been impossible. But they were disappointed in the man, whose high reputation for intelligence, Keating remarks, was entirely undeserved. He contributed but little, and left the party at Fort St. Anthony.

Long and Colhoun with three others proceeded to Fort St. Anthony on horseback, under the guidance of a Sioux Indian. The remainder of the party journeyed in a light oar barge with a sail. The land party, after an extremely arduous journey up hill and down valley, through treacherous swamps, in which they frequently became mired, and through dense forests, arrived at the fort on July 2. They had reached Wabasha's village below Lake Pepin on June 28, and Red Wing's village on June 30. At the former they were greeted by a host of yelping dogs which rushed at them as they approached. At Red Wing's village Long found an Indian called "Shooter from the pine-top" who had accompanied him on his travels through a part of this region six years

previously. It was on this previous trip that Long had selected the site for Fort St. Anthony. At Red Wing's village a solemn council was held at which Long carefully explained to the Indians the objects of his expedition. The red men were favorably impressed and agreed to help the whites in their enterprise. A map of the country roundabout produced a great effect on the Indians, who saw something supernatural in the fact that so much information about rivers, lakes, and other geographical features could be preserved on paper or parchment.

Lieutenant Scott, in command of the other group, also encountered difficulties, though of different character. He discovered after leaving Prairie du Chien that while he had been otherwise occupied the men had disposed of a keg of liquor which was on board; they became so intoxicated that only the stern threat of death to the first disobedient oarsman prevented a general mutiny. At that it was found necessary to land for several hours and allow the crew to sleep off the intoxication. Only nine miles were covered on that day. In spite of the difficulties mentioned, however, the trip to Fort St. Anthony was made in seven and a half days, which was considered the shortest length of time in which it had ever been made.

The reunited party remained at the fort for a few days, enabling Keating to see all parts of the establishment. A careful description of it is preserved for us in his narrative. "The quarters are well built, and comfortable," he writes; "those of the commanding officers are even elegant, and suitable for the principal military post to the north-west. There were, at the time we visited it, about two hundred and ten acres of land under cultivation, of which one hundred were in wheat, sixty in maize, fifteen in oats, fourteen in potatoes, and twenty in gardens, which supply the table of the officers and men with an abundant supply of wholesome vegetables."

On July 6 the party walked to the Falls of St. Anthony, of which Keating writes that they had seen few falls which "present a wilder and more picturesque aspect." They had

been told that the river might be forded here and consequently they determined to make the attempt to cross above the falls. They all succeeded in reaching the island above the falls and two of the party reached the eastern bank, but at the hazard of their lives. Although the water was at no point more than two and one-half feet deep, the stone upon which they were treading was so smooth and the current so impetuous that they were in great danger of slipping and being carried over the falls to their destruction. All succeeded, however, in regaining the west shore in safety. Keating in his narrative of the expedition corrects the erroneous statements which previous explorers had made about the width of the river and the height of the falls. Hennepin, who had discovered the falls in 1680 and named them after his patron saint, St. Anthony of Padua, had placed the figure at fifty or sixty feet; Carver, at thirty feet; Pike, in 1805, at sixteen and one-half feet; Major Long, on a previous expedition in 1817, at the same. Colhoun, the topographer of the party, measured it at this time and found it to be fifteen feet. Keating believed the discrepancy between Long's measurement and Colhoun's to be due to the fact that they were probably taken at two different points in the falls. At this time there were two mills here for the use of the garrison at the fort and a sergeant was on guard at all times.

From an old Indian the travelers learned the tale of an incident which is supposed to have taken place at the falls, and which his mother, he said, had witnessed. A Dakota squaw, named Ampota Sapa, or "Dark Day," learned to her great grief that the husband with whom she had lived in great happiness for years had yielded to the importuning of a neighboring family which urged him to take another wife; his friends argued that a man of his reputation and importance, soon, without doubt, to be chief, needed more than one wife to dispense his hospitality. Without mentioning the subject to Ampota Sapa, he took another wife. When she learned of it, she stole away with her two small children to her father's

cabin a short distance away. One morning next spring the sad-hearted Indian wife launched her light canoe, entered it with her two children and paddled down the stream singing her death song. Too late was she discovered — she was beyond the power of rescue. Singing of her past happiness she was carried over the precipice and was seen no more. According to the Indians there could be heard sometimes in the morning a mournful song along the edge of the fall, and its theme was the inconstancy of the Indian husband. Some even have claimed that they have seen her spirit wandering near the spot, with her children hugged to her bosom. "Such are the tales or traditions which the Indians treasure up," says Keating, "and which they relate to the voyager, forcing a tear from the eyes of the most relentless."

The party also visited Minnehaha Falls and Lake Calhoun. They passed under the falls, then known as Brown's Falls, with no other inconvenience than that caused by the spray. The party made every effort to ascertain whether the Indians with whom they came in contact had ever witnessed the fall of meteoric stones, a subject which was then arousing considerable discussion in scientific circles. On being informed of the existence of a painted stone somewhere in this vicinity, they set out hopefully in search of it, but were disappointed to find it merely a boulder of sienite. They learned from conversation with some of the Indians that the latter held the belief that whenever lightning struck a tree a boulder of a black or brown color was deposited at its foot; these were very heavy and had at times been picked up while hot. Long's party was led to believe that these might have been aerolites and that the Indians, having in a few instances picked them up while hot, had mistaken them for the accompaniments of lightning. Colonel Snelling told Keating of an occasion during the previous autumn when he witnessed and heard the passage of a brilliant meteor at the fort. He claimed to have heard it strike the ground and the sentinel at the commissary's store stated that it fell in the public garden bordering the St.

Peter's River. Snelling's efforts to find the meteor proved unsuccessful as did the subsequent attempts of the Long party.

Keating remarks that to one fond of hunting or fishing residence at Fort St. Anthony would be a pleasure. "Catfish has been caught at the falls," he says, "weighing one hundred and forty-two pounds."

When the party left Fort St. Anthony on July 9, it had recruited that well-known trader and interpreter, Joseph Renville, who took the place of the inefficient Roque. Keating's praise of Renville was as generous and unstinted as his estimate of Roque had been harsh and uncompromising. "We have met with few men," he writes, "that appeared to us to be gifted with a more inquiring and discerning mind, or with more force and penetration than Renville. . . . We found him uniformly faithful, intelligent, and as veracious as any interpreter we ever had in our company." Joseph Snelling, son of the commander at the fort, accompanied the party in the capacity of assistant guide and interpreter. A third interpreter named Louis Pellais also accompanied the expedition. Another gentleman who joined the party at this point was Giacomo C. Beltrami. Beltrami was an Italian lawyer and linguist, at one time an army officer and later a civil judge, who had come to America as a political refugee. He was fired with the ambition to discover the true source of the Mississippi, and shortly after his arrival in America traveled down the Ohio and up the Mississippi to Fort Snelling, where he was when the Long expedition arrived. Upon his request he was permitted to join the expedition, but on August 7 he left the party, then at Pembina, and struck out with a guide and two Chippewa Indians to the southeast, where he believed the Mississippi to have its source. He discovered and named Lake Julia in Beltrami County and erroneously pronounced it the source of the Mississippi. He reached Fort Snelling again on September 15, whence he traveled to New Orleans. Here in 1824 he published an account of his supposed discovery of the source of the Mississippi. His account of the

expedition is much briefer than Keating's and not altogether to be relied upon.³ Long's entry in his diary on the day on which Beltrami left the party is interesting: "Mr. Beltrami our Italian companion, having taken offense at the party, generally, and being highly provoked at my objecting to his turning an indian out of our Lodge, left the party in a very hasty and angry manner."⁴ In the correspondence of the governor's office for the year 1869 is a petition signed by Luigia and Linda Beltrami, nieces of the late explorer, requesting financial aid from the United States or from Minnesota as due the heirs of a man who had done so much for that country and state.⁵

But to return to the main expedition. The party ascended the Minnesota five and one-half miles and then stopped at the Indian village of Black Dog on the right or southern bank. Ascending another mile, they came to a deserted Indian cabin, where they made themselves comfortable for the night. The next day they traveled thirty-five miles up the river. The expedition moved in two divisions, one in canoes, the other on land. The canoe party passed two Indian villages, the first of which, Tetankatane, Keating locates near the present site of Savage in Dakota County and the other about twenty-eight miles farther up the river. The canoe party was to have joined the land party at this latter point, but the land party was misguided and the two divisions were not united until the next morning, at a point farther up the river, near the present site of Shakopee.

By July 14 both divisions reached Traverse des Sioux, which was at that time known as "the Crescent, from a

³ The work published by Beltrami in 1824 was in French; four years later, in 1828, an English version of the narrative was issued in London as volume 2 of *A Pilgrimage in Europe and America Leading to the Discovery of the Sources of the Mississippi and Bloody River, With a Description of the Whole Course of the Former, and of the Ohio*.

⁴ On his expedition Major Long kept a diary, contained in three little brown-covered notebooks. These books are among the choicest possessions of the Minnesota Historical Society. They cover the entire period of the trip and are replete with maps of great value.

⁵ Governor's Archives, file no. 635.

beautiful bend which the river makes at this place." Before 1838, when Joseph N. Nicollet came here, the name had been changed to *Traverse des Sioux*, "the Crossing of the Sioux," on account of the fact that at this point was the crossing of the river on the much-used trail from St. Paul and Fort Snelling to the upper Minnesota and Red River valleys. The canoe party had covered a distance of 130 miles.

With the exception of a few Indians living in isolated villages along the river, there were almost no living creatures in the Minnesota Valley. The "principal defect," writes Keating, "is the want of objects to animate the scenes; no buffalo ranging across the prairie, no deer starting through the forests, no birds interrupting the solemn stillness which uniformly reigns over the country, the St. Peter rolls in silence its waters to the Mississippi. Where game is scarce, the Indian of course finds no inducement to hunt, and hence the party frequently travelled for whole days, without seeing a living object of any kind." Indications were, however, that "this stream was once inhabited by as extensive a population as can be supported by game alone, in the most favoured regions."

On July 15 the party left the *Traverse des Sioux* and journeyed in a southwesterly direction for a distance of nine miles. They were now only a short distance from the Blue Earth River, but circumstances prevented a visit to its banks. Their effort to obtain some of the blue earth from the Indians for the purpose of analysis proved unsuccessful. Le Sueur in the year 1700 had built an establishment on the Blue Earth River and had mined some of the earth, which he believed to be copper ore. The Indians of the region made annual pilgrimages to the Blue Earth to collect quantities of the earth on its banks, from which they made dye and paint.

The party encamped on Swan Lake in Nicollet County, so called from the fact that one species of swan — the trumpeter — formerly found in Minnesota, nested here. The Indian name, according to Keating, signified "the lake of the many

large birds." Beltrami in his narrative remarks somewhat impatiently that they might have done some good shooting here but the major was intent only on his compass. At noon on July 16 they struck the Minnesota River at a point a mile below the mouth of the Cottonwood, where they crossed to the south bank. Soon after they passed two Indian lodges.

The journey across the prairies to the Redwood River was a difficult one. They were at some distance from the river; water and wood were scarce; the heat was intense — ninety-four degrees in the shade; and the mosquitoes were a pest; the men lay with their boots on to protect their feet and legs; even then they passed many sleepless nights, so greatly were they annoyed by these insects.

Beltrami gives the significance of the name "Red Wood." "It is so called from a tree which the savages paint red every year, and for which they have a peculiar veneration. It has nothing remarkable to distinguish it from other trees, but every tribe has its favourite images, though they all represent the same divinity, the same object of worship. . . . In this tree they adore the thunder which, as they think, comes from the Rocky Mountains. . . . This wood is situated on the south bank of the St Peter, and another river [*the Redwood*] which flows into it through the centre of the wood descends from the same point."

As the meaning of the Indian name for the St. Peter's River, "Minnesota" or "Mennesota," is a disputed point, it may be of interest to notice that Long interprets it on his map, not as cloudy or sky-blue water, but as "Troubled water riv." He also explains the origin of the name St. Peter's as applied to the river. He says St. Peter's was "a name supposed to have been corrupted from Sans Pierre, which had formerly been given by the French, to this river from the circumstance that no stones are found in it for a considerable distance from its mouth." ⁶

⁶ The pronunciation of *sans pierre* is like that of *Saint-Pierre*, but it means "without stone," instead of St. Peter, as the latter should be translated.

On the nineteenth the party carried their canoes for a distance of a mile to avoid thirteen rapids in the river, as was the wont of all travelers passing that way, from which circumstance it had for some time been known as Grand Portage. They crossed the Yellow Medicine River, so named by the Indians because of the root of that color which grew in the vicinity, which they believed to have mystical healing properties. Keating records with satisfaction that they encountered some Indians who told them that many buffalo had already been killed on Lake Traverse; these same Indians camped near them that night and treated them to a feast of buffalo meat, in which, however, they were greatly disappointed, regarding it as tough and tasteless. "This disappointment arose, however," Keating remarks, "from the circumstance of its being jerked, instead of fresh meat."

A short day's journey, during which they crossed the Lac qui Parle and Chippewa rivers just above their mouths, brought the party to Lac qui Parle, the French for the original Indian name, "the lake that talks." Keating remarks that they were unable to discern any remarkable echo in this vicinity which might have given rise to the name. Here they noticed a number of graves of a sort much used by the Indians. The corpse was placed in a very shallow grave or on the surface of the ground and a roof of stakes was constructed above it to prevent the attack of wolves, which were very common in the vicinity and which would dig the body up if it were merely buried. In spite of the great strength of the stakes some of the graves had been broken open and their contents scattered.

The party pitched tents on a hill at the lower extremity of Lac qui Parle, where they remained half a day before proceeding to Big Stone Lake. Two young wolves were seen near Beaver Creek, which was the name then given Lac qui Parle River, and were "easily caught by the soldiers, to whom a reward was offered if they would carry them alive to Mackinaw; but they both made their escape during the night."

Keating remarks that "in the dull monotony of a journey across the prairie, destitute of interest, and uninterrupted by any incident, the capture of these wolves created such a sensation in the party as will not be readily conceived by those who have not experienced how eagerly man seizes the first opportunity of being relieved from his own thoughts, when he has been left to the uninterrupted exercise of them for a certain length of time."

At the upper end of the lake they found that the Minnesota had lost all its character as a river; that it was a mere rivulet twenty or thirty feet wide, its waters stagnant and obstructed by the growth of high grass and wild rice. Before reaching Big Stone Lake they observed vast deposits of granite. A very large block had painted upon it, in red, circles, crescents, and crosses, consecrated to the sun, moon, and stars — a primitive altar at which the savage Indian paused to offer his sacrifices to the ruling spirits.

On the twenty-second the party reached Big Stone Lake. At the lower end of the lake was an Indian village consisting of thirty skin lodges, which they visited. It was a temporary camp, the permanent residence of these Indians being on an island directly opposite and a quarter of a mile distant. Here at the Indian camp Long and his men were hospitably entertained; they partook of some fresh buffalo meat, which they relished much more than they had the dried meat of a few days before. Their enjoyment of it was doubtless increased by the fact that it was the first fresh meat they had had since they left Fort Snelling. Before departing, a second meal was prepared for them, and Keating remarks, "We were too familiar with Indian manners, not to know that the excuse of having just eaten a very hearty meal would not be considered as sufficient among them; and so we readily resigned ourselves to the necessity of again testifying our friendly disposition, by doing honour to their meal." It consisted of a white root, similar in appearance to the turnip, which had been boiled down into a sort of mush or hominy. As they were

rising from this second meal they were informed that a third was in process of preparation, this time consisting of the sacred dog meat. But as they were unable to remain until it was finished, they were denied this treat, much to the disappointment of some of the men, who were desirous of tasting the sacred animal.

In the afternoon of the twenty-second they arrived at the American Fur Company's establishment on the western side of the lake, about halfway up the shore. Here they found Hazen Mooers, one of the most romantic figures in the history of the fur trade, who was in charge. Mooers later had charge of the American Fur Company's post at Lake Traverse, and while there he married Gray Cloud, the Indian half-breed for whom Gray Cloud Island in the Mississippi above the city of Hastings was named.

A messenger was sent from the post at Big Stone to that of the Columbia Fur Company farther up on Lake Traverse to announce the approach of the party. This company had been organized only a year before by Joseph Renville and others interested in exploiting the trade of this region, from which the English had been ousted by federal law seven years before. The map accompanying Keating's narrative locates this post on the east side of the lake. According to later writers, it was probably on or near the site of an earlier post of Robert Dickson's, in what is now the northern part of Folsom Township, just opposite Snake Island. It is interesting to note Beltrami's prophecy regarding the Columbia Fur Company: "I think they will be obliged in the end to capitulate with the South-West [*American Fur*] Company, and to put themselves under its protection." Within four years his prophecy was fulfilled; in 1827 the two companies merged.

Long and his party had now fulfilled that part of their instructions which ordered them to ascend the Minnesota to its head. They had yet to proceed to the "intersection between Red River and the forty-ninth degree of north latitude." They were fortunate in having as guides to Pembina one of

the Columbia Fur Company's traders at Lake Traverse and four Frenchmen who were on their return to the settlement at Pembina. Four Red River carts which had previously been used to transport some of the Swiss emigrants from Pembina to Mendota were chartered to convey their baggage and provisions. On the night of July 26 encampment was made on the north extension of Lake Traverse, then known as Buffalo Lake. The next morning as they proceeded down the Red River Valley they came upon herds of thousands of buffalo — the first large aggregations of them they had discovered. They stopped at an Indian lodge where they had a feast of fresh buffalo meat. Here they also had an opportunity to observe how the meat was "jerked." It was cut up into thin broad slices and exposed on poles all around the lodge. Two days of hot sunlight did the work. Keating also describes the manner of curing the skins:

The green skin is stretched on the ground by means of stakes driven through its edges; then with a piece of bone, sharpened to a cutting edge, about an inch wide, and similar to a chisel, the softer portions on the flesh side are scraped off, and with an instrument of iron similar to the bit of a carpenter's plane, the hair is removed from the outside. If the operation be interrupted here, the product is a sort of parchment; but if the skin be intended for mocassins or clothing, it is then worked with the hands in the brain of animals, which gives it the requisite degree of softness. In order to qualify it for exposure to moisture, the skin is sometimes smoked, but this deprives it of its natural white appearance. . . . Instead of the brains of animals, strong soap-suds could be used in the dressing of the skin, and . . . "young Indian corn, beaten to a pulp, will effect the same as the brains."

The expedition descended the valley of the Bois des Sioux River, the branch of the Red River which rises in Lake Traverse, down the Red River Valley, crossing the Buffalo, Wild Rice, Marsh, Sand Hill, Red Lake, and Snake rivers, and the Two Rivers, just above their mouths. Marsh River was dry at this time as it often is in times of drought. Red Lake River was reached on August 2. In this vicinity they

experienced considerable distress from the extreme changes in temperature during the nights, a drop from eighty-three to forty-three degrees in a few hours being recorded by Keating.

The settlement at Pembina was reached on August 5. A journey of 256 miles from Lake Traverse had been accomplished in eleven days — an average of twenty-three miles a day. Pembina was the settlement made by Scotch emigrants in 1812. Lord Selkirk, who had acquired an enormous tract of land from the Hudson's Bay Company roughly comprising the province of Manitoba and the northern part of the states of Minnesota and North Dakota, hoped to found a colony for evicted Scotch peasants. The attempt was not a success owing to a number of misfortunes which followed each other in rapid succession, and year after year there was an exodus to the more favorable regions on the Mississippi, at Fort Snelling and below. At the time of Long's visit the settlement consisted of about 350 inhabitants, most of whom were half-breeds, ill-suited by temperament and training to farming; consequently, in spite of the good soil not enough agriculture was being carried on to supply the needs of the settlers, who were, therefore, forced to rely largely upon wild game for food. At the time Long's party arrived most of the settlers were buffalo hunting. "The settlement," says Keating, "was in the greatest need of provisions; fortunately for us, who were likewise destitute, they arrived the next day." The procession returning from the hunt must have presented an interesting sight. It "consisted of one hundred and fifteen carts, each loaded with about eight hundred pounds of the finest buffalo meat; there were three hundred persons, including the women. The number of their horses, some of which were very good, was not under two hundred. Twenty hunters, mounted on their best steeds, rode in abreast; having heard of our arrival, they fired a salute as they passed our camp."

During the stay at Pembina the astronomer located a point on the forty-ninth parallel and there planted a wooden post

to mark the boundary, "G. B." inscribed on the northern face and "U. S." on the southern. All the sixty houses of the settlement, with one exception, were found to be on American soil, a discovery which appeared to be entirely to the satisfaction of the settlers. The instructions of the war department had stipulated that Long was to proceed from Pembina along the international boundary, but he was informed that such a route would be impossible for a mounted party because of the innumerable lagoons and marshes covering the whole of the region. Accordingly the explorers exchanged their mounts for canoes, and with the necessary supplies started out. The homeward journey was made by way of lower Red River, Lake Winnipeg, Winnipeg River, and the chain of lakes and rivers forming the international boundary.

At the falls of Rainy River they met a certain man by the name of Tanner, who had been captured by the Indians as a lad of nine, had lived with them for thirty years and resembled them in every way except complexion. He had just learned of his white relatives and was on his way to them when encountered by Long's party. On September 13 Fort William was reached. This was an important post of the Hudson's Bay Company; it was located only a few miles from Grand Portage on Lake Superior. From this point they skirted the northern shore of the lake, and they reached Sault Ste. Marie on September 29. At Detroit they found to their great disappointment neither the letters nor the funds from the war department which they had expected; as they had left Philadelphia with only five hundred dollars for the exigencies of the trip, they found themselves now in straitened circumstances. Long managed to raise a sufficient sum on his own credit, however, to enable them to resume their journey to Buffalo. At length they reached New York, where the party separated.

THEODORE CHRISTIANSON

DAWSON, MINNESOTA



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