

Sketch XXVIII

(Published August 22nd, 1878)

From the arrival of the archbishop to the sad event which put the Catholic missions of Oregon upon the brink of their ruin, there were but few festivities and rejoicings in the archdiocese, especially at St. Paul. The presence of the archbishop in the church on his throne with episcopal insignias, surrounded by an numerous clergy, the beauty of the chant, music and solemnity of the service, were drawing the faithful who could not weary of contemplating the beauties of God's home.

On Sundays, Aug. 29th and Sept. 5th the archbishop mounted the pulpit and gave some details of his journey (to Europe) On the 3rd Sunday he administered the sacrament of Confirmation to a large number of persons. On the 4th Sunday he made an ordination, raising deacon Jayol to the priesthood. On the 5th Sunday he gave confirmation at Vancouver. On the 6th, 7th and 8th Sundays he was at St. Francis Xavier's mission of Cowlitz, where he remained two weeks and which then contained 25 families or 186 souls of whom 130 were adults and 56 children and 74 communicants. He confirmed there 50 persons, celebrated high Mass on the 2nd and 3rd Sundays. The offices in the morning and afternoon were made solemn by the plain chant and the singing of French impressive hymns by the two choirs of men and women. He witnessed once more the successful efforts of the two first missionaries in teaching in the French mission, the first verse of a large number of French hymns which were sung on Sundays and week days, by the whites as well as by the Indians in paddling their canoes.

While the archbishop was on the sea sailing for his archdiocese the bishop of Walla Walla who was consecrated on September 27th, 1846 left Montreal for St. Louis March 23rd, 1847. Commencing from there a journey of five months in wagon on the plains he reached Fort Walla Walla on Sept. 5th, seven days after the arrival of the archbishop at St. Paul. He was accompanied by nine persons, viz; Four fathers, OMI of

Marseilles and two lay brothers, and two secular priests, Rev. Father Brouillet, vicar general of Walla Walla and Rousseau and Wm. Leclaire, a deacon. He was heartily received by the commandant of the fort, Mr. McLean and family who were Catholics and treated with his clergy with great attention and respect.

By the arrivals from France and Canada the ecclesiastical Province of Oregon City possessed in the fall of 1847 3 bishops, 14 Jesuit Fathers, 4 Oblate Fathers of MI, 13 secular priests including T. Mesplie, ordained in May, 1850; 13 sisters and two houses of education.

The archbishop started with then priests, including T. Mesplie, two Jesuit fathers at St. Ignatius' residence, 13 sisters and two educational houses. The bishop of Walla Walla was starting with 3 secular priests, including a deacon, 4 Oblate fathers of MI and 12 Jesuit fathers at the Rocky Mountains. The bishop of Vancouver Island had not even one priest to accompany him to Victoria. Such was the situation on the eve of a most eminent danger.

The whole mission of Oregon comprising the three sees was divided in eight districts. To the See of Vancouver Island were attached the districts of New Caledonia and Prince Charlotte Island; to the see of Oregon City was attached the district of Nisqually; to the see of Walla Walla were attached the districts of Colville and Fort Hall. On the latter occasion June 29th, 1853, at the recommendation of the 1 Plenary Council of Baltimore, held in 1852, the Columbia river and parallel 46 became the line of division between the diocese of Oregon City and Nisqually, from the Pacific to the Rocky Mountains.

The three sees and the districts attached to them contained numerous tribes of Indians who had been visited several times by the Catholic missionaries and converted, in great part, to the Catholic faith; they were calling for priests since 1838. The time had arrived to see their earnest desires accomplished. This was to be the case with the Cayuses living on the Umatilla, their camp being 30 miles from another Cayuse

camp situated on the Walla Walla a few miles from the fort. The first camp was Catholic at heart and the chief, Tamatowe, offered a home to the bishop.

The diocese of Walla Walla had this specialty, that it had already three Presbyterian missions; one at Wailatpu on the Walla Walla among the Cayuse mentioned above, established in 1836 by Dr. Whitman; another at Lapwai, on the Clearwater six days' journey from Fort Walla Walla, established in 1836 among the Nez Perces by Minister Spalding; and the last established by Mr. Wells among the Spokanes. Hence the trouble, the bishop being regarded as an intruder.

The object of the fathers O.M.I. being the evangelization of the Indians they left Walla Walla with Father Ricard, their superior, early in October to go and found a mission among the Indians of Yakima. The bishop of Walla Walla left the fort, with his clergy, for the Catholic camp of the Cayuses on October 27th, and reached the place the same day, a Saturday.

The arrival of the bishop of Walla Walla with his clergy to the fort was a thunderbolt to the Presbyterian ministers, especially to Dr. Whitman, He wounded to the heart by it. He could not refrain from expressing his great dissatisfaction, saying he would do all in his power to thwart the bishop. Such was the situation of affairs and the prospect of the bishop and Sunday, Nov. 28th, the eve of the terrible tragedy which brought the Catholic Mission and its establishment in Oregon upon the brink of its ruin; for at the sight of the good already done and to be done by the army of the zealous missionaries (pp 63) just arrived, the devil shaking with anger and rage resolved to make his last efforts to utterly ruin the Catholic clergy on this Coast; hence the terrible drama.

The murder of Dr. Whitman and wife.

The emigration of 1847 had brought dysentery and measles among the Protestant camp. 197 had succumbed to the epidemic. The Indians already much displeased with their teacher, Dr. Whitman, for his lack of good faith and fidelity in his promises, suspected him of poisoning them.

They were confirmed in their suspicion by the report of a certain half-breed of the place called Joseph Lewis, raised in the Eastern States, who said: "He had heard at night Dr. Whitman, his wife and minister Spalding speaking on the necessity of killing them in order to seize their lands;" and adding, "If you don't kill them, you will be all dead by next spring." Thereupon the death of Dr. Whitman was resolved.

On Sunday the 28th six other Indians were buried. On Monday the 29th, 1847, after having buried three other of their brethren, a certain number of them went to Dr. Whitman's establishment about 2 or 3 p m and entered his yard, carrying weapons concealed under their blankets, while the few men were busy, they began their work of destruction by butchering the doctor, his wife and eight other Americans that day.

On Tuesday, Nov. 30th the vicar general having to go and baptize some sick children at the Protestant Cayuse Camp according to promise, he started and arrived there at 7 p.m. There it was that he heard of the atrocious drama. He passed the whole night awake. On the morning of Dec. 1st, after baptizing the children, he went to the dreadful place of the massacre, consoled the women kept in the doctor's house, washed the bodies and buried them with the assistance of a Frenchman called Stanfield, who had been spared; and all that in the presence of the murderers; and going once more to console the women, he started in haste in order to meet and save Spalding's life who was coming on that day from the Cayuse camp to the doctor's house.

Sketch XXIX
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Father Brouillet was much pained when, in starting he saw one of the murderers following him with his interpreter who was an Indian. He had barely made three miles when he observed minister Spalding coming in and who at once called for news. The vicar general hesitates, the minister urges him; the vicar general evades his question and keeps an animated conversation with the interpreter and murderer. He begs for mercy for

the life of the minister; the murderer hesitates and says at last he must go and consult his friends, and forthwith starts at full gallop. The Father Brouillet reveals to Mr. Spalding the horrors of the slaughter the subject of his conversation with the murderer, the object of his running back, and recommends him to take a determination at once, if he wishes to save his life, as the murderer will soon return. Mr. Spalding is struck with terror; he utters sad lamentations, asks many questions and knows not what to ^{resolve} ~~execute~~ upon. He asks for and receives provisions, and Father Brouillet leaves him still talking with the interpreter. At last he rushes to the forest at dusk in the evening. The vicar general had scarcely made a few miles when he heard the racing trot of horses; they were three men, who gave vent to their great displeasure when they did not see Mr. Spalding. From that day the life of Father Brouillet was not safe from danger. He was held responsible for the escape of the minister. That night he also passed without sleep.

On Thursday, December 2nd, he reached the young chief Tomatowe's camp early. On learning the atrocious deed, the bishop and clergy and the whole camp was struck with consternation. A few days after an express arrived from Walla Walla, informing the bishop that his life and the lives of the priests were in danger, on the part of certain number of Indians who could not forgive Father Brouillet for having deprived them of the chance of adding another victim to the ten first ones. On the 3rd the bishop assembled the chiefs, expressed the deep pain and sorrow he felt at the enormous crime, and recommended them earnestly to use their influence in order to save the widows and orphans. The chiefs answered that they had no hand in the massacre. A few days later a young man who stayed in the doctor's mill, 20 miles distant, was also killed; the rest had the chance to escape. On the 10th, the two sick men who were spared on the day of extermination, were drawn from their beds and cruelly massacred. On the 11th, one of the captives was carried away to the tent of the Chiefs.

On December 16th the bishop received a letter dated 10th from Mr. Spalding relating the hardships of his six days traveling only at night, partly on foot, begging him to tell the Indians that the Americans would not make war nor come for revenge, and to send his letter to the governor. On December 20th the great and subaltern chiefs repaired to the bishop's house to hold a council before him and his clergy, in which after a long talk and deliberations, a manifesto was drawn and given to the bishop to be sent to the governor with a letter from him. The bishop availed himself of the occasion to recommend once more and earnestly that they who had carried away some of the captives to return them without delay.

As soon as the tidings of the Wailatpu massacre had reached Fort Vancouver, chief factor Ogden, knowing the importance of prompt action started without delay to come to the help and rescue of the captives. On reaching Fort Walla Walla on December 19th, he sent an express to notify all the chiefs to come and assemble at the fort. On a first invitation the bishop begged to be excused; on a second he came down with his clergy. The assembly took place on Dec. 23. Chief factor Ogden strongly deprecated the horrible massacre, threw the blame on the chiefs for not restraining the young men, and said he did not come on the part of the Americans, but only on the part of the Hudson Bay Company; he would not promise peace, but would employ his influence to obtain it; that he had come to rescue the prisoners, and expected he had not come in vain. The chiefs answered him that in consideration of his age, white hairs and the assurance that he was unable to deceive the (sic) they would grant his request. The Nez Perces chiefs consented also to release Mr. Spalding, his family and other Americans held as hostages.

On December 29th the prisoners of Wailatpu, 51 in all, arrived on Jan. 1st, 1848, under an escort of 50 warriors. A high price was paid for the captives. The following day was fixed for the ~~subsequent~~ departure, now most urgent on account of the strange rumors which circulated among the Indians, that the Americans were at the Dalles, coming to take a

a revenge, which rumors might in a moment make the Indians change their minds and try to keep the prisoners as hostages. The bishop accepted a passage on the boats; he was accompanied by Father Rousseau, and by Fr. Ricard, OMI. In spite of all the diligence by chief factor Ogden, the boats ventured into the stream at 2 p.m. just in time to escape the 50 Cayuse warriors who arrived scarcely an hour afterwards to kill Mr. Spalding and no doubt to keep the others as hostages.

At the Dalles, minister Spalding showed the true spirit which animated him towards the Indians, quite different from that expressed in his letter to the bishop of Walla Walla, in urging Major Lee to go in haste in order to take them by surprise; and in haste (in order to) designing to Major Magons those who deserved death, with the exception of five or six to be spared. The boats reached Fort Vancouver on January 8th. On the 10th chief factor Ogden delivered the prisoners to the governor at Oregon City with the letter of Mr. Spalding to the bishop, the manifesto of the chiefs accompanied by the bishop's letter to the governor. The editors of the Oregon Spectator would publish a part of Mr. Spalding's letter, but Mr. Ogden saying "must publish all or nothing." They consented with much repugnance. On Jan. 15th the bishop of Walla Walla after hard trials and imminent danger arrived safe at St. Paul, the residence of ~~the~~ his brother, the archbishop of Oregon City.

After the bishop's departure vicar general Brouillet left Fort Walla Walla and returned to Umatilla with Fr. Leclaire. He remained there till February 20th, in the midst of thousands of rumors of troops at the Dalles, of battles and of villages being burnt. He had promised the Cayuses of his mission to remain with them as long as peace would last, so he did, in spite of many dangers on the part of both the Indians and the Americans. The first fight with the Americans having taken place on Feb. 19th, he thought he was disengaged from his word and left the following day for Fort Walla Walla. But the Indians were so displeased with his departure that they plundered his house and set it on fire.

And as the commissioners called by the chiefs to treat on peace were leaving on March 13th, he availed himself of the occasion to go down with his companion. He was accompanied by Fathers Chirouse, Pandosy and others of the Yakima mission, all going to St. of Willamette. (sic)

Effects of the murder and war upon the Catholic and Protestant Missions.

The murder of Dr. Whitman and others had the effect of bringing in imminent danger the lives of the bishop and his clergy. The war which followed brought the Cayuse mission to an end only for a short time, for a few months later, the Cayuses of Umatilla recalled their priests; and the bishop started from Vancouver, June 4th, 1848, to return to his diocese. He reached the Dalles on June 10th, and being forbidden to go further by Mr. Lee, the superintendent of Indian affairs, he fixed his residence there and began a mission at the Dalles, which was a part of his diocese. The Oblate Fathers returned unmolested to their Yakima mission, about the same time. Very different were the effects of the murder and war upon the Presbyterian missions of Wailatpu, Lapwai and Spokane. They had not only recalled their ministers (sic) but none of them were safe there. Knowing this ministers Eells and Walker hastened to leave their Spokane mission at the beginning of the war and under a strong escort.

Black Ingratitude and Infamous Calumnies of Mr. Spalding.

The Catholic Churches in Danger in Lower Oregon. A Petition to the Legislature Against the Priests.

The loss of the ministers and their friends was too great not to be deeply felt. To their grief succeeded fits of anger which they discharged upon the bishop and his clergy. Mr. Spalding, closing his soul to all the noble sentiments of gratitude, and forgetting all his duties accused the bishop and his clergy of having been the instigators of the horrible massacre. He published in the Oregon American of 1848 an incorrect history of it, containing 16 calumnious charges. Father Brouillet, in giving a true history of the massacre, refuted the

charges in a pamphlet of 107 pages, published by Freeman's Journal in 1853 and republished by the Catholic Sentinel in 1869. But the orally malicious charge of the minister from the beginning had already produced the evil fruits of deep and fatal impressions; and the excitement became so great that the volunteers in starting said that their first shots would be for the bishop and his priests; and that, for several months, the Catholic Churches and establishments in the Willamette valley were in the greatest danger of being burned down. But not satisfied with that, the ministers became jealous in seeing the Jesuit Fathers safe and quiet among the Indians of the Rocky Mountains, the Oblate Fathers returning to their mission at Yakima and the bishop attending the prayers of the Umatilla Indians, on his way for that mission, while they could not return. This being too much, they conceived the plan of a petition to be drawn up and largely signed, repeating the infamous charges, and to be sent to the legislature. It was presented, but by that time the good common sense of the people had made them right; two-thirds of the legislature voted against, it, and the officers of the army, their soldiers and volunteers, became better acquainted with the true facts on reaching the seat of war, did homage to the truth in acknowledging the honorable and loyal conduct of the bishop and his clergy.

Sketch XXX

(Published September 5th, 1878)

Father Brouillet's Pamphlet in 1848, 1857, 1869 and 1871.

Charges renewed in 1869 and 1871 and answered in 1872.

To those who ~~never~~ ^{never} read Father Brouillet's pamphlet written in 1848 and published in 1853, and who desire to know its contents, we give the title of its five chapters, viz:

- 1-The remote and immediate causes which led to the Whitman massacre.
- 2-Documentary evidence proving the fore-going assertion.
- 3-Review of the evidence adduced in the foregoing chapter.
- 4-Journal of the principal events that occurred in the Walla Walla

Bishop A.M.A. Blanchet

Augustin Magloire Alexandre Blanchet, brother of the preceding, first Bishop of Walla Walla and Nisqually, state of Washington, U.S.A. was born August 22nd, 1879, on his father's farm near the village of St. Pierre, Riviere du Sud, Canada. After attending the village school for three years, he was sent to Quebec with his father, Francois Norbert, to study for the priesthood. He was ordained June 3rd, 1821. After a year as assistant pastor at St. Gervais he was sent as missionary to the Isles de la Madeleine and later to Cape Breton Island. He gave four years of ~~missionary~~ ministry to the Gulf province. Then he was recalled to the Vicariate Apostolic of Montreal, and was successively pastor of four parishes, in one of which he was the successor of his elder brother. In 1846 while a canon of the Montreal cathedral, he was appointed bishop of the new diocese of Walla Walla in what is now the State of Washington. He was consecrated Sept. 27th, 1846, while the following spring he set out overland for his distant see with one priest, Rev. J.B.A. Brouillet and two students. At Pittsburgh he declared his intention to become a citizen of the United States. At St. Louis his party was increased by Father Ricard, two deacons and brother Blanchet all members of the Order of Mary Immaculate. Fort Walla Walla was reached on Sept. 5th, 1847. The bishop located at the Dalles and thence multiplied his apostolic labors throughout the vast territory under his care. He was full of zeal. He established missions, built churches, founded academies and colleges; he started schools for the Indians, he begged for priests in Canada and abroad and he obtained sisters for hospitals and other institutions.

In 1850, the see of Walla Walla was suppressed and that of Nisqually erected in its stead, with headquarters at Fort Vancouver. In 1852 he attended the first plenary council of Baltimore, but on account of infirmities he was unable to attend that of the Vatican. In 1879 after 32 years of arduous labor in Washington he resigned his see

and was named titular bishop of Ibora. He spent his last eight years in prayer and suffering. His peaceful death which occurred Feb. 25th 1887 was a fitting close for his life of sacrifice. He is revered as the "Apostle of Washington."

Bishop Modeste Demers

Modeste Demers, the Apostle of British Columbia, was born at St. Nicholas, Quebec, on Oct. 11th, 1809. His father, Michel Demers and his mother, Rosalie Foucher were two worthy representatives of the French Canadian farmer class. Endowed with a delicate conscience and a distinctly religious disposition, young Demers resolved to enter the ecclesiastical state and studied first privately and then at the Quebec seminary. He was ordained on Feb. 7th, 1835, by bishop Signay and after 14 months passed as assistant priest at Trois-Pistoles, he volunteered for the far-off mission of Oregon where the white population made up mostly of French Canadian employees of the Hudson Bay company was clamoring for the ministrations of a priest. Having crossed the American continent in company of vicar general F.N. Blanchet, he reached Walla Walla Nov. 18th, 1838 and immediately applied himself to the care of the lowliest, that is, the Indian tribes which were then very numerous. He studied on their language, preaching catechizing the adults and baptizing the children. His apostolic zeal even led him on along the coast of British Columbia and in 1842 he proceeded inland as far north as Stuart Lake, evangelizing as he went all the interior tribes of that Province.

His companion, the vicar general, having been elevated to the episcopate, Father Demers had to submit to what he considered a burden beyond his strength. He was consecrated bishop on Nov. 30th, 1847 and appointed to the spiritual care of Vancouver island, making Victoria his headquarters. As a bishop he continued his work among the Indians though he soon had to give his best attention to the rough and cosmopolitan element which now formed his white flock.