

[Jesett, the Rev Canon. Thomas E]

# The Highlands Parish

(Northwest Seattle and King County)

THE REV. CANON THOMAS E. JESSETT, S.T.D., Vicar

*Services:*

FLORENCE HENRY MEMORIAL CHAPEL  
THE HIGHLANDS  
SEATTLE 77, WASH.

*Residence:*

5903 FREMONT AVENUE  
SEATTLE 3, WASH.  
PHONE DEXTER 1096

September 19, 1954

Mr. Click Relander,  
1212 North 32nd Ave.,  
Yakima, Washington

Dear Mr. Relander:

Please accept my thanks for your prompt reply to my request.  
Also the interesting letter that you wrote in reply.

Instead of the short article I am sending you a copy of a 38 page synopsis I prepared of a dissertation I am preparing to present at the University of Washington. This will tell the whole story of what I am about. I would like this back after you have read it with your comments.

My contention is that the old Dreamer religion was replaced by a form of Anglican Christianity beginning in 1830, but that later after harsh treatment by the whites and the divisions between Christians the old Dreamer faith reasserted itself under Smohalla in a slightly Christianized dress. In this I hope I can have your opinions.

The Rev. J.H. Wilbur, pioneer Methodist missionary, was at Willamette University at Salem, and at Portland in the 1840s and 1850s. He was the father-in-law of the Rev. St. Michael Fackler, first Episcopal clergyman in the Pacific Northwest.

I have had several article in the Pacific Northwest Quarterly and the Oregon Historical Quarterly, and have one coming out in the B.C. Historical Quarterly soon. I have also had article in the Historical Magazine of the Episcopal Church and in the inter-denominational Church History.

I have a copy of McWhorter's "Hear Me, My Chiefs". It has a number of very interesting pieces of information.

Looking forward to hearing from you, I am,

Sincerely yours,

Thomas E. Jessett

THE REV. CANON THOMAS E. JESSETT

5903 FREMONT AVENUE - SEATTLE 3, WASHINGTON

October 12, 1954

Dear Mr. Relander;

I have written a 19 page article entitled "Dreamer and Christian <sup>Among</sup> the Indians of the Old Oregon Country". It has been read and commented on by Dr. Leslie Spier the anthropologist. I have also submitted similar material to Herman Deutsch at Pullman, a mutual friend. He has suggested I write to you.

Would you have the time to read and comment frankly on this article if I sent it to you? I would greatly appreciate your doing so.

With every good wish, I am,

Sincerely yours,

*Thomas E. Jessett*



[Jesett]

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November 4, 1954

Dear Mr. Relander:

Please accept my grateful thanks for your great kindness in spending so much time going over my proposed dissertation, and giving the time and effort necessary to write such helpful criticisms. I appreciate this very much. I have just completed the first three chapters in full form and they run to 70 pages of text plus foot-notes. I hope that I can find a publisher in due time.

As an Episcopalian I feel myself better qualified than most to see the missionary squabble between the early Protestant and Roman Catholic missionaries in a fair light. I hope to correct some of the incorrect notions that exist about their relationships over the Whitman massacre.

I too believe in the wide dissemination of information and would be glad to supply you with any information that might be of assistance. I have corresponded with Father Bischoff and hope to get better acquainted with him before long. I have met Father Davis, S.J., the historian from California.

Dr. Spier, who has done a lot of work on the religion of the Indians of the middle Columbia, says that no Christian practices were observed among them before 1830. Many of your comments are of value to me but I do not need to mention them in detail.

There is no doubt that this primitive Anglicanism, as I call it, was mixed with the old Indian religion, and in some places it was more Indian than Christian. No evidence survives that gives much detail as to its essential Christian element, i.e. belief in Jesus as the Son



of God, but there is evidence that they used the Lord's Prayer, kept the Lord's Day, etc. It was at least Christian in origin.

I am not familiar with Wilbur's journal, and would like to see a copy. Also where can I get the information on his going to the Yakima country in 1860? I would appreciate help from you in this connection. I know about his earlier days, and up to 1852, as he was the father-in-law of the Rev. St. Michael Fackler, first American Episcopal clergyman in Oregon.

I am glad to get the note about seven as a religious number, as it shows up in some things I am using.

My immediate plans cover so much to be done other than my writing that I shall be much slower on the coming chapters, but I hope to keep plugging away.

Do hope we get a chance to meet in the near future,

Sincerely yours,

Thomas E. Jessett



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May 12, 1955

Dear Click:

Thank you so much for the listings of the HBCo forts. I had forgotten the one called Umpqua and never heard of Cape Disappointment. So I greatly appreciate this information. I think the one among the Kootenais was the last to be abandoned. Date about 1867, unless Coville held out until later. Have read both claimed as the last.

Have I sent you a copy of my Church of England in the Old Oregon Country? If I haven't let me know and I'll send you one. But I had thought I had.

I did enjoy the conference - what I saw of it. I was at the Spokane Public Library Sat morn getting information re Spokane Garry. Ronald Todd told me the first session was not too hot, so I decided to skip the second and head for Odessa and a visit with my brother and his family. I got back to Seattle at 8.30 P.M. Had to get up at 5.30 a.m. the next morn to get my sermon in shape.

Did you have a visit with Francis Haines re Indian religion? We had a bit of a conversation but it was not too productive. He has done a lot on the Nez Perces.

No doubt you found the same pile of things waiting for you that I did. Haven't got out from under yet!

Our conversations were a great help to me. I have decided to rewrite what I have done in the light of them and others of a like nature and include information on the religion of the Indians and the theology of the missionaries - which in some cases was not too good from the standpoint of being intelligent to the Indians. The Indian simplified Christianity the boys from the Red River developed had more to commend it in some ways than the Calvinism of the American missionaries.

What I need is to be subsidized by the Ford Foundation for a couple of years with a stenographer thrown in for good measure.

To my disappointment there was no letter yet for Clifford Drury re my chapter on the American Board missionaries. I am waiting to hear his anguished cry!

Sincerely,

Tom

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May 20, 1955

Dear Click:

Thanks for yours of the 14th with its interesting enclosure. The speech by Puck Hyah Toot interested me greatly. Have you read the speeches made by the Indian chiefs at the Council of Walla Walla in 1855 as recorded in Lawrence Kip, The Council of Walla Walla, in Sources for Oregon History? You ought to do so as they parallel the one recently made by Puck Hyat Toot.

Also you ought to read the chapter on Indian religion in The Indians of Canada by Diamond Jenness. ~~Bought~~ would support my contention, I believe, that this theological viewpoint among the Indians is a post-contact with the white man development. In our area I believe it to be a development from what I call primitive Anglicanism, although theologically speaking it is Indian in idea.

The Indian took the monotheism of Christianity and its idea of heaven and hell and applied them to his own idea of the sacredness of land and natural things. And I think the Indian has a good point.

I enclose a copy of my Church of England in the Old Oregon Country for your information. Am glad to inscribe it.

Had a long three page letter from Drury. Some anguish but not as much as I expected, and he is beginning to concede that "I have a point". He is surprised at some of the things he missed in his reading, but then he did not have the idea of this Indian Christian development.

Sincerely,

Tom



For my good friend  
Click Relander

[Endosure, 20 May 55]

with appreciation of a good conversation

Thomas E. Jessett

### THE CHURCH OF ENGLAND IN THE OLD OREGON COUNTRY\*

Most historians of the Pacific Northwest attribute the beginning of Christian missions in the old Oregon country to the appearance at St. Louis in the fall of 1831 of four Nez Perce Indians. According to Protestant sources, these Indians were seeking the "Book of Life"; according to Roman Catholics, they sought the "Blackrobes," as the Jesuit missionaries were known. Some modern historians, unable to account for the Indians' interest in Christianity, have even asserted that they had no religious interest at all.<sup>1</sup> The publicity given this event caused the Methodist Church to send out Rev. Jason Lee in 1834, and the American Board of Commissioners for Foreign Missions to send out Rev. Samuel Parker in 1835. As a result of these exploratory trips, the Methodists established themselves in the Willamette Valley, and the American Board sent Marcus Whitman, Henry Spalding, and W. H. Gray in 1836, and Cushing Eells, Elkanah Walker, and A. B. Smith in 1838 into the area of Eastern Washington and Idaho now called the Inland Empire. The Roman Catholic priests Fathers De Smet and Blanchet arrived at Fort Vancouver in the fall of 1838.

To what must have been their amazement, these missionaries found the Indians of this region already engaged in Christian worship and practices. Furthermore, the missionaries found that these Indians had a common form of worship which they were loath to exchange for the forms brought by the new-comers. Father Nobili, S.J., in June, 1847, "gave it as his opinion that the hope of a successful work among the Walla Walla, the Nez Perce, the Spokanes, and the Cayuse were slender,"<sup>2</sup> and the American Board missionaries had made almost no converts when their work was closed with the Whitman massacre of 1847.

From where and from whom did these Indian tribes receive their Christian instruction? And why did it make them so unresponsive to the initial efforts of both Roman Catholic and Protestant missionaries?

\* The substance of this article was prepared for submission to the meeting of the Pacific Coast Branch of the American Historical Association held at the University of British Columbia, Vancouver, B.C., December 28 to 30, 1952.

(1) Ray A. Billington, *Westward Expansion*, New York, 1949, p. 515.

(2) Gilbert J. Garraghan, *The Jesuits in the Middle United States*, New York, Vol. II, p. 343.

*British Columbia Historical Quarterly*, Vol. XVII, Nos. 3 and 4.



The search for an answer to these questions leads us across the continent and the Atlantic Ocean to the London headquarters of the Church Missionary Society of the Church of England. In 1819 the North West Company drew the attention of the Society to the desirability of establishing missionary work among the Indians in the area "lying between the high ridge called the Rocky Mountains and the North Pacific Ocean, and extending from about the 42nd to the 57th degree of North Latitude." The same year the Hudson's Bay Company proposed to the Society that it undertake work among the Indians living between the "Rocky Mountains and Hudson's Bay."<sup>3</sup>

The Hudson's Bay Company appointed Rev. John West as chaplain to its settlement on the Red River, now Winnipeg, and the Society gave him £100 to make a trial at establishing a school for Indians. West arrived there in October, 1820, and soon had his school, where Indian children were taught agriculture as well as religion. He wrote to the Society urging it to establish another mission at the mouth of the Columbia "on the banks of the Willamette [*sic*] River."<sup>4</sup>

West's school was so successful that at the January, 1822, meeting of the Society—at which time Benjamin Harrison and Nicholas Garry, both directors of the Hudson's Bay Company, were present—it was decided to appropriate £800 for Indian work at the Red River settlement and to organize the work there as a post of the Society, thus removing West from under the control of the Company.<sup>5</sup>

West returned to England in 1823 to become the secretary of the Society. His successor, Rev. David T. Jones, carried on the work he had begun very effectively. Jones decided to bring thirty Indian children, one half boys and one half girls, from distant tribes to his school to educate them in Christian ways at the expense of the Society. He asked George Simpson, Governor of the Northern Department of the Company, to aid him in securing the children. Although Simpson did not favour educating Indians, he agreed to help, influenced undoubtedly by the attitude of the directors in London.<sup>6</sup>

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(3) *Church Missionary Society Proceedings, 1819-1820*, quoted in J. O. Oliphant, "George Simpson and Oregon Missions," *Pacific Historical Review*, VI (1937), pp. 224-225.

(4) J. O. Oliphant, *op. cit.*, pp. 223-231 *passim*.

(5) *An Historical Account of the Formation of the Church Missionary's North West America Mission and Its Progress to August, 1848*, London, 1849, pp. 8-9.

(6) J. O. Oliphant, *op. cit.*, pp. 230-233.



While on his way to Fort George at the mouth of the Columbia in the fall of 1824, Simpson asked Alexander Ross, a trader for the Company on the Upper Columbia, to select two Indian boys to go back to the school with him in the spring. Ross did this, and the two lads, named by Simpson, Spokane Garry and Kootenai Pelly, arrived at Spokane House on April 12, 1825, to join the east-bound brigade.<sup>7</sup>

At the Red River school, where they spent more than four years, Garry and Pelly learned to read and write, to speak English with a Scotch accent, and a little about agriculture. They were given a good grounding in the Book of Common Prayer, with its daily offices of Morning and Evening Prayer, and a knowledge of the Holy Bible, and there they were baptized.<sup>8</sup>

In the summer of 1829 the two young men returned home and told their tribes and others about the religion they had studied and practised at the school. According to reports sent back to Jones by officers of the Hudson's Bay Company, the Indians on the Upper Columbia "paid the utmost attention to the information conveyed to them through the boys . . . and readily received whatsoever instruction or doctrine they thought proper to inculcate . . . and ever since they assemble every Sunday to keep the Sabbath in the ways they [*sic*] boys had directed."<sup>9</sup>

So enthusiastic were these two young men about the school and its teachings that when they returned in the spring of 1830 they took with them five additional young lads—Spokane Berens, possibly a brother of Garry; a Kootenai named Collins; two Nez Percés given the names

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(7) Alexander Ross, *Fur Hunters of the Far West*, London, 1855, Vol. II, pp. 158-160; Frederick Merk (ed.), *Fur Trade and Empire*, Cambridge, Mass., 1931, p. 138.

(8) Some confusion exists as to the date of the baptism. Presumably Spokane Garry was named at a ceremony on April 12, 1825, and was later baptized by Rev. D. T. Jones on June 24, 1827, according to the parish register at St. John's Cathedral, Winnipeg. Drury is in error when he gives the date June 27. On this point see J. O. Oliphant, *op. cit.*, p. 238; Clifford M. Drury, "Oregon Indians in the Red River School," *Pacific Historical Review*, VII (1938), p. 54; and Sarah Tucker, *Rainbow of the North: A Short Account of the First Establishment of Christianity in Rupert's Land by the Church Missionary Society*, London, 1851, p. 70.

(9) D. T. Jones to the Secretary, Church Missionary Society, July 25, 1832, MS., Church Missionary Society Archives.



of Ellis and Pitt; and a Cayuse called Halket.<sup>10</sup> These names given the boys were those of directors of the Company and were attached to the name of their tribe.

It was the enthusiasm stirred up by a visit of Garry to the Nez Perces to secure these two lads for the school that caused that tribe to send the "delegation" to St. Louis in the fall of 1831 to secure "Christian teachers," Lawyer, a prominent Nez Perce chief, told a missionary in 1839.<sup>11</sup> The *Foreign Missionary Chronicle* of August, 1834, stated that the four were sent east to learn how "white men talk to the Great Spirit" after they had heard from one of their number who had visited Canada.<sup>12</sup> The Roman Catholic Bishop of St. Louis, Right Rev. Joseph Rosati, who himself received these Indians, wrote that they ". . . received some notions of the Catholic religion from two Indians who have been to Canada . . ."<sup>13</sup> The only Indians known to have gone to Canada from whom the Nez Perce could have received any such notions were Garry and Pelly, and because of similarities between Anglicanism and Roman Catholicism, the bishop's mistake was a natural one.

In the meantime, back at the Red River Mission, Kootenai Pelly had been injured falling from a horse and died April 6, 1831. Gary was sent back with the sad news that fall, and the following summer the five others returned also. Collins died shortly after his return, and Pitt does not appear to have done any religious teaching, but Spokane Garry, Cayuse Halket, and Ellis of the Nez Perce all conducted services and gave instruction to their tribes. The basis of their teaching was the Book of Common Prayer of the Church of England and the Holy Bible.<sup>14</sup>

In 1836, before any Roman Catholic or Protestant missionaries had visited them, John K. Townsend spent some time among the Cayuse. He found them holding divine services twice every day—in the morning

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(10) *An Historical Account of the Formation . . .*, pp. 17-18; William McKay, "Early Missions," *Oregon Churchman*, December 15, 1873. Dr. William McKay, himself part Indian, was born at Astoria, Oregon, in 1822 and was a physician on the Umatilla Indian Reservation.

(11) Clifford M. Drury, *Henry Harmon Spalding*, Caldwell, 1936, pp. 78-79.

(12) Clifford M. Drury, "The Nez Perce 'Delegation' of 1831," *Oregon Historical Quarterly*, XL (1939), pp. 286-287.

(13) Clifford M. Drury, *Henry Harmon Spalding*, p. 80, quotes this letter. It is also reproduced in G. J. Garraghan, *op. cit.*, Vol. III, p. 237.

(14) *Ibid.*, p. 78; see also Clifford M. Drury, "Oregon Indians in the Red River School," *op. cit.*, p. 57.



and after supper—and his description of an evening service he attended<sup>15</sup> bears a remarkable resemblance to the Office of Daily Evening Prayer in the Book of Common Prayer. Halket's labours were bearing fruit.

That same year Samuel Parker on his exploratory tour stopped among the Nez Perce, where he observed Christian practices. When he prayed during a service for them, they all repeated "amen" in their own tongue after him,<sup>16</sup> an Anglican practice. Ellis's labours were bearing fruit.

Spokane Garry built a school and a church building and taught English and agriculture to his people, as well as holding services and instructing them in the Christian faith.<sup>17</sup> Testimony to his efforts was given by Parker<sup>18</sup> in 1836, Gray<sup>19</sup> in 1837, and Walker and Eells<sup>20</sup> in 1838. Garry's efforts reached other tribes also, and Father Joset, one of the first Jesuits to visit the Coeur d'Alenes, stated in 1845 that Garry was responsible for Christianizing that tribe.<sup>21</sup> Walker describes a Christian service he heard conducted by the Coeur d'Alenes in 1839.

It was not the intention of the Society that this work among the Indians of the Far West should be left to partly educated young Indians, but insufficient funds to answer the many calls upon it made it impossible to open a new work there. As early as 1825 Simpson had notified the Governor and Committee of the Hudson's Bay Company that it would cost from £500 to £700 annually to maintain a mission on the Columbia.<sup>22</sup> Five years later the Company notified Simpson of its intention to send a chaplain west of the Rockies. Two appointments were subsequently made but both clergymen declined.<sup>23</sup>

(15) John K. Townsend, *Narrative of a Journey across the Rocky Mountains, to the Columbia, and a Visit to the Sandwich Islands*, Philadelphia, 1839, pp. 245–247.

(16) Samuel Parker, *Journal of an Exploring Tour beyond the Rocky Mountains*, New York, 1838, p. 98.

(17) William S. Lewis, "The Case for Spokane Garry," *Bulletin of the Spokane Historical Society*, January, 1917, pp. 14–16.

(18) Samuel Parker, *op. cit.*, pp. 289–290.

(19) "The Unpublished Journal of William H. Gray from December, 1836, to October, 1837," *Whitman College Quarterly*, Vol. XVI, p. 77.

(20) Clifford M. Drury, *Elkanah and Mary Walker*, Caldwell, 1940, p. 101.

(21) G. J. Garraghan, *op. cit.*, Vol. II, p. 314.

(22) F. Merk, *op. cit.*, p. 107.

(23) G. Hollis Slater, "New Light on Herbert Beaver," *British Columbia Historical Quarterly*, VI (1942), p. 17.



Finally, in 1836 Rev. Herbert Beaver,<sup>24</sup> a former British Army chaplain in the West Indies, accepted appointment, and with his wife, Jane, arrived at Fort Vancouver on September 16, only a few days before the Whitman party of American missionaries arrived. Supplies for a church and for his work having arrived in May, Beaver expected to find a church and rectory ready for him. When he arrived there was no evidence of any preparation, and the Beavers were placed in temporary quarters, and he given the use of the mess-hall for services.<sup>25</sup>

Dr. John McLoughlin, the Chief Factor in charge, had petitioned the Company for Roman Catholic priests and was obviously disappointed in having to accept an Anglican. McLoughlin, whose sister was a nun,<sup>26</sup> had a Roman Catholic mother and an Anglican father. Baptized a Roman Catholic, the Chief Factor had been brought up largely by an Anglican uncle.<sup>27</sup>

In England, Beaver had been led to believe that he was to exercise all the rights and privileges of a parson of the established church in the Department of the Columbia. According to this usage, McLoughlin turned the direction of the school at the fort over to Beaver, but when the latter insisted upon teaching the catechism of the Church of England to all the pupils, McLoughlin withdrew the charge from him.

This started a conflict between McLoughlin as a virtual dictator in the name of the Company and Beaver as a zealous upholder of the rights of the clergy—a conflict which spread to include the food served to the Beavers, the allowance of wine given the chaplain, the practice of slavery at the fort, the treatment of the indentured Hawaiians, and, most serious of all, the matrimonial situation.

With the exception of Jane Beaver, all the wives at the fort were Indian or part Indian, and almost all had been married to their husbands fur-trade fashion.<sup>28</sup> While the officers at Fort Vancouver and their

(24) For further biographical data on Herbert Beaver see Thomas E. Jessett, "Herbert Beaver, First Anglican Clergyman West of the Rockies," *Historical Magazine of the Protestant Episcopal Church*, XVI (1947), pp. 413-432.

(25) Hudson's Bay Company Archives, B223/b/14. (Grateful acknowledgment is made of the permission of the Governor and Committee to use material made available from their Archives.)

(26) "Letter of John McLoughlin, March 1, 1833," *Washington Historical Quarterly*, II (1907-08), pp. 167-168.

(27) W. Kaye Lamb in his introduction to E. E. Rich (ed.), *Letters of John McLoughlin from Fort Vancouver to the Governor and Committee: First Series, 1825-1838*, London, 1941, p. xxx.

(28) Fur-trade marriages were sometimes conducted along Indian tribal customs, sometimes very informally. At this time they had no legal standing.



wives were a splendid group who led exemplary lives, the experience of the Society and the Company elsewhere had led them to believe that something ought to be done about these frontier unions which were generally taken rather lightly. The abandoned children from these unions were often a charge upon the Company and the Society for their maintenance.

Undoubtedly under instructions, Beaver began a campaign to get those married fur-trade fashion to have their unions regularized by marriage ceremonies performed by him. The second in command at the fort, James Douglas, and his wife, Amelia Connally, were so married by him in February, 1837; but McLoughlin, the Chief Factor, refused to consider such a course though Beaver was extremely desirous of having him set an example. Annoyed at McLoughlin's refusal, Beaver commenced to refer to those married only in the fur-trade manner as "living in adultery." He finally went so far in a letter to the Company as to refer to Mrs. McLoughlin, a fine lady, as "the kept mistress of the highest personage in your service."<sup>29</sup> McLoughlin read all letters leaving the post and was so angry at this insult to his wife that he gave Beaver a thrashing with his own walking-stick.<sup>30</sup>

McLoughlin left for England immediately after this quarrel reached its climax, and James Douglas assumed charge of the fort. Although things improved for a time, Beaver wrote another of his indiscreet letters and was relieved of his post by Douglas,<sup>31</sup> after which he left for England in November, 1838.

Although he limited his efforts to the officers, employees, and ex-servants of the Company, Beaver officiated at 124 baptisms, 9 marriages, and 12 burials during his two-year stay at Fort Vancouver. Children were brought to the fort for him to baptize by the settlers on the Willamette and Cowlitz Rivers, from Nisqually, from Fort George, and from Fort Colville.<sup>32</sup> Pierre Pambrum, the well-known Roman

(29) Hudson's Bay Company Archives, B223/b/19.

(30) For details of the dispute between McLoughlin and Beaver see Thomas E. Jessett, "Origins of the Episcopal Church in the Pacific Northwest," *Oregon Historical Quarterly*, XLVII (1947), pp. 225-244.

(31) W. Kaye Lamb (ed.), "The James Douglas Report on the 'Beaver Affair,'" *Oregon Historical Quarterly*, XLVII (1946), pp. 16-28.

(32) Register of baptisms, marriages, and burials performed by Rev. Herbert Beaver at Fort Vancouver. The originals are in the possession of Christ Church Cathedral, Victoria, B.C., and photostats were made available to the author.



Catholic clerk at Walla Walla, had Beaver baptize his son, Alexander, on March 3, 1837.<sup>33</sup>

Beaver made no effort to reach out to the Indian tribes near by or farther up the Columbia River. Had he been a different sort of person, more adaptable to frontier conditions so that he could have travelled up the Columbia and made contact with the Indians Christianized by the young lads educated at the Red River Mission, the whole story of that effort might have been very different.

Instead, when the British relinquished claims to territory below the 49th parallel in 1846 and the Hudson's Bay Company withdrew from American territory, the bonds with the Red River Mission were broken, and, lacking fresh inspiration, the movement among the Indians began to decline. As late as 1853 Governor Stevens of Washington Territory saw some Spokane Indians at worship in a service which he describes in a manner adequate to show its prayer-book origin,<sup>34</sup> but the end was in sight.

In 1872, annoyed at the efforts of Jesuit missionaries from the neighbouring Coeur d'Alene reservation to convert the Spokanes, Garry began a revival of his former efforts. He was quite successful, but knowing of no clergyman of his own church, he sent to Lapwai for the Presbyterian missionary, Rev. Henry Harmon Spalding, to baptize his converts. That same year the Government Inspector for Indian Affairs on the Pacific Coast, Colonel E. M. Kemble, an Episcopalian, visited the Spokanes and talked with Garry about the Church of which both were members. Kemble forwarded a letter from Garry to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States at New York requesting a teacher for his people.<sup>35</sup> Lack of funds prevented compliance with this appeal, and the Spokanes were divided between the Presbyterians and the Roman Catholics. When Garry died in 1892, the Presbyterian minister in Spokane buried him.<sup>36</sup>

Thus ended the noble dream of Rev. John West of an Anglican mission among the Indians of the Inland Empire.

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(33) *Ibid.*

(34) N. W. Durham, *History of the City of Spokane and Spokane County, Washington, from the Earliest Settlement to the Present Time*, Spokane, 1912, Vol. I, pp. 153-154.

(35) *Spirit of Missions*, 1873, pp. 623-624, 754-755, as quoted in Thomas E. Jessett, "Anglicanism among the Indians of Washington Territory," *Pacific Northwest Quarterly*, XLII (1951), pp. 238-240.

(36) W. S. Lewis, *op. cit.*, p. 52.



Beaver's successor on the coast, Rev. Robert Staines, did not arrive until 1849 and was sent to Victoria, B.C. He crossed to the American side in 1850 and 1851, when he visited the Company's post at Nisqually and officiated there. He also officiated for the United States Army garrison at Fort Steilacoom.<sup>37</sup> Staines was drowned while on his way to England in 1854, and with his death ended the efforts of the Church of England in the Old Oregon country below the 49th parallel.<sup>38</sup>

Although this project of the Church Missionary Society of the Church of England in the Old Oregon country appears to have been a failure, it was not entirely so. The efforts of the Indian lads educated at the Red River mission undoubtedly made easier the task of Protestant and Roman Catholic missionaries when the tribes they partially Christianized finally realized that no more help was going to come from that direction. The first American Anglican missionaries on the Lower Columbia made contact with those to whom Beaver had ministered. When Right Rev. Thomas F. Scott, the first Episcopal bishop to the Pacific Northwest, held his initial confirmation service, it was at Cathlamet, Washington, in 1854. Seven of those confirmed were members of the family of James Birnie, whose marriage to his part-Indian wife Beaver had solemnized, and six of whose children he had baptized.<sup>39</sup> Thus, in fact, the Protestant Episcopal Church in the United States began its work in this region upon the foundations laid by Beaver.

THOMAS E. JESSETT.

SEATTLE, WASH.

(37) Victor J. Farrar (ed.), "The Nisqually Journal," *Washington Historical Quarterly*, XI (1920), p. 228; XIII (1922), pp. 63-64.

(38) G. Hollis Slater, "Rev. Robert John Staines: Pioneer Priest, Pedagogue, and Political Agitator," *British Columbia Historical Quarterly*, XIV (1950), pp. 187-240.

(39) *Proceedings of the Third Annual Convocation of the Clergy and Laity of the Protestant Episcopal Church in the Territories of Oregon and Washington, 1855.*

VICTORIA, B.C.

Printed by DON McDIARMID, Printer to the Queen's Most Excellent Majesty  
1955



**THE HIGHLANDS PARISH**  
(Northwest Seattle and King County)  
THE REV. CANON THOMAS E. JESSETT, S.T.D., D.D., VICAR

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June 28, 1960

Mr. Click Relander  
Yakima Republican  
Yakima, Washington

Dear Click:

I am glad that you got a copy of Chief Spokane Garry, and hope that after you have reviewed it you will send a copy of the review to me as well as to the publisher.

Congratulations on your work on the origins of Yakima. Do you plan to combine these articles in a book?

Regarding the Northwest during the Civil War, somewhere in the recess of my memory I have a dim recollection that there is some material along this line at the University of Washington. I suggest that you check with Mr. Todd of the Northwest Collection. Also Charlie Gates or Robert Burke of the History Department should know about it.

Since the Pacific Northwest Historical Sessions have taken to meeting over the week-end of Easter I find it impossible to attend.

Should you be over this way this summer please give me a call. We expect to be in Seattle most of the summer as we are engaged in a large building program.

With kindest personal regards.

Sincerely yours,

*Tom*

Thomas E. Jessett

TEJ:db