

1212 N. 32nd Ave.

The Rev. Canon Thomas E. Jessett S.T.D.,
5903 Fremont Ave.,
Seattle 3, Wash.

Yakima, Washington

Oct. 24, 1954

Dear Rev. Jessett:

The Synopsis material concerning your contemplated dissertation, Anglican, Indian and Missionary in the Old Oregon Country, 1774-1854, was received here four days ago. I have been very interested in reading it and making notes for comment.

The notes, appended, I fear will be disappointing, since they generally refer to material I have encountered in my own research, and do not pertain directly to your subject and text.

It is such a wide field, however, with such an extensive background, that I include them for what they are worth and they may be of slight time saving benefit. They are certainly not mentioned to point to a difference in spelling, style etc. But having gone through a prolonged period of research to back up my field work and make Drummers and Dreamers as scholarly as possible for a layman and as accurate as my means afford, I pass them along for what they are worth, and in a humble spirit.

Besides the notes there will be some sketchy remarks based on field work, dealing with the Smowhala cult. May I ask you in this respect to treat them in confidence pending my own publication, making what use you wish for your own purposes.

The subject at hand in your proposed dissertation extends beyond my own research; viz: Denominations, personalities, fundamental precepts, etc. In other words each of the denominations influences and individuals, singly would cover several vols. as you know. You must have done an immense amount of work to abstract and digest the material into what seems to be a concise presentation. It impresses me so much that I hope when it is published I may be privileged to obtain a copy, as it would undoubtedly be a ready and sound reference.

In the notes will appear references to material on hand in my collection, which I shall be most happy to send you for scanning if you so desire. I am a firm believer in disseminating information. And would provide any citations on pertinent subjects you care for, that my time will permit. [Please note attached clipping which is a part of my continuing Indian battle with the government]

I have considerable typescript material on churches and denominations of the Yakima Valley---1889-1910---copied during prolonged research into files of the Yakima newspapers. This is far later than the period you cover, but you might remember it in case it is of value to you at some future time.

All in all, my various typescript materials would weigh 150 pounds or more and I am not through classifying and filing. It covers besides Churches Indians, Irrigation, culture, pioneers, agriculture, sheep, cattle, horses, hogs, roads, ferry boats and steamers etc. etc. I have built this up over a period of nine years in Yakima and 25 years in California and find it of some small value when augmented by my collection of documents and some 3,000 to 4,000 vols. of Western Americana.

I mention the above only so you may make a "mental" note of it.

Thanks for sending the material. I have enjoyed reading it, even though it was generally outside my field.

You may send any comments I have made on the attached to Dr. D. or Dr. S., in both of whom I have profound respect.

For your guidance or rather knowledge in analyzing my "mowhala cult comments etc., my faith is Catholic. Though I have made the study strictly impartially, which I note in your dissertation. Incidentally you may know the Rev. William Dischoff of Gonzaga. He has done much study in the field of your dissertation and I am sure would scan it for you.

Best wishes for your success

Sincerely

Click Relander

Oct. 22, 1954

The Rev. Canon Thomas E. Jessett, S.T.D.,
5903 Fremont Ave.,
Seattle 3, Wash.

Dear Rev. Jessett:

The Synopsis material concerning your contemplated dissertation, Angelican, Indian and Missionary in the Old Oregon Country, 1774-1854, was received here ^{four} ~~three~~ days ago, and I have been very interested in reading it ~~the last two evenings~~ and making occasional notes.

The notes, appended, will be of little value to you inasmuch as they will generally refer to material I have encountered in my research, ~~and not too directly to your subject.~~ ^{and} I assume you have encountered it and more besides. But it's a wide field with an extensive background, so I include them for what they are worth, and they may assist you a slight bit. They are certainly not mentioned to point to a difference in spelling, style etc. But having gone through a rather prolonged period of ~~research to back up my field work and make~~ ^{research to back up my field} work and make Drummers and Dreamers as scholarly ~~xx~~ and as accurate as possible ~~for an amateur~~, I pass them on for what they are worth, ^{and in a humble spirit.}

Besides the notes ~~I included~~ there will be ~~some~~ ^{some} sketchy remarks based on ~~extensive~~ field work but, please remember, ^{not} ~~as a professional in~~ ^{category} ~~no professional background in the field of ethnology or anthropology~~ other than my own extended studies and advice and instruction from such men as Dr. F.W. Hodge and others.

The subject at hand in your proposed dissertation extends beyond my own research, viz: denominations, personalities, etc. In other words each of the denominations, ~~and~~ ^{fundamental precepts} influences and individuals, singly, would cover a wide field. You must have done an immense amount of work to abstract and digest the material ^{into} ~~for what to me appears an extremely~~ ^{seems to be} concise presentation. It ~~is so~~ ^{impresses me so much in that respect}

that when it is published I wish to be sure and obtain a copy of it as it would undoubtedly provide a good, sound ready reference.

[In the notes will appear references to material on hand in my collection, which I shall be most happy ~~for~~ to send you for scanning if you so desire. I am a firm believer in disseminating information. I have considerable typescript material on Churches ~~of various~~ and ~~denominations~~ denominations of the Yakima Valley--1889-1910, copied ~~from~~ during ~~extended~~ prolonged research into the files of the Yakima newspapers. This is far later than the period you cover, but you might remember it in case it is of value to you at some future time.

[All in all, my various typescript material ~~alone~~ would weigh 150 or more pounds and I am not through classifying and filing it yet. It covers besides Churches, Indians, irrigation, culture, pioneers, agriculture, sheep, cattle, horses, hops, roads, ferry boats and steamers etc. etc. I have built this up over a period of nine years in Yakima and 25 years in California and find it of some small value when augmented by my collection of documents and some 3,000 to 4,000 volumes of selected Western Americana.

[I mention the above ^{only} ~~so~~ so you may make a "mental" note of it.

Thanks for sending the material. I have enjoyed reading it, even though it was ^{generally} ~~in many instances~~ outside of my field. ~~On the whole~~ ^{Analysis} ~~of the collection~~ ^{in the Cath-}

Best wishes for your success

as is attached
in Smo-whale Cult-

Click Relander

[Enclosure. 24 Oct. 54]

Notes: Anglican, Indian and Missionary in the Old Oregon Country, 1774-1854.

[In reference to "Anglican"--An observation ~~x~~ As a layman--I get quite ~~quite~~ *for* ~~deep~~ into the material before I can shake "the feeling" that the word implies Hudson's Bay Company, King George Men etc. ~~associated~~ instead of strictly "denominational."

25 spelled North West Company

p. 5-Northwest Company. ~~I used this as one word until I finally accepted the spelling as given in Adventures of the First Settlers on the Oregon or Columbia River, edited with historical introduction and notes by Wilson Milo Milton Waife; and Catalogue of Manuscripts in the Western Americana Collection Yale University Library. I am sure you are familiar with this ~~text~~ ^{the latter} which I have found invaluable. "What a wonderful collection of material possessed by Yale that should be in the Northwest! IF you haven't encountered it and know Bob Hitchman, see his copy.~~

p. 6- Governor Colville who succeeded Sir John Henry Pelly

[Andrew Colville?] *In case you do not have first name handy.*

p. 8- Regarding reference ~~to~~ No Christian Practices or Modes of worship were observed among Indians of the Oregon Country before 1830.. I am sure I have read ~~numerous~~ references relating to ~~see~~ religious practices being noted earlier than that date. ~~and~~ ^W Without checking the "Old Oregon Country map" I note that Alexander Ross made the observation...as well as on the system generally pursued by the missionaries in converting Indians to Christianity. The Oakinackens are a people that might soon, and with but very little trouble, be induced to throw off their savage habits altogether, as they are reforming fastThe ^s lat time I visited them was in 1825 and it was encouraging to witness their continued improvement..."

[Pambrun]

p. 9- Pambrum. I often noted a variation in the spelling but not until ~~came~~ ^{had} a visit to Dr. Kingston's archives at Eastern Washington College of Education, three years ago, ~~then~~ was I able to ~~get a satisfactory~~ *satisfactory*

myself through the assistance of ²
~~satisfactory explanation from~~ the late Dr. Kingston. He had typewritten
 notes from the family, unpublished material and generally of inaccurate
 nature, yet it did contain the family names, spelled Pambrun

~~I observed later, in The Yale Catalogue, that it is~~ spells it
~~spelled there~~ Pierre Chrysologue Pambrun [p. 370] .

[p. 11 Cayuse or Cayuses. I lost an argument with my publisher,
 who ^{adheres to} ~~sticks by~~ the University of Chicago Style Book. His contention was,
 and ^{was compelled to agree} ~~I finally yielded~~, that I was writing ^{mainly} for laymen ~~to a certain~~
~~extent~~. So I changed my plural forms to Cayuse Indians or the Cayuses,
 Nez Perce Indians or the Nez Percés, Yakimas, rather than Yakima,
 etc.

Dr. Hodge held out with me for Yakima, pl.; Nez Perce, Wanapum,
 Cayuse, etc. So I'm hoping that the ethnologists, anthros ~~and~~
 and others won't look down their noses too straight. I ~~not~~
 observe in your notes however a deviation in which the "s" is added
 sometimes and omitted at others. ~~Effect~~ ^{strictly} - the origin of the word
 Anglicized or otherwise covers the spelling in anthropological works.

[p. 11.. Indian elements, the chief leading the worship... I ^{have} ~~believe~~
 determined from ~~extensive~~ field trips, interviews ^{and research} ~~and eliminations by~~
~~comparing notes~~, and ethnological studies that the "chief" ^{did not always} ~~frequently~~
^{lead} ~~led~~ the worship. In fact I believe the matter of chieftianship was
 unknown to some tribes before ^{they were created} ~~the creation of them~~ by the Americans
 for treaty making ^{or} ~~and ceremonial~~ purposes, and by the Hudson's Bay Company
 factors, for ~~their~~ trading expediency. Among the Shahaptians
 there were shamans, ^{sometimes} ~~rarely~~ women, whose power was equal to and exceeded
 that of a chief and there were ^{or doctors} ~~medicinal~~ shamans, and virtual priests
 who led the "worship." Among the ~~Wanapums~~ Wanapums there was no
 chief, presumably because they ~~were~~ were inclined more toward strict
 observance to ~~retain~~ the old religion. ~~Some~~ Some bands or tribes
 living isolated as they did, even in the Middle Oregon country would

exist

as for a generation or so without a "chief." Some bands were merely large family units, recognizing no village autonomy, their wanderings following a certain seasonal pattern all based on the ^{prime} ~~chief~~ concern-- and emergencies, such as advents of the white ~~settling~~ food. In periods of war relationships ~~generally~~ ^{the} tended to ~~band~~ ^{bring} together ~~and~~ ^{they} and were then inclined to recognize a particular man noted for bravery, or perhaps for oratory, as a war chief. The matter of chieftanship so far as I know, has never yet been ^{bully and} definitely determined by the ethnos, but missing links are gradually being filed in. This is a subject, in itself, ⁶ that would take as many pages to "spell out" as the dissertation. ~~Hope I've given a few ideas.~~

[p. 14, the Dalles, line 2, The Dalles, line ~~26~~ 17. Here again, a matter in which I guess I'm too accustomed to scanning and editing ^{the point} copy but ~~it~~ will unfold in subsequent usage of other ~~named~~ geographic names. It raises the question: How does the writer treat it, ~~by its~~ ^{the} eventual spelling, the period ~~spelling of the period~~ at hand or ~~how?~~ Without checking my sources ~~origin~~ for the actual date, it was the Dalles until sometime just after the Civil War and then it became, "officially" The Dalles. The microfilm ~~source~~ documents I have studied before that period ~~use~~ spell it "the Dalles" and it subsequently becomes The Dalles. But I must apologize for rambling afield. ~~You know more about these things undoubtedly than I do, and want to say~~

[p. 14...I am yet ^{undecided} ~~undetermined~~ ~~to decide~~ how to ~~evaluate~~ evaluate the "Methodist" success around The Dalles." I am inclined to look at it this way. there was undoubtedly some success, but ~~the fact~~ ^{because} that The Dalles was located ~~as it was, down~~ on a river of commerce, and in an area that attracted ~~most~~ unreliable traders and "whiskey dealers," ^{causes me to speculate:} I ~~have wondered~~ how much worse things could have been, ~~or would have been,~~ had not there been ^{the} Methodist influence ~~there~~. In other words: ^{and also} While the field attracted the ~~the~~ missionaries, ~~it also~~ ^{a degrading} attracted a degraded element. Without a key settlement there, perhaps neither would have been attracted. I observe that there ~~has been~~ ¹⁵ an ardent

Christian missionary working at Celilo Fishing Village, a person well acquainted with the various individuals and tribes. ^{the experience may be} ~~historical~~ ^{currently. Could it have been the same 100 yrs ago} ~~be generally typical.~~ At Christmas for example organizations connected with the ~~mission~~ ^{mission} workers send in clothing and all types of gifts. The aim is to give everyone ~~each~~ a present, ~~an~~ ^{individual} present. This has been done year after year. A few of the Indians are undoubtedly serious in their Christian religion. But after the various distributions, ~~just as in the old days, they~~ ^{they leave} ~~when everyone assembled, they left the~~ ^{engage} ~~after the services and engaged in their own~~ ~~native~~ "native" worship.

p. 15 Fort Colville. [For a time in Colville's history, it was spelled "Colville."

p. 16-- James Douglas [&] Sir James Douglas succeeded Dr. McLoughlin as chief factor at Fort Vancouver.

p. 20, 6th graph. Double underscore that, as far as I'm concerned. In all my reading of the writings, journals and works of the early missionaries, I have yet to find any, other than perhaps DeSmet, who ^{seemed} ~~had~~ ^{concerned with more than} ~~even~~ a rudiment of the Indian religion. They seemed to regard them as "savages," and made no attempt to understand or interpret their religion. ^{Created} ~~this perhaps in more than any way led to the~~ "superior race" ^{Attitude} ~~feeling~~. Even today there are old time Indians who regard the white race as uncultured savages, as contrasted with their own beliefs of religion and culture. They, ~~in fact,~~ ^{instance} despite ~~to~~ their status in life, look down upon whites as being uncultured, yet the ~~case~~ of one of them trying to "convert" a white man, is extremely rare.

p. 21, 3rd graph. My own belief is that writers, historians etc. have underestimated the Indian capacity to ~~can~~ realize what was in future. Long before the ~~settled~~ ^{PR is R to} days of the inland explorations, even Lewis and Clark, there were "prophecies" based on occupation of the Indian land, which ^{could have} ~~undoubtedly~~ ^{thusly} originated in two ways: 1- the rare

p. 27-- Forest Grove. Tualatin Academy....Jan. 10, 1851,
the name Forest Grove was adopted for the Community, (which is after the
date in the dissertation ~

p. 28, 4th graph (1) -- My microfilm ~~read~~ research shows this to be true indeed, yet I find ~~more emphasis~~ references to a third ^{face} ~~the fact~~ that the Hudson's Bay Company agents, through their contacts with the Indians were under ~~high~~ ^{this} suspicion. ~~Because~~ ^{It} even resulted in official correspondence and among those censured in communications addressed to Douglas was ~~known~~ Pambrun himself at ^{Walla Walla}. One instance was his ~~own~~ ^{known to} intercession for the election of a chief, ~~opposed~~ ^{hostile} to the ~~so-called~~ ^{to the} Bostons. This occurred after the death of a chief, ~~and~~ the correspondence did more than indicate that the practice had been customary in years past: The HB people refusing to recognize any chief except on ² they designated ~~themselves~~ to be elected. ^{additional}

The entire graph coincides with my belief, plus the above ^{viewpoint}, ~~somewhat complicated.~~

p. 31-- reference to east of Cascades closed to white settlement till the Indians' title ~~would be nullified~~ ¹⁸ by treaty.

(The treaties were negotiated in ¹⁸ 55 and ~~excepting rarely~~ ^{usually} it was four years ^{before} ~~until~~ they were ratified ~~by Congress~~. Settlement was ~~permitted and~~ continued before and after. There is the one instance in which ~~the Govt~~ ^{was} the military ordered settlement east of the Cascades, even travel, prohibited but it ~~was~~ ^{was placed} of comparative short ~~duration~~ and ~~had~~ much more emphasis upon it in historical writings than a long study of microfilm of the period from both ^U Oregon and ~~Washington~~ ^{superintendencies} bear ^S our.

p. 32-- lands of the Cayuse declared forfeit.

Here again, recollecting ~~my~~ extensive microfilm study, I find no indication that the lands of the Cayuse were regarded as "forfeit" when preparations were being made for the treaty ~~councils~~ ^{there} ~~councils~~, nor any reference in the various descriptions of boundaries or areas of occupations of the tribes, ² In other words, in preparing for the treaty councils it was recognized that the Cayuse had certain land rights.

Walla Walla & W. Waller were known before

p. 33-- Re to establishment of U.S. army posts at Forts Vancouver, Walla Walla and Steilacoom. The more research I ~~put into~~ *make* ~~it~~ the more I place a great historical importance upon Fort Dalles and The Dalles (as a pivotal point) True, Walla Walla was on the path of emigration, ~~periods of time as to date of the post, whether it was a trading post or a military post,~~ It was more of a trading post than a fort. Even Walla Walla's future hinged upon The Dalles during one prolonged period.

(p. 33 (General) Hamilton ~~signed~~ *noted* letter of 1851 signed E. Hamilton, secretary of Oregon territory. E stood for Edward.

I've ~~not~~ made a ~~special~~ study of Hamilton, but in all microfilm and other documents I've seen, they were all signed E. Hamilton, secretary of Oregon territory. *Same here as on Names. What period as to name or files that are of the points 2 were added from source like as sent to*

p. 33 J.H. Willbur (as you know from remarks in your letter, *it* ~~he~~ was James Harvey Wilbur. All of his letters I have seen were signed James H. Wilbur. *When especially emphatic he used his full name & signed*

Incidentally, you are undoubtedly familiar with Wilbur's journal from New York to the Oregon country in '47-48, ~~I believe~~. I've a typescript of it. It has some rather interesting material concerning camp meetings and ~~had~~ references to missionary stations, financing and acquisition of *in the Oregon country they show*. The major part shows much of the man's religious character, being written on board ship en route ~~some~~ *and* more than six months and no doubt a real trial when he must have searched his soul, *exceedingly* ~~thoroughly~~. I could not read it without concluding that regardless of his later life as agent, there were certain characteristics that could ~~and were~~ *not have* ~~been~~ *unless he was a hypocrite. He was a* never uprooted *and which made him the religionist* that his life *as 2* *conclude his life* ~~as agent and teacher at Fort Simcoe, roughly 60-80~~, showed him to be.

(p. 33 3rd graph Champoug *&* Champoeg champoick in early official records of the provisional government.

p. 34- 2nd graph, Champoig. ~~000000~~

p. 34, 2nd graph. Wapato lake [Wapato Lake]

~~000000~~

p. 36 end graph. Forts or posts ?

p. 36 primitive dreamer? I am not sure ~~from what I have determined, nor~~ that the dreamer faith was primitive. The various stories I get, and they check out with cognate peoples, ~~0000~~ showed a more direct feeling of communion between the Creator and the ~~0000~~ individual. When or where the dreamers originated, may never be known as far as ~~000000000000~~ actual documentation is possible. As far as the Wanapums or Priest Rapids people, "dreaming" was not of primitive origin.

In regard to ~~reference on~~ ^{Smowhala} Yakima reservation ~~under Smowhala~~. His home was not on the 800,000 ~~and a~~ ^{more} acre Yakima reservation. He and his people were "imprisoned" there for a few months in 1878 when the war scare prevailed. The Smowhala faith, as observed on the Yakima reservation was one of the innumerable adaptations in which it was, as far as I can determine, combined with the primitive Indian religion ~~000000000000~~ ^{in the mid-Columbia} as well as with the innovations of the local priest, chief, ~~00~~ head man, shaman or prophet. It was the same up in the Palouse country, also down ~~around~~ ^{in the mid-Columbia} around the Umatilla, at Pendleton, ~~down the Columbia~~ ^{to The Dalles}, and southward ^{by} into the "arm" springs reservation as well as northward ^{by} into the Colville country.

p. 37-- Smowhala cult will be covered in the ~~remaining~~ ^{appended} material on the Smowhala religion and other "Indian" religions.

I believe your conclusions ~~extremely~~ well put, especially to the point.