"are a series of rocks, a mile or two long, which extend across the Columbia and leave but a small channel on the left shore. These rocks rise ever so little in an amphitheatre and are divided by a great number of channels which the mass of water has cut for a passage, in the course of time. The first chute is pretty regular and from 20 to 30 feet wide. I went as far as possible to examine them more closely. Their number and variety are surprising. They are not equally deep. Some are dry, whereas others, passes a large volume of water. The falls are from 3 to 12 and 15 feet high. One may be astonished to learn that these chutes, so terrible at low water, are smooth and still at very high water which does not happen every year. Then it is that, instead of fearing them, the voyageurs hasten to approach them, to light their pipes and rest."

Here we had a long portage of boats and baggage for a mile. The task was made still more difficult by sleep. The Indians of the place who appeared very poor and destitute came to the assistance of the men, but not without having been earnestly and incessantly begged a while. The portage took us four hours. The Petites Dalles (small dalles) so called by the first French Canadian voyageurs, are about half an hour's march from Chutes. We passed them without accident; they are a mile long and about 250 feet wide, walled on both sides with basaltic columns, with prospecting points and recesses which form a canal or a dalle through which the stream moved with the swiftness o a dart. The danger had be n null so far, but it came on after crossing the Dalles for our boat being caught by a current of a whirlpool was carried close to a rock where [illegible] had it struck and been broken, it would soon have sunk.

One league further down we found the Grandes Dalles, so called by the French Canadian voyageurs and Wascopam by the Indians. Here the Columbia is intercepted by a chain of solid rocks through which wonde ful to say and see, the strong mass of waters have opened a channel to themselves. The Grandes Dalles are four miles long,

impassable in the high water of May and June but passable in the low waters of the fall; and even then, not without a discharge of persons and baggage for thetwo first miles. The first part is a canal of about 150 feet wide, walled about 30 feet broad and terminating with other basaltic columns 60 feet high. During the high water the swollen Columbia passes over the platform. In low water it only runs through the lower channel;projecting points and recesses in the walls form waves and whirlpools very dangerous, even for light boats managed by eight men, six at the oars, one at the stern and the other at the prow with long and wide paddles used as rudders; nevertheless they are never passed without dreak. The two first miles were run in 10 minutes. During the middle stage of the water the whirlpools are very dangerous. I was told that several years ago a boat was caught by one of them and soon disappeared in its large and deep funnel. After crossing the Grandes Dalles we saw on the left the buildings of the Methodist mission for the Indians establishdd in 1837.

On Thursday, the 22nd, we passed the Great Rock of the Dead. From The Dalles to the Cascades our navigation was quite and pleasant on thesmooth water of the Columbia bordered on both sides with picturesque mountains. On Friday the 23rd we reached the Cascades which stop the navigation for four miles and require the portage of the baggage. But they are far from being what their name indicates, a series of cascades , for the two first miles, they are simply a big rapid passing between the contracted banksof theriver, followed by a swift current, a wavering water along the shore of the river, on the left, while the unloaded boats can be brought down with a line along the shore on the right bank for the first two miles; then partly laden they ran the last two miles with oars. We reached the Upper Cascades with great care and early enough before noon tomake the long portage on the same day, and encamp on the Lower Cascades. On Saturday, the 24th,

we went on with sail and oars; we left on our right the high rock called Cape Horn by travelers on account of wind and storm often prevailing there. We passed many islands, and approaching Fort Vancouver went ashore to allow the travelers to make their toilets and soon after we were at the end of our long journey at 5 p.m.

We experienced cold from Colville to the Grandes Dalles. It was so severe, some days, as to form ice on the oars of the men. Some evenings we found the ground covered with three or four inches of snow, which we had to remove to pitch our tents. Some nights the cold was 9 degrees of reaumur. Such nights as we passed under the tent at some distance from a scanty fire, on account of the scarcity of drift wood to be found on the shore, were far from being pleasant. At Des Chutes portage, the ground was covered with a hard glazed frost.

The ecclesiastical soutane or cassock of priests which is the type of the "seamless garment" of Christ and of His Church and the glorious habit of the clergy of Canada, was worn by us all the time during the long journey from Canada to Oregon, and since our arrival. It was then, easy for the Canadians to recognize their priests, and the Indians and the blackgowns announced to them. This practice we will continue to observe, athome and abroad.

At Fort Vancouver, we were 40 leagues from the ocean; 20 from the Cascades; 40 from the Dalles; 80 from Walla Walla; 145 from Okanagan; 209 from Colville; 287 from the House of the Lakes; 342 from Big Bend and 355 from Punch Bowl.

In closing this long letter I beg to be allowed to refer your Lordship to a general report of our reception at Fort Vancouver and our missionary labors. Please bless your two missionaries in the great far West, their flock and their labors; add and accept the homage of the sentiments of veneration with which, I have the honor to be, My Lord, of your Lordship, the most humble and obedient servant.

F.N. Blanchet, V.G.

Arrival and Reception of the Missionaries at Fort Vancouver.

The two missionaries being anxious to reach the destination of their long ardous journey, the brigade started from Fort Walla Walla(Now Wallula) on Monday morning, Nov. 19, reaching the Fort Vancouver on the following Saturday after a week's slow and tedious descent of the Columbia river .The same distance is now traveled in steamers in two days.

When the flotilla appeared in sight, as it made its way down the Columbia, all was excitement at the fort where news had already been received of the calamity which had occurred to the party and the consequent loss of life. All the populace rushed to theriver bank in order to feast their eyes on the first Catholic missionaries whose presence they had long expected. Prominent among the assembly stood James Douglas who was acting chief factor and governor of the establishments of the Hudson's Bay Company west of the Rocky Mountains, in the absence of Dr. John McLoughlin(sic) who was then absent on a visit to Canada and England. He was first to welcome the missionaries to the scene of their future labors. Conducting them to the fort where the flag was flying in honor of their arrival, the Governor ushered them in apartments prepared for them, appointed a servant to wait on them, and in every way manifested this hospitality and his delight at their arrival.

No sooner had the missionaries reached the fort than they were waited upon by Joseph Gervais, Stephen Lucier and Peter Beleque, a delegation of representing the Canadians of the Willamette Valley who having heard that the missionaries were coming, had left theirhomes in a body in order to greet the long-looked for Catholic missionaries on their arrival at Vancouver; but nearly all had been obliged to return home in consequence of the delayed arrival of the missionaries through the disaster of the Dalles of the Dead.

Leaving the missionaries located at Vancouver, there to return thanks to God forhaving preserved them through their long and arduous journey, let us glean from contemporaneous history a sketch of Fort Vancouver as it thenexisted.

We copy from "The Oregon Territory " by Rev. C.G. Nicolay and issued in London in 1846. Describing the forts of the Hudson Bay company that writer says:

"Of all the forts, Vancouver is now the principal; here Dr. McLoughlin, the governor of the territory resides, and here in the principal depot of the company in which all the goods brought from England and furs collected in the interior are warehoused; it is indeed the emporium of trade from Kamchatka to California.

The fort is in the shape of a parallelogram, about 250 yards long by 1,250 broad, enclosed by a sort of wooden wall made of pickets on large beams firmly fixed in the ground and closely fitted together, 25 feet high and strongly secured on the inside by buttresses; the area is cultivated and surrounded by houses and offices, the governor's residence being in the centre; there is a chapel and school. The officers of the company dine together in the common hall, the governor presiding; but it has been remarked that the absence of their wives and the females from the establishment from the table does not contribute to the refinement of manners. There is also a public bachelor's hall, where after dinner time is spent in conversation and smoking but the latter is said to be a declining habit. The hospitality of Fort Vancouver and its governor has been highly praised especially by American writers it should seem not without good reasons; and the general feeling of regret at leaving the society it affords speaksmuch in praise of the officers of the Company, not less than the good cheer of the governor.

Beyond the fort are large granaries and storehouses; and before it on thebank of the river is the village in which the servants of the

company reside; in all the residents may be seven hundred. In the village is anhospital.

Attached to Fort Vancouver is a magnificient farm of more than 3,000 acres; saw-mills cutting many hundred thousand feet per annum; grist mills and everyrequisite for commerce and agriculture. Vessels of 14 feet draught can come abreast of the wharf at low water (Says Lieutenant Wilkes) and atthe store of the company every necessary can be supplied as cheap as in the United States; thishowevermust be taken with considerablelimitation and refers probably to the English goods in particular / From hence the company carries on a lucrative trade with California, the Sandwich Islands and the Russian settlements, besides its exports to England.

The Company's servants are principally Scotch and Canadians but there is also a great number of half-breeds, children of the Company's servants and Indian women. These are generally a well featured race, ingenious, athletic and remarkable good horsemen; the men make excellent trappers and the women who frequently marry officers of the company make cleve , faithful andattentive wives; they are ingenious needlewoman and good managers. They frequently attend their husbands on their trading excurcions, in which they are most useful; they retain some pecularities of their Indian ancestors, among which is the not infrequent use of the moccasin, though usually it ismade of ornamented cloth instead of deer skin.

The approach to this the principal establishment of the Hudson's Bay Company in the West gives the strange a high idea of its prosperity and importance; the thickly peopledvillage , the highly cultivated fields, the absence of all guards and dedences, the guns of the fort having long since been dismounted the civilized appearance of its interior and the activity and energy which prevails--the noble river here 1,700 yards wide on which perhaps some of the Company's vessels, brigs or steamers well appointed, manned and armed are

at anchor, and these are heightened to the effect by the magnificient scenery by which it is surrounded; the noble woods flanking the mighty stream and backed by lofty mountains, the snow-covered peaks of Mounts Hood and St. Helens towering over all; while the wild flowers and fruits in their season carpet the ground in wild luxuriance.

This fort was established by Governor Simpson in 1824 and its present importance justified his selection and its site. Here is, and doubtless will continue, the chief trade of Western America until the increasing demands of commerce and national industry transport it to the shores of Juan de Fuca straits and Admiralty Inlet; yet even then as the only naval and mercantile station in South Oregon and as receiving the trade of all branches of the Columbia and having immediate and rapid connection with Puget's Sound by the Cowlitz and Nisqually and with Gray's Harbor by the Chehalis-thus connecting the great fresh - water with the great salt-water navigation; the Columbia with the Strait of Fuca--it will occupy only the second place. Sir H. Pally in his letter to Lord Glenelg in 1837 gives this account of the state of the Company--"The company now occupy the country between the Rocky Mountains and the Pacific by six permanent establishments on the coast, sixteen in the interior country besides several migratory and hunting parties, and they maintain a marine of six armed vessels and a steam vessel on the coast. Their principal establishment and depot for the trade of the coast and interior is situated ninety miles from the Pacific on the northern bank of the Columbia, and called Vancouver , in honor of that celebrated navigator ; in the neigh orhood they have large past ne and grain farms; affording most abundantly every species of agricultural produce, and maintaining large herds of stock of every description. These have been gradually established and it is the intention of the Company still further not only to augment and incr ase them, and to establish an export trade in wool, tallow and other things, but to encourage the settlement of their retired servants and the

immigrants under their protection; and he asserts further that the soil, climate and other circumstances of the country are as much if not more adapted toagricultural purposes thaat any other spot in American."

Sketch VIII

(Published March 28, 1878)

Interesting letters from Rev. Modeste Demers to Rev. C.F. Gazeau, Secretary, Quebec.

Vancouver, Oregon, March 1, 1839.

Rev. Dir Dind Dear Sir:

When I was appointed to the mission of Oregon in 1837 together with the VeryRev. Father Blanchet, the passage of the missionaries from Montreal to Fort Vancouver across American continent and in the canoes of the Hon. Hudson Bay Company,met obstacles which prevented their immediate departure.

Bishop Provencher , who stood in need of a missionary,secured a passage for me to Red River. This was twenty one hundredd miles and saved in my journey to Oregon. I was afraid, however that when I should have acquired a knowledge of the langugeeof the Santeaux, I would not be allowed to proceed on my journey if the ppportunity presented itself but Divind Providence took all difficulties out of the way, for as soon as the missionaries for Oregon had obtained a passage, bishop Provencher allowedme to proceed, and I had the happiness of meeting with the Very.Rev. Father Blanchet on Red River in 1838, on his passage to Oregon. Leaving to the vicar general the recital of the tales of the trip from St. Boniface to Fort Vancouver, I will give you an account of my ministry, for the last three months this fort has, with the Canddians and Indians and here occupied all my time. I have found here some consolation, God has given me the grac to learn the Chinook language in a shot time. It is in this jargon that I instruct

the women and children of the white settlers, and the savages who come to see me far and near. I am so busy from morning till night that I can scarcely find time to w ite the following concerning the savages settled on the west of the Rocky Mountains. I would ask, therefore, your indulgence; as I merely passed through the d fferent Indian tribes scatterd along the Columbia from the Rocky Mountains to the Pacific ocea, the following sketch must of necessity be very imperfect. I hope, however, it will be sufficient to make known to you those divers tribes under the most interesting apsect that of religion. My recent arrival in this country and the multiplicity of my occupations do not permit me to give more than a faint sketch. Unwilling as I am to expose myself to the danger of giving false impressions and wrong information, I will wait until I may have acquired a more thorough knowledge of those unknown tribes.

Lake House

The first savages we saw are called Lake Indians. These first of the large fold committed to our care correspond well to the description given of them by the Canadians who had been for some time telling them of their own chiefs--the black robes--and had given them the hope that some of them would arrive and give them a knowledge of the Master of life, He who made them "kaekouten ishouten." We can easily imagine with what joy they received those chiefs for whom they had been so long waiting. For 17 days we remained at the House of the Lakes and labored in this new vineyard which promised from the very beginning of our visit to bear abundant fruit. After the first instruction on God and His attributes, on the creation, the fall of Adam and the necessity of Baptism" to [illegible] those who had little children hastened to bring them for Baptism,"to have their heartsmade good." They regretted that they, themselves, could not receive the same happiness. These Indians desire nothing more than to know God and the religion that leads to Him; they anxiously long for the moment when a

priest may come among them to teach them the holy truths and maxims of our divine religion. It was not without grief that these poor people saw the missionaries leave them; and on our part we were not indifferent to the expression of their warm affection. Quomodo audient sine praedicante?

Colville

In this fort we saw Indians belonging to five different tribes who had come from the neighborhood to meet us. A barge which had preceeded us down the river, had brought them the news that the long expected chiefs were coming. Hardly could they perceive the barge in which we were, thanthey all, men, women and children hastened to the shore with joy depicted on their countenances, to bid us welcome. It was wiithough emotion we saw this demonstration of their gratification. We had to tear ourselves away from them , to accompany the commandant to the fort. The chiefs of the Chaudieres, Sinpoils, Spokans, Piskoos and of the Okanagans with some of their people, received such instruction as our time would allow us to give them. All gathered together in a large house given to them for the occasion, and waited in silence for the moment when we should speak to them. With what attentative eagerness they listened to the word of God which being translated to them by the chiefs acquirednew oforce and an additional weight. We forgot nothing that was calculated to fortify them in the principles of the Catholic religion; thus, in a short time we have scattered some of the seed of the divine Word and we have the sweet hope that, according to God's merciful designs, it will bear fruit in this portion of the human family so long neglected. We easily can see what progress Christianity would make among tribes so well disposed, but fides ex auditu

The five tribes mentioned above, the Lake Indians and the Flat Heads of whom we shall speak later, speak languages so similar that they readily understand each other; it would be enough to know one of these languages to speak them all. The Lake Indians and the Chaudieres are the

most numerous of all.

Okanagan

During the 24 hours we remained at this post, we became acquainted with the Indians who frequented it; they are tolerably numerous. We may say of them what we have said of those mentioned above; tomake fervent Christians of them it would suffice to teach them the Christian doctrine. Nothing more is needed. Between Okanagan and Walla Walla we have seen only a few Indian wooden huts. For want of interpreters we would hardly make ourselves understood.

Walla Walla

Some of the chiefs of the Cayuse tribe had come together at this post to see the chiefs of the French(Canadians). All over, the same zeal and the same eagerness to know God, the same joy and satisfaction in seeing the black robes of whom they had heard so much. Although not yet Christians they firmly believed the truths of the religion explained to them on the way. They speak the language of the Nez Perces which is altogether different from that of the Chaudieres and of the Flat Heads; they can converse with these of Walla Walla whose language is spoken as far as Des Chutes. Somewhat below are the Dalles Indians who can speak with those of Des Chutes and the Cascades, 20 miles distant from Vancouver. A great many of the Indians speak the Chinook jargon of which there willbe mention later.

Vancouver

The Chinook Indians are scatter d along the Columbia river from this fort down to the Pacific ocean. Before the year 1830 they were the most numerous tribe inhabiting the banks of this river. This rendered them proud and haughty. Beside this, they were rich, but about thistime came the disastrous malady known by the name of fever and ague which carried a great many to their graves. In the heat of the fever they would leap into the river in the hope of relieving themselves of their suffering but they found death as quick as it was certain. It was found necessary

to burn a whole village where the dead bodies were piled one upon another; for the survivors were not capable of burying their dead. This calamity which God sent these Indians on account of their abomidable lives, came to visit them every year and always made some of them its victims. We are told they reformed their lives except ths who lived near the fort, who are wicked and demoralized on account of their communication with the whites. They make a shameful traffic in crime; they have female slaves whom they hire at a price to the first one who has them. They have been us yet with an indifference that makes us regret the good Indians of the upp r river; but the part of the tribe situated not far from Fort George (now Astoria) down the river is now as depraved, which gives us the hope of being able to Christianize them with the assistance of Him who wills that no one should perish, but that all should come to the truth. At the very moment I write this, I learn that their chief with a great ma y of the men, has just arrived to see the French priests. A few days ago he had sent deputies to know whether they could instruct the Indians.

The real language of the Chinook is almost unlearnable; it differs entirely from t at of all the neighboring tribes; but they speak the jargon also, which is used as the medium between the Canadians and whites in general , and the Indians who are settled near the f ort. The jargon is composed of words taken from different languages, disfigured in their orthography and pronounciation. It is all borrowed from different languages which makes it easy to acquire. It possesses only from four to five hundred words. It has no participle, one and the same word has several meanings.

For instance, Wawa meaas to speak, to learn, to tell, to answer, to ask; Komtux means to know, to learn, to comprehend, to hear, to think and to believe; thus, by adding Nawitka, certainly, we have Nawitka/ naika/ komtux Sahalee Tayee, I believe in God; hence it follows thatit isnot easy to translate French expressions into it,

we have to paraphrase (use) For the last month I know this jargon sufficiently well to give instructions and to teach the catechism without being obliged to write them down. I hav translated the Sign of the Cross and the way to give one's heart to God. I cannot send the translation of the other prayers as they are not quite finished. A good many of the Cascade Indians unders and this ja gon and some of the Klickitats attend the catechism and evening prayers. In order to impress deeper upon their memory the truths contained in the apostles' Creed, I have tried to arrange it to a certain air. The Indians love music very much; they know nearly by heart the canticles that were sung at Mass last Sunday; I expect to learn the Klickitat language which will be of great use in instructing this tribe, and those of Des Chutes and of the Cascades who understand it well. The great difficulty in learning the language spoken on this side of the mountains consists in the pronounciation which is such that we are many times at a loss to find characters to represent it, as in Sahalee Tayee, God (Chief Above) hihkt, one. Time does not allow me to expatiate on this matter.

The Indians of Cowlitz

The Cowlitz Indians love with reverence the missionaries who are established among them. They have a language of their own, different from that of the Chinook Indians. They a e tolerably numerous but poor. They give us hopes of their conversion.

After the visit of the vicar general they said to the settlers of Cowlitz:"The priests are going to stay with us;" we are poor and have nothing to give them: Tlahowiam [illegible]kd neaika wake ikta nesaika; we want to do something for them, we will work, make fences and whatever else the wish us to do," several of them came to see the missionaries at Vancouver and expressed the most ardent desire to have them come and remain with them.

The Willamette Indians

The vicar General who passed a month among the Canadians established

on this river would not speak highly of the Indians he had seen, the Kalapooias. They were very numerous before the fevers but are now reduced to a small number, which keeps decreasing every day. They are poor and lazy; thieving may be considered their predominant passion. They wish to keep away from the missionaries as much as the Cowlitz Indians who wish to be near them. Hardly any of them were seen by the vicar general at the chapel assisting at the instructions. But it seems we might succeed better among the different tribes of this nation who are settled on the tributaries of the Upper Willamette. From these they take their different names. I learn there are fourteen or fifteen different dialects spoken by these tribes; they are not so essentially different but that they can understand each other. Moreover, the Chinook Jargon is spoken among the Kalapooias.

The Northern Indians

In Fort Okanagan we had information of a great many Indians who settled at a great distance from the Rocky Mountains, towards the North. Some Canadians in the service of the Hon. Hudson Bay Co., in those quarters, although they are not civilized as those of the Columbia(sic) We will let them know the object of our arrival in this country but we cannot send word to them before next summer.

The Nez Perces- tribe is very numerous. They are mostly settled on large prairies not far from the mountains toward the north. The Canadians who live among them for the purpose of obtaining beaver fur have for a long time spoken to them of the black robes, the chiefs of the French. Naturally good, mild and full of respect for the prayer of the Master of life, they anxiously desire that priests may come to instruct them and make known to them the religion of the French. They have even imagined that they could buy one, and have inquired of the Canadians how many horses and beavers it would take to have one stay with them, saying that "he would want for nothing," and that the best of the spoils of the chase would be given to him." Good discipline and

morals reign among them. May we not here exclaim with the Savior of the world: Messis qu dem multa , operariii autem pauci. (22 P on original book.) What can two missionaries do among so many tribes but desire that the Lord may send missionary priests to show them the way toOthxxxxx heaven for which they have been c eated and to tell them that their souls are the price of the Blood of the Savior. Rogate ergo dominum meais ut mittat operarios in messem suam. Receive Dear Sir, the assurance of my esteem,M. Demers, Missionary Priest of Oregon.

Sketch IX

(Published April 11th, 1878) First Mass at Fort Vancouver. Condition of the country.

November 25, 1838 was a beautiful as a summer day. It being Sunday preparations were made in the school house for the first Mass ever said in lower Oregon. The building was too small to contain the crowd composed of the gentelemen, ladies and Catholics of the outside camp A solemn high mass of Thanksgiving was sung by the vicar general who gave an instruction suitable for the occasion. Vespers were also chanted in the afternoon The divine service was moving , even to tears, as many of the Canadians had not heard Mass for ten, fifteen and twenty years For them it was one day that would never be forgotten. They saw at last that they had priests among them, to instruct themselves, their wives and their children, to administer to them the sacraments and give them at the last and awful hour the consolations of Holy Church. In all this they felt happy, and givin thanks to God they were willing and ready to obey their pastors faithfully.

It may be well to take a view of the country in relation to the Indian tribes, the servants of the Hudson Bay Co and Catholic and Proestsant settlers, in ordder to have a correct idea of the conditions of things in the mission entrusted to their care.

The mission extended from California 42nd parallel, to the Northern

glacial sea, between the Pacific Ocean and the Rocky Mountains. The Indian tribes were numerous, scatterd all over the country, speaking a multitude of divers and difficult tongues and addicted to poligamy and all the vices of paganism. The servants of the HBCO. in active service in its 28 forts for the fur trade were in great majority Catholics; so also were the four families settled in Cowlitz and the 26 established in the Willamettevalley with their wives and children. Many of the servants and settlers had forgotten their prayers and the religious principles they had received in theiryouth. The women they had taken for their wives were pagans or baptized without sufficient knowledge. Their children were raised in ignorance. One may well imagine that in many places disorders, rudeness of morals and indecency of practice answered to thatstate of ignorance.

There were also found in the valley of the Willamette some Protestant settlers and in different parts of the coutntry about 30 Protestant ministers with their numerous attendants, their wives and children. The Methodists had two missions, one in the Willamette valley and the other at the Dalles. The Presbyterians were established at Wailatpu among the Walla Wallas, as Lapwai among the Nez Perces and on the Spokane river. Besides these the H.B. Co. had its own chaplain at Vancouver for two years. These ministers were zealous, making efforts and using all means possible to gain converts to their sects.

As to the Catholic settlers and their families, although considerably numerous, they were not only without any clergyman of their faith to teah them and the families the Catholic doctrine, but were moreover exposed to seducing temptations of perversion; for, if on the one hand they were deprived of all themeans necessary to practice the worship commanded by their faith and claimed by conscience, on the other hand, the practice of their separated brethren and the exhortions of the ministers were immediately athand as no pains were spared and nothing neglected to induce them to join the sects.

Rev. Mr. Beaver, who arrived from England at Fort Vancouver as chaplain in 1836, was anxious to bring the Catholics to the fort for his Sunday services, but he 2as checked by the good Dr. McLaughlin, nevertheless he renewed his efforts after the Dr. left for England. And strange to say, a report came later that a list containing the names of Catholics ~~begging~~ begging ~~D~~ Mr. Beaver to attend them, had appeared in one o the newspapers in London. No doubt this was a forged trick; but it is certain t at he joinedwith the Methodists in saying:"No need of priests; I suffice here, and theMethodists in the Willamette valley." As for the Methodist ministers, we have seen before, they were visiting the French settlers and succeeded inbringing some of them to their Sunday meetings, baptized some women and performed some marriages. This being so, one may understand why the grant of passage by the H.B.C. met with so much opposition. The first request of the bishop of Juiopolis was refused. On a second application it was granted for two priests in the canoes of 1837, but was afterwards withdrawn, for the reason no doubt of not favoring an establishment on a foreign ground, but also in order to give the Protestant ministers more time to strengthen their position and to make proselytes. Hence, of the two missionaries appointed to start in 1837, only one was allowed to reach Red River that same year. Such was the situation of the country in 1838. Nevertheless in spite of all combinations and obstacles, the two Catholic missionaries, Deo Juvants, arrived safe and were lodged in the room which Mr. Beaver and lady had left three weeks before for England. From the foregoing it is easy to understand what the missionaries had to do. They were to warn their flock against the dangers of seduction to destroy the false impression already received, to enlighten and confirm the faith of the wavering and deceived consciouses, to bring back to the practice of religion and virtue all who had forsake them for long years, or who, raised in infidelity, had never known nor practiced any of them. They were to teach the men their duties , the

women and children their praye s and catechism, to baptize them, bless their unions and establish good order and holiness of life everywhere. In a word, they were to run after the sheep w henthey were in danger. Hence their passing so often from one post to anot er for neither the whites nor the Indians claimed their assistance in main. And it was enough for them to hear that some false prophet had penetratedinto a place or intended visiting s me locality, to induce the missionaries to go there imm diately to defend the faith and prevent error from propagating itself.

In the meantime let no man imagine that all this was effected by enchantment; no, on the contrary they had to make many journeys, they had to undergo much pain andpatience in order to caution the flock against the dangers of seduction a d error, to enlighten the ignorant, to recall the wavering consciences, and bring back to the true fold thelost sheep. One may well understand what time andpains were required to come so far and that after having succeeded in would not have been prudent to abandon them too soon to themselves. This said, let us now follow the two missionaries in their undertakings.

Mission to Various places and Among the Indians in 1837 and 1838. Mission at Vancouver.

The mission at this place lasted four months and twenty days , from Nov. 24, 1838 to April 15, 1839) without interruption attended by the two missionaries, save nine days spent by the vicar general on a visit to Cowlitz and 34 for his going to and giving the mission at Willamette. The Catholics of the place did not remain indifferent to the favor afforded them to have the premises of the apostolic labors of the two priests; they faithfully corresponded to the g rave. The missionaries took but twodays to rest from their long and tedious journey, for the fourth andfifth day a ter their arrival saw them at work; thefirst in favor of the servants and their families, the second in favor

in favor of the ladies and their children at the fort. On Monday, the 26th, they were invited by the Governor to make a visit to the stores anddepots of the company, of the clerk's office, the houses of bourgeois, clerks and their families. On Tuesday he accompanied them on their visit to the village which lies next to the fort and contains the houses of the servants and their families. The census made, gave 76 Catholics, Canadians and Iroquois. They especially took the names of themen and women who were to be separated before being married. The Indian population on the shore of the Columbia and neighborhood was supposed to be ± 300 souls.

Theholy ministry began for the men and their families on Tuesday evening, [illegible] by gathering them in the fort, on that day and henceforth in regular meetings in which, after the evening prayermade in common, a pious reading wasmade and some sacred songs were sung in French; a practice which continued and was kept with the greatest satisfaction; in consequence of which the whole asembly was soon instructed to sing the first verse of 50 hymns, the men forming one choir and the women, the girls and the children, the other; each choir singing alternately after the 1st, 2nd, 3rd etc. verse sung by the solus. These meetings became so attractive as to draw on many occasions the bourgeois the clercs and their families to enjoy the pleasant and harmonious concerts. The Indians themselves did not remain insensible to the charms of these chants nor were they the last to come and hear them in large numbers, sometimes 70 to 100. On Feb. 20th, 1838, there were [illegible] 140 assisting at the evening prayers.

The holy work began for the ladies and little girls of the fort on Wednesday, the 28th, by teaching them their prayers and catechism in French. By perserving in this holy work, many of them soon became able to say the Rosary, a holy practice of devotion in honor of the immaculate Mother of God, which the two missionaries [illegible] established in Oregon from the beginning. Rev. M. Demers, who made the beads, distributed

50 of them in a short time. The catechism was held in the forenoon. The afternoon was reserved for teaching the prayers andholy truths to the Indian women and children of the village, in order to prepare them for baptism. The difficulty here was great, as they had to learnthese prayers in French and the task could not becompleted but by long and tedious repetition of them for weeks and months. This catechism was frequented by 60 women and girls and 18 little boys

The Indians were not neglected; they were gathered twice a day in the forenoon and in the evening. Rev. M. Demers, whohad learned the Chinook jargon in three or four weeks, was their teacher. Later, in January, having translated the Sign of the Cross, the Our Father, and the Hail Mary, into that dialect, he taught them to the poor Indians who were much pleased to learn them. In February he succeeded in composing some beautiful hymns in the same dialect which the Indians as well as the 200 men, women and children chanted in the church with the greatest delight. Thus by patience and constancy in teaching the missionaries were pleased to see that their hard labors were beginning to bear some fruits.

The forenoon catechism lasted generally from 8 to 11:30 o'clock. The interval was interspersed with singing Chinook hymns teaching catechism and some relaxation. While Fr. Demers was instructing the Indians the vicar general taught the Canadians, and gave instructions in French to the boys who were able to read English so that by such means some of them were soon able to assist in teaching the prayers and catechism to others. The Gregorian chant, and serving at Mass, were not forgotten; and it was after these exercises that the missionaries heard the confessions of those who had no time to come during the day. By all this it may be seen that the two priests were far from being idle.

Sketch X

(Published April 18, 1878)

Remarkable Conversion of Dr. John McLaughlin.

It is but just to make specialmention of the important services which Mr. McLaughlin, though not a Catholic has rendered to the French Canadians and their families during the 14 years he was governor of Fort Vancouver. He is was who read to them the prayers on Sundays. Besides the English school kept for the children of the bourgeois he had a separate one maintained at his own expense, in which prayers and the catechism were taught in French and to the Catholic women and children on Sundays and week days , by his orders. He also encouraged the chant of the hymns in which he was assisted by his wife and daughter, who took much pleasure in this exercise. He visited and examined his school once a week, which already numbered several good scholars, who soon learned to read French and became a great help to the priests. He it was who saved the Catholics at the fort and their children from the dangers of perversion, and who, finding the log church the Canadians had built, a few miles below Fairfield in 1836, not properly located, ordered it to be removed and rebuilt on a large prairie, its present beautiful site.

To that excellent man was our holy religion indebted for whatever morality the missionaries found in Vancouver as well as for the welfare of temporal advantages the settlers of Cowlitz and the Willamette valley enjoyed at that time. At the time the two missionaries arrived Dr. McLaughlin was absent on a visit to Canada and England, but was expected to return in the following September.

The good work of the upright man deserved a reward; he received it by being brought to the true Church in the following manner:

When he was once on a visit to Fort Nisqually, a book , entitled "The End of Controversy," written by Dr. Milner, fell into his hands. He read it avidly and was overcome and converted at once. On his return to Fort Vancouver he made his abjuration and profession of faith at the hands of the vicar general on Nov. 18, 1842. He made his confession and his marriage blessed on the same day and prepared himself for his first

communion by fasting during the four weeks of Advent, which he passed on his claim at the Willamette Falls, now called Oregon City, in having the place surveyed into blocks and lots. Being thus prepared he made his first communion at Fort Vancouver, at midnight Mass on Christmas with a large number of the faithful women and servants of the Hudson Bay Co. The little chapel was then full of white people and Indians; it was beautifully decorated and brilliantly illuminated; the plain chant was grave, the Christmas hymns in French and in Chinook jargon, alternately by the two choirs of men and women was impressive; as wellas theholy functions around the altar; in a word it was captatiting and elevating to the minds of the faithful, commemorating the great day of the birth of the Savior. It was on such an occasion that Hon. Peter H. Burnett, being at Vancouver in 1843 and attending high Mass as a mere spectator at midnight on Christmas, first received the impressions leading to his conversion in the preface of his book entitled "The Path which led a Protestant Lawyer to the Catholic Church."

From the time of his conversion Dr. John McLaughlin showed himself a true practical Catho Christian and a worthy member of the Church, never missing mass nor vespers on Sundays or Holy days, going to communion oncearly egery month and preaching by word and example. On going to church each 900 Sunday he was often accompanied by a Protestant friends, one of themhinviting him to go and assist in the service of his church he answered:"No Sir, I go to the Church that teaches truth but not to one that teaches error." He was kind to his children and grandchildren his son-in-law following His example.

Dr. McLaughlin was born in the district of Quebec, Can, and died at his residence in Oregon City on Sept. 3rd, 1857, aged 73 years; fortified with all the consolations of the Church, after a lingering illness of two years which he bore with Christian patience and resignation, about three months before the return of the archbishop Blanchet from South America in 1857.

Dr. McLaughlin wa the father of the orphans and servants of the HB Co. ; the father of the French-Canadian colonies of Cowlitz and the Willamette valley; of all the American immigrants and a great benefactor of the Catholic Church. On hearing of this great man, our holy Father, Pope Gregory XVI sent him the insignia of the knights of the distinguished order of St. Gregory the great, which arbhbishop Blanchet dalivered to him on his return from Europe in 1847.

Missionary Labors at Fort Vancouver

After the arival of the priests, the Lord's day had been sanctified by regular public services, consisting of a high Mass with an instruction in the forenoon and vespers and Sunday school in the afternoon. The chant at Mass and vespers was the Gregorian, for some of themenwere already able to sing the Kyrie, Gloria, Sanctus, and Agnus Dei, or were soon able to do so. The singing of French hymns by the choirs of men and women as aforesaid, added not a little to the solemnity of the service. The large building granted for the purpose was generally full of Catholics, among whom were often seen a good number of non-Catholics.

As to the Protestant service on Sunday, which was the Episcopal, it was held in the large hall of the governor's house and read by him. The American ministers who traveled pretty often and were always lodged and politely treated by the governor and other bourgeois were seldom or never invited to hold the Episcopal service on Sunday. Their singing with their wives in their rooms late in the evenings, on many occasion, was the means of drawing some of the ladies and children tohear them.

Christmas Day, which in 1838 came on Tuesday and being observed as a general holiday by the Company, the men had a chance to celebrate it. There were two low Masses at midnight in the room of the priests at whihh some assisted. The high Mass, vespers and instruction took place as usual on Sundays. The music which accompanied the Gregorian chant at Mass, and that of the hymns at vespers in place of the anthem after the

psalms, rendered the office of Christmas more solemn than usual; so that all returned home well pleased and contented.

As the company used to send over the Rocky Mountqins in the beginning of March every year an express to carry its papers to Canada, the missionaries availaed themselves of the opportunity to send to Quebec the history of their journey from Lachine to Vancouver, with an account of their labors during the journey and since their arrival, an item of which extending to March 1st, 1839 was: Baptism 309, marriages 61; burials 9; out of some 309 baptisms 175 were made on the journey and 134 since their arrival. Out of the 174, 122 were made on the east and 53 on the west of the Rocky mountains. Out of 134, 74 were from the Willamette, 53 from Vancouver and 7 from Cowlitz. Of the 61 marriages 25 were from the Willamette, 24 from Vancouver and 12 from the east of the Rocky Mountains.

First visit to Cowlitz mission

According to an agreement made between the bishop of Juliopolis and Sir George Simpson, governor of the Hudson Bay Co., the principal station of the Catholic missionaries was to be at the settlement on the Cowlitz river, because it was not, like the Willamette settlement, on the grounds whose ownership was disputed by Great Britain and the United States. To the end, therefore to show his willingness to carry out that agreement, and order the building necessary for a residence, the vicar general accompanied by Augustine Rochon, a servant brought from Canada, left Vancouver on Wednesday afternoon, December 12, 1838 in a canoe paddled by four Indians and reached the Cowlitz settlement on Sunday, the 16th at 10 a m. The first Mass ever celebrated in the [illegible] place was said on that day and another one on Monday in the house of Mr. Simon Plamondon, before the settlers and their families who were much pleased to learn that the priests were to reside among them. Having visited the place and chosen for the mission a piece of land clear prairie of 640 acres , strewed only with rare borders of

left his se vant there to square the timber for a house and barn and to make rails for the fences.

The Cowlitz settlement has been five years in existence. Is on the west side of the river in a prairie six miles long and two miles wide, bounded on the east by the river, on the west by a large quantity of timber. It is a very fine location for a colony. Its soil is rich and fertile; grass , fishing and game are in abundance. The situation is beautiful; in the northwest appears Mount Rainier, and Mount St. Helen's on the east, whose high peak is always covered with snow. The Hudson Bay Co. has a farm there on which a large number of men are employed in farming on a large scale. The young colony was then composed of only four Canadian farmers, whom Dr. McLaughlin had discharged from further long service.The Cowlitz river runs from north to south and empties into the Columbia; it is very tortuous and full of snags which renders its navigation difficult and dangerous, especially for small crafts and by reason of its numerous rapids of dangerous ascent.

Having made seven baptisms given to the men the necessary advices and recommended Mr. Fagnant , one of the farmers who was able to read to teach the prayers and catechism to the women and children, the vicar left000 general left on Tuesday morning the 18th at 4:30 a.m. Governor Douflas had the politeness to go and meet him on the shore with Father Demers, on his arrival.On his way up and down he visited some Indian lodges to announce to them the arrival of the blackgowns who comes to speak of the Great Spirit and make them good.

First Mission in the Willamette Valley

This mission lasted about 30 days; from January 5, 1839 to February 4th. This valley takes its name from the river which flows through it from south to north. It is a continuance of large and level prairies strewed with timber which is found specially along the banks of the streams. The east shore of it may well be called the granary of Oregon, the western shore being generally mountainous. The settlement of this valley

began as follows:There remained in the country three French Canadians, remnants of the old expedition of Hunt and Astor, viz: Stephen Lucier, one of the former and Joseph Gervais and Louis Labonte of the latter. S. Lucier being tired of leading a wandering life began in 1829 to cultivate the land near Fort Vancouver and getting dissatisfied with this first choice he left it in 1830 and removing to the Willamette valley settled a few miles above Champoeg, then called by the Canadians Campement de Sable. Following his example the two others, J. Gervais and L. Labonte followed him in 1831 and settled some distance south, one on the right and the other on the left side of the river. Some old servants of the HB Company being discharged and went over to them and increased their number. The good and generous Dr. McLaughlin encouraged the colony and helped it with all his power. It continued to grow up every year and its setlers began to feel the necessity of having some priests to reconcile them to God, and also to instruct their wives and children. The nearest bishop they could apply to was at Red River. They sent him a petition in 1834,asking for priests. Their request was without success, so they renewed their petition in 1835 and this time it seemed they were to be heard for the bishop of Juliopolis in 1836 granted passage for two priests in the canoes of 1837 to Oregon. But in the interval the appointment of the missionaries, other reflections superseded the first; and on remarks being made that as there were in that country American Methodist Anglican, Methodist and Presbyterian ministers, the difference of teachings might creat dissentions among the Indians; for this reason and perhaps to give them time to proselyte , the grant of passage was withdrawn. But having made new efforts the bishop obtained the claimed passage in the canoes in 1838,hence their arrival and their labors at Vancouver.

Sketch XI

Published April 25th, 1878

The Catholics of the Willamette valley were very anxious to see among

them at least one of the priests they had so earnestly asked for. On the day appointed for going, two large canoes from the valley, conducted by two of the most respected citizens of the colony, Mr. Stephen Lucier and Mr. Peter Beleque, were ready at Vancouver for departure. The vicar general leaving to Father Demers the charge of continuing the mission at Vancouver, started on Thursday, Jan 3rd at 3 p.m.

The Willamette Fall.

A beautiful fall 30 feet across the river which requires a portage of canoes and baggage for a quarter of a mile was passed (pp 28) early on Friday and on Saturday at 10 a.m. the eampement de Sable (Champoeg) was reached. The four miles from thence to the log church, for there was a church already, were made on horseback. And as Mr. Lucier and Mr. Beleque were neighbors and on his way, the vicar general stopped and visited their families who were so glad to be the first to see the priest and see him in his true ecclesiastical Robe or Soutane which the two missionaries continued to wear in traveling, at home, and in the town of Oregon City until 1849.

That log church was built in 1836, as soon as they had any hopes of having priests. It was a building 70 feet by 30, built on a prairies on the eastern side of the ci@@ river on the road to Champoeg. The vicar general took possession of a part of the church, at the back of the altar, measuring 12 by 30, which being afterwards divided by an alley of six feet, gave sufficient accommodation for two bed rooms on one side and a kitche and dining room on the other. Later on, in order to make room for some orphans, the alley became the kitchen.

The afternoon of that day wasspent in receiving visits, as all especially the women and the half-breed children were very anxious to see the priest so long announced and expected. That day was indeed a day of joy and tender emotions to all.

The following day, January 6th being Sunday and the Epiphany of our Lord, the church was blessed under the patronage of the great apostle

St. Paul, after which was celebrated the first Mass ever said in the Valley, in the presence of all the Canadians, their wives and children. It was surely a great day for them all; for the Canadians who had not seen a priest nor heard a Mass for 12, 20 or 30 and in some cases for nearly 40 years; and for their wives who were at last beholding one of those priests their husbands had so long ago spoken to them about. Sweet and touching indeed were the sentiments these Canadians experienced on seeing themslves at the foot of an altar of the cross and before the face of a priest. These poor people were overjoyed and the women were amazed inbeholding the priest at the altar in sacerdotal vestments and prayer. The holy sacrifice of the immaculate lamb of God was offered, the pastoral letter of the bishop who had heard of their voice and sent the priests was read; the commandments of God and of the Church were published as well as the rules to be observed during the mission and all terminated with reflections and advices which were very touching on both sides. All went home happy and willing to obey the Church even in regard to separtion from their desire wives until their unions could be blessed. And so great was their desire to have their wives and children instructed and to lose nothing of the instructions given, that they brought themfrom home to live in tents around the church. The men would not do less; those living the nearest came every day to hear mass and passed the whole day at the church, returning home in time to attend to their business and prevent the wasting of their crops by the hired and slave Indians. Those who lived farthest away remained several days before returning home, sleeping in the hall not yet divided by an alley. And let no one suppose that in that (pg. 29 season the people had to suffer from the inclemency of the weather; not at all; for the weather was so extraordinary fine and mild and so similar to the month of May in Canada, as to make the good Canadians say;"The good God has pity on us ; it is for us he has sent this fine weather."

The exercises commenced every day by the celebration of Mass with an

after which followed the recitation of prayers in French, the explanation of the Apostles' creedd and themost important truths of religion intermixed with singing of hymns from Mass till 12 a.m. and from 1 to 4 p.m. And as the women didnot all understand French, and there were among them a variety of tongues, some being of the Chinook, others of the Colville and Flathead tribes, the difficulty was overcome by using different interpreters to convey to them the words of the priest. At dusk took place the evening prayers, the reading of pilous books and singing of French hymns; after which some boys were taught toread in French and serve at Mass. There was at that time in the valley a young man 25 years of age born in Havre de Grace, France, called Peter Stanislaus Jacquet. He le t the sea which he entered at the age of 11 That young man became useful by knowing how to read and teach the prayers while the priest was hearing the confessions of the men, who had to come more than once,and those of the little boys and girls, to accustom them to the holy practice. The men had also to be examined and reaffirmed in their pracyers, but they generally were found to have retained them in surprising manner.

The instruction and teaching of prayers lasted three weeks.The fruits ofthe mission were consoling for many of the Indian women and anumber of grown up boys and girls and young children had learned to make the sign of the cross, the offering of the heart to God, the Lord's prayer the Hail Mary, the Apostles' Creed and some of the Acts; 25 Indians women were baptized in excellent dispositions and their unions with their husbands blessed by the church; 47 other baptisms of children were made to which if we add those two of an old Indian man and a young Indian girl,both sick who soond ied, andwere the first to be buried in the new cemetery, we will have 74 abo0 baptisms and 25 marriages; the 26th couple, being a Canadian, marriedin t e valley byRev. D. Leslie, without the certificate of death of his wife he had left in Canada, the vicar general couldnot bless theirunion b ut ordered andobtained a

separation until such time as her death would be ascertained.

Besides the altar fixed indue time the vicar generalhad a communion rail made to separate the sanctuary from the nave; a cross fixed on the gable of the church; an acre of ground chosen, fenced and blessed for a graveyard, with a highcross in the center; small wooden crosses were also blessed for each house. The six first verses of hymns which had been learned and were daily sung at Masswith some taste of @100 delight by themen, women and children, were earnestly recommended to be sung at home. The two missionairies saw with great pleasure theiradvice put in practice. In time, taking the fourth and last week of his mission to rest a little the vicar general went and took possession of a tract of ground 640 acres for themission and went around the whole establishment to visit the settlers who received hi with the greatest demonstrations of joy and thanks to God for the consolation of religion they had received. Their joy, nevertheless was greatly lessened in not being allowed to keep among themselves, at least, one of those they called for. But they expected thatthis would not last long and that their good father, Dr. McLaughlin, would obtain a charge. Having given them five Sundays, the vicar general started on Monday, Feb. 5th and reached Vancouver on Tuesday where he remained at work till March 14th.

The True Name of Our River.

It is fit to explain here why the name of our river is called Wallamette rather than Wallamet or Willamette as many call it now. The reason is obvious; it is because Wallamette is thetrue Indian name whereas Wallamet an Willamette are but corrupted and fabricated ons ones of modern date. Proofs are not wanting to show that from 1812 to 1842, the principal persons in the country either Americanor Astor and Hunt's expeditions to the NorthWest and Hudson Bay co panies always spelled the name with an "a" in the first syllable and a "tte" in the last one, thus,"Wallamette. The syllable "mette" not to be pronounced met" as in the French word bouquet but as W"mette" in the word gazette.It was

thus spelled by the gentlemen of the H.B. C°., Dr. John McLaughlin, James Douglas, and Peter Ogden when the Methodist, Presbyterian, Luminis. ministers, Catholic missionaries and many other American citizens arrived here in 1834, 36, 38 and 40. Hence the numerous disciples who adopting the name of our river as spelled by them made a faithful use of it before 1840, and long after 1842, and even as far down as 1848 and one even to 1859 because convinced of its being the genuine name, and all that, notwithstanding the strong prevailing use of the spurious one of "illamette. Witness the following instances: Rev. Jason Lee who arrived in the country in 1834 signs , in 1844 which Mr. Mr. McLaughlin and others a document in which the word is spelled Wallamette. David Leslie, W.H. Wilson and George Gay, who came here in 1837, Sidney Smith in 1839 and A.F. Waller and L.H. Judson in 1840 say they are living in the valley called Wallamette. Young and Carmichael, saddressing the Oregon temperance society, date their letter from Wallamette, Jan 3, 1837. Rev. G. Hines who came here in 1840 in his history of Oregon in 1859, on all occasions calls rour river by the name of Wallamette. Dr. E. White who arrived here in 1836 when writing as sub-agent in 1843, always dates his letters fro Wallamette valley. Josiah L. Parrish and A.F. Waller who arrived here in 1840 as Methodist ministers affirm that the name is an Indian one to be epelled with an "A" in the first syllable.

The Catholic missionaries on their arrival at Vancouver in 1838 received also the name with its orthography from the same gentleman and always used it in their official correspondences home and abroad, from 1839 to 1848, dating their letters from, or address them to "St. Paul of Wallamette," So did the Sisters of Notre Dame, Belgium from 1844 to 1853. The gentlemen of the Hdson Bay Co. likewise did in all their transactions and writings; t us their bills of supplies to the Catholic mission from 1839 to 1847 were always headed: "Catholic Mission of Wallamette or Wallamette falls." Rev. Beaver who was

chaplain at Vancouver from 1836 to 1838 having returned to England in a certain deposition made in London in 1849 calls our river y the name he had learned during his stay at Vancouver, Wallamette.

Sketch XII

(Published May 2, 1878)

First Mission to Cowlitz in 1839

The first mission to Cowlitz was begun by the vicar general on March 17th, 1839 and continued until the 1st of May following. Arriving in the settlement on the evening of March 16th the vicar general was accompanied by Mr. Simon Plamondon with a room for his own use and also an apartment 18 x 25 feet to be used as a chapel. Besides the four farmers and their families forming the colony there wa a large number of servants employed on the farms of the H.B. Co. some of them having wives. The mission commenced on Passion Sunday with the holy sacrifice of the Mass, the publication of the law of God and the precepts of the Church on which an instruction was given. Mass was celebrated every day at 6 a.m. during which instruction was given. The rest of the day was devoted to teaching the catechism and hymns to the women and children in French. In the evening all assembled in the chapel where evening prayers and instructions and singing of hymns preceded the hearing of confessions which continued long into the night. The Indians were instructed at stated intervals every day. The ceremony of holy week made a deep impression on all who attended, and the mission was fruitful in good results.

The news of the arrival of the missionary at Cowlitz caused numerous delegations of Indians to come from remote distances in order to hear and see the black gowns. Among these delegations was one led by Chief Tala-Lakum, whose tribe inhabited Whidby Island, Puget Sound, 120 miles from Cowlitz mission. After a journey of two days in canoes to Fort Nisqually and an arduous march of three days on foot, across streams and rivers and by an exceedingly rough trail, they reached Cowlitz with bleeding

feet, famished and broken down. Their object was to see the black gown and hear him speak of the Great Spirit. As soon as they were refreshed the missionary began to speak to them of God, of the Incarnation and Redemption. But the great difficulty was to give them an idea of religion so plain and simple as to command their attention and which they could retain in their minds and carry back with them to their tribe. In looking for a plan the vicar general imagined that by representing on a square stick the forty centuries before Christ by 40 marks, the thirtythree years of our Lord by 33 points, followed by a cross and the 18 centuries and thirty-nine years since, the 18 marks and 39 points would pretty well answer his purpose, in giving him a chance to show the beginning of the world, the creation, the fall of angels, of Adam, the promise of a Savior, the time of His birth and His death upon the cross, as well as the mission of the Apostles. The plan was a great success. After eight days explanation the chief and his companions became masters of the subject, and , having learned tomake the sign of the cross and tosing one or two hymns in the Chinook jargon they started for home well satisfied, with a square rule thus marked which they called a Sahale stick (stick from above) That plan was afterwards changed from a rule to a large chart containing thegreat epochs of the world, such as the Deluge, the Tower of Babel, the Ten Commandments of God, the Twelve apostles, the seven sacraments and precepts of the Church; thes being very useful to enable the missionary to teach the Indians and whites. It was called "The Catholic Ladder."

The fruits of this long mission were very consoling. The women, grown up boys and girls had learned their prayers in part and some of the catechism; and the younger children some part of their prayers. The first verse of several hymns in French and Chinook had been learned and were sung alternately by thetwo choirs, ofmen and women and children after thechant of the other verses by a solo. By thatmeans the officers on Sunday atMass and Vespers were rendered pretty solenn and attractive

The number of baptisms were 27 of which 20 were Indian children. and seven were adult women; thus in adding the 7 made on December last we have 34 baptisms made in Cowlitz, 7 marriages blessed and a large number of Easter communions.

The winter season of 1838-39 had been so exceptionally beautiful as to allow the farmers to plow and sow without interruption. On the 5th day of April the prairies were blooming with wild flowers and strawberries. On the 7th the grass was six inches high. Augustine Kochon, the servant of the mission brought from Canada, had in no way remained idle; he had made 6,000 fence rails squared the timbers for a house and barn which were to be hauled on the mission land as soon as he could get a yoke of oxen. The Settler of Cowlitz and their families were extremely pleased to have the visit of Rev. M. Demers during the mission of the vicar general there. This visit was due to the following circumstances:

First Mission at Fort Nisqually.

About the ~~22nd~~ 8th of April, 1839 Rev. D. Leslie a Methodist minister arrived at Cowlitz on his way to Nesqually where he intended to establish a mission among the Indians. This information at once prompted the vicar general to dispatch an Indian express to Dr. Demers at Vancouver asking him to proceed at once to Nesqually in order to plant the true seed in the hearts of the Indians there. Fr. Demers left immediately and reached his destination in six days, during which he was drenched with a cold and continuous rain. He arrived on April 21st and was welcome with great politeness by Mr. Kitson the commander of the fort; a house was appropriated for the purpose of a chapel and he at once entered upon the object of his arduous journey. The Indians flocked from all sides to see the great chief of the French and receive his instructions. An unforeseen incident, however, ~~had~~ came near preventing the mission begun under such willing and favorable auspices. The commandant was unwiling to allow a vast crowd of Indians to enter the fort, and ordered them to stay outside of the palisades.

One of the Indians, bolder than the rest, dared to force an entry and was pushed back rather roughly by Mr. Kitson, hence the beginning of a riot, which might have become fatal, if the appearance of the missionary had not appeased that untamed multitude. Who shall not here admire the holy influence of religion in the passion of an humble priest over an enraged multitude of Indians on his simple appearance among them? Such is the influence of religion.

Father Demers was then obliged to go out of the fort to teach the Indians, who during the whole time of the mission gave him evidence of their most perfect docility to his advice. The first mass celebrated April 22nd, in the presence of the commander and other persons of the fort. Among the throng there were counted Indians of 22 different nations. All the days of the man of God were devoted to his dear neophytes. To celebrate the divine offices, teach the Christian prayers, administer baptism to the children, explain to the Indians the dogmatic and moral truths of religion, to hear the confessions of the Canadians; such were the occupations which absorbed the days and part of the nights of the priest during the ten days the mission lasted.

Monday, the 29th of April was to the serbant of God a day well calculated to idemnify him plentifully for his long and painful journeys and missionary labors; for on that day Mrs. Kitson the wife of the commander, having followed instructions with much attention and practiced with fervor the exercises of piety prescribed to her, had the happiness to open her eyes to the light and receive the gift of faith and the grace of baptism. The following day, the 30th, being the day fixed for his departure, was a day of mourning for the poor Indians of Nisqually. Men and women flocked around him to entreat him to remain among them and to show him the deep sorrow which his too untimely parting caused. They went so far as to promise him perfect docility to his advise and that, if poligamy was an evil in the eyes of the Great Spirit they would forthwith conform themselves to his will. Deeply touched by

these admirable effects of the grace of Gd, Father Demers encouraged them to perserverance, and consoled them the best he could for having to leave them, giving them to understand that he parted with them to obey God who was calling him elsewhere, where sheep were to be brought to the fold; and that he would soon return to them and prepare them for baptism. After having given orders to build a chapel and said Mass outside of the fort, he parted with them, April 30th, blessing the Lord for the success of his mission among the whites and Indians, and reached Cowlitz on Wednesday, May 1 with the voncition that his mission at Nisqually had left a very feeble chance for a Methodist mission there

Bro. Wilson, whom minister Leslie had left with orders to build a house on a certain piece of land,must have been despondent at being witness to all he had seen.

The fruits of this unexpected mission were 13 baptisms, 2 of which were adult women, the rest being children and 2 marriages. Thismission was made so short because Father Demers was bound to be at Vancouver to meet there the brigades of North and South and prepare himself for his mission to the upper Columbia. he vicar general having completed his mission at Cowlitz and given his orders for the building of the priests' house, prepared to start for Vancouver.

Sketch XIII

Published May 9th, 1878.

Second Mission in the Willamette Valley.

The two missionaries left Cowlitz Thursday, May 2nd, 1839, for Fort Vancouver, Father Demers desiring to visit the Catholic Settlement of St Paul's which latter place the two missionaries reached in safety by means of a canoe propelled by the stalwart arms of four Indians. Father Demers at once started on horseback to visit all the settlers, but was obliged to relinquish hisjorney and return again to Vancouver in consequence of violent cold which he caught on his former journey to Nisqually. Whilst there he had the pleasure of receiving two

two large cases filled with goods intended for the mission which had been forwarded from Canada and which were greatly needed. Among the gifts was a beautiful folio 4000 edition of the Bible, presented by Rev. Anthony Parent of the Quebec Seminary and which was greatly admired by all who saw it.

On arriving at St. Paul the vicar general learned with much surprise that his mission at St. Paul had caused quite a commotion among the Methodist preachers, whohad a missonary station about 12 miles south of the Catholic settlement. The cause ofthis excitement arose from the fact that the vicar general had re-baptized and re-married a number of persons who were officiated over by the Methodist ministers; a number of Catholics withdrew also from the temperance society and prayer meetings of the Methodist brethren. These acts aroused all the ire of the ministers who deeming themselves and their offices ignored, (page 00 33) determined to be revenged; but before doing so they endeavored to make proselytes among the Catholics through means of Rev. Daniel Less's preaching and praying in some of their houses. Rev. David Leslie next got up a revival but it was barren in any fruits. As a dernier resort a complaint wasmade to governor Douglas relative to the inflience which the Catholic missionaries were using in order to keep the lambs of the flock out of the cloven clutches of the Wesleyan wolves. The governor , however , told his informant very curtly "it wasnone of his business." Thus, finding themselves foiled at every point, the preachers had recourse to their usual weapon of slander and falsehood. A copy of a infamous publication entitled Maria Monk was circulated among the community; this work pretended to give "awful risclosures" concerning confession and convent life and was filled with stale slander and exploded inventions. The circulation of this obcene book caused considerable feeling among the Catholics and the vicar general found on his return an excited community where all was peace at his former visit.

The vicar general's attention was at once directed towards allaying the excitement by a simple explanation of the vicious causes which left the Methodist ministers to cast such a firebrand among the peaceable community. He proved the work to be a tissue of falsehoods and calumnies which had been refuted over the signatures of some of the most respectable Protestants of Montreal where the scene of its shameless relations was laid. The Canadian settlers naturally became indignant at the vile artifice, hypocrisy and ingratitude of the Methodist ministers whose lives they had been the means of saving but a short month before. It appears that an Indian had stolen some wheat and being discovered he was severely beaten at the Methodist mission; his tribe threatened to massacre the people at the station which so alarmed Rev. David Leslie that he hastened at once to the Canadians begging them to use their influence with the Indians to save them, which the Canadians did, most effectually. Finally the Methodists discovering that their efforts to malign their Catholic neighbors were recoiling upon their own heads they quietly withdrew the vile book which had caused so much trouble and learned afterwares to live at amity with their neighbors.

The second mission give St Paul's by the vicar general lasted thirty days and was attended with great zeal by the surrounding settlers their wives and children. The Catholic Ladde was foundvery useful in imparting instructions as many of the neophytes did not understand French sufficiently to be instructed in that language. It was also exposed in the church on Sunday and fully explained to the congregation who listened with the most respectful attention.

During the mission the vicar general had the consolation of receiving into the fold of Christ Mr. Montour a former clerk of the Hudson Bay Co, together with his wife and children. This gentleman proved amost zealous convert, assisting with the greatest devotion at all of the offices of the church and Sundays and week days. On the Sunday within the octave of Corpus Christi all the congregation united in a grand procession

to honor the Blessed Sacrament; repositories were erected and an avenue o ftrees planted through which t e large multitude passed in regular order. Thus this mission produced great spiritual results and the vicar general left for Vancouver on the 7th of June well pleased with the earnest piety of St. Paul's mmm congregation.

Sketch XIV

Published May 16, 1878

Brigade of the North. Mission of Father Demers to Fort Colville in 1839

The Hudson Bay Co.'s brigade of the North which was styled "des porteurs" in consequence of the men being obliged to pack the baggage on their backs for want of horses, arrived at Vancouver June 6, 1839 onOOn and started June 22nd on its return. It consisted of a flotilla of nine barges manned by fifty seven men under the command of chief factors Ogden and Black. A passage was offered to one of the missionaries with this brigade as far as Walla Walla and as the Indians at Fort Colville had been told by the missionaries that one of them would return again for the purpose of instructing them in the faith, Father Demers was selected for that duty, leaving to the vicar general the vast missionary field already open along the waters of the Columbia, the Willamette, and Puget Sound.

Arriving at Walla Walla Father Demers procured a guide expecting to make the trip to Colville in six days; in this however he was doomed to disappointment as his guide proved treacherous and left him alone before half the journey was accomplished, which necessitated him to send back for another guide and thus fourteen days were consumed on the journey. After this delay and having surmounted many difficulties Father Demers arrived (pp 35) at Fort Colville where he entered at once on a mission which lasted for 33 days and resulted very beneficially to the employees of the H.B. Co as well as to the numerous Indians gathered around the fort. On his return trip he also gave an 8-day

mission at Okanagan and spent two weeks at Walla Walla, to the great joy of the assembled Indians and the few whites employed around the fort.

The Brigade of the South

The brigade was composed of a large number of servants, trappers of the H.B. Co returning from California with horses laden with furs. It arrived at Vancouver June 15th and was to return in 3 weeks with horses packed with provisions and goods for the trade of the following year. Several of the servants had wives and children to be baptized, instructed and married. The task became onerous on the vicar general as this was in addition to the ordinary duty of teaching the ladies and children of the fort and others. He undertook it heartily, saying mass early and dividing his time between them all. There were made 44 baptisms of which 13 were adults and the same number of marriages, amongst which were those of Mr. Michael Laframboise, the conductor of the brigade and Mr. Joseph McLoughlin, eldest son of Mr. McLoughlin. The brigade left July 13 having to camp between 50 and 60 times, making four leagues a day before reaching their trapping places. In southern Oregon it had to pass through a very warlike, wiked and treacherous race of Indians waiting in ambuscade for the purpose of robbing and killint animals and men, on all occasions. Hence, the name of Les Coquins (the Rogues) given to them, and La Riviere aux Coquina (the Rogue River) given to the country by the men of the brigade. (P 35)

Second Mission to Cowlitz.

After attending to the spiritual wants of the brigade of the North and South, the place to be visited next was to Cowlitz settlement. The vicar general reached that place on July 20, and as he had learned that a building had been erected on the mission land, he directed his steps there and took possession of a little 30 x 20 log house in which he celebrated mass the following day. It was roofed and had an addition for a kitchen at one end, but was without floor, doors or windows. It took some time before this could be done or the joints of

the logs could be filled with mud as the farmers were busy at their harvest. He found there also a barn 60 x 30 raised, roofed and ceiled, ready to receive the crop of six bushels of wheat and nine bushels of peas sown last spring. A Rochon, the mission's servant had fenced in 24 acres of land and ploughed 15 others, tobe sown next fall so that the missionary of that place was assured of his daily bread.

The log house was used as a chapel under the patronage of St. Francis Xavier and a lodging for the priest till 1842, the priest having hismodest bed on the Gospel side of the Sanctuary wasmore fortunate than young Samuel hwho had his own in the vestibule, away from the sanctuary. The daily teaching of the women and children began as soon as the harvest was over. The Catholic Ladder was used here for the first time with great profit to all, on the week-days and on Sundays. A. Rochon the mission's servant had run great danger some time after the ~~00000~~ departure of the vicar general, in the beginning of May. He had bought a horse from an Indian and paid the priece agreed upon; the Indian, displeased with his bargain, came back to have the horse again which ~~Rochon~~ Rochon refused; hence a strife in which he was stabbed by the Indian. Fortunately there was present a half breed, who seizing the stick which Rochon had thrown to the ground in order tohave free use of his hands, soon made the Indian runaway. The mission lasted 40 days.

Sketch XE

Second Mission to Nesqually Published May 23d, 1878

The first mission toNesqually was made by Father Demers, who celebrated the first Mass in the fort on April 22, theday after he arrived. His visit at such a time was forcedh upon him by the establishment of a Methodist mission there for the Indians. His mission was a ~~000~~ success and it now being the time to go and consolidate the good already done there, the vicar general left Cowlitz reached Fort Nisqually on Aug

30, 1839, and began hismissio of 12 days. The fort contained five families, including that of Mr. Kitson the commander and his servants njmbering in all 360 36 souls. The men attended Mass at 5 a.m. and had other exercises in the evening; their commander giving them the example though not a catholic.

The forenoon was devoted to the women and children of thefort, teaching them their prayers and explaining the catechism with the aid of the Catholic Ladde . Some of the women being able to speak only Nisqually Chinook jargon and Flathead, Mr. Kitson who understood those languages besides French and English, was very useful as an interpreter . Some of the women on the outside were allowed to assist thm at the exercises and at the end of the mission that women and children were able to answer many questions on God, the Holy Trinity, the Incarnation and Redemption, all had learned tosing the first verses of five French hymns and two in Chinook.

The afternoon was devoted to the teaching of the Indians, who were few in the beginning, but continued to arrive in canoes every day until they numbered at least 300. Twice was the vicar general obliged to allow a number of men and women to come and have the satisfaction of shaking hands,the mothers brought their children on their backs for the same purpose. Among other chiefs was Tslalakum, one of the two 12 who traveled from Whidby Island to Cowlitz in April last, in order to see the blackgown. Instructions out of the fort were given first in a large tent and afterwards in the open air, under the shade of a tree. All were looking at a Catholic Ladder hung up on a pole, the points being shown with a long stick. Among the remarksmade by some of the chiefs was that of Tslalakum:"That man Noahhad more children than the first man Adam." It was a beautiful sight in the evening to look fromthe inside gallery of the fort on the Indian camp with its numerous bright fires and to listen to the harangues of the chiefs on the subject which had been explained to them, and the duty of their

listening to the gret chief of the French. Some of them soon learned to make the sign of the Cross in Chinook jargon and to sing the first verses of two hymns in the same dialect. Two Indian children only received baptism, because the parents were afraid of that medicine. There were six baptisms, and two married marriages made. Mass was celebrated on the last Sunday outside of the fort, in a reposotory made of matting, to give the Indians an opportunity of witnessing the great ceremony; the men sitting on their mats in a semi-circle in front of the altar, and the women behind them. At Mass, as well as at vespers, the two choirs of men and women made the air resound with the chant of their hymns. And so amazed were the Indians that after the service was over they remained a long time before leaving their places. Poor Bro. Wilson, who from a sailor boy had become a preacher, was looking at this Catholic demonstration of the Indians with no small astonishment.

The vicar general left Nisqually on Thursday and reached Cowlitz on Saturday, Sept 14, blessed and planted a high cross leaving this place four days later, arrived at Vancouver on the 20th, where he was joined on Oct. 1st by Father Demers, returning from his mission on Odd of three months and 10 days to the upper Columbia. The result of his mission as to baptisms was as follows: At Colville 37 of white 12 of Indians 25; at Okanagan 19, of whites 4 of Indians 15; at Walla Walla 5 of whites 2 of Indians 3; on the way 12 Indians were baptized making the number of baptisms 73 18 whites and 55 Indians. The joy of their reunion was increased by the good news that Governor Douglas had communicated to the vicar general on his arrival there, and which, on request, he later gave in writing:

Fort Vancouver, Oct 1th 1839 (Sic) My Dear Sir: I am directed to inform you that the governor and committee have no further objection to the establishment of a Roman Catholic mission in the Willamette; and you are therefore at liberty to take any means you may consider necessary towards the promotion of that object. I remain my dear sir yours very truly, James Douglas. (To very Rev. F.N. Blanchet, V.G.

It was on the representations the good Dr. McLoughlin had made, on his late journey to London, that the objections to a residence were raised. On hearing this fact, the two missionaries began to prepare themselves for departure. And being ready to start on Thursday, Oct. 10th, they bade adieu to their endeared congregation, tothe ladies and gentlemen of the fort and to governor Douglas, tendering him their warmest thanks for the generous ~~0000~~ hospitality they had received; and, starting in different canoes, they went down the river and landed at the mouth of the Willamette, where they had supper together, after which they parted for their winter quarters; Father Demers for the Cowlitz and the vicar general for the Willamette mission, which he reached early on Saturday, while his dear confrere reached his mission on Sunday, oring to the heavy load in his canoe and the many dangerousrapids on the river. On the day after his arrival he blessed the bell he had brought with him, which weighed 50 lbs. had it set up 40 feet from the ground and began to ring the Angelus three times a day. The vicar general who had also brought one which weighed 80 lbs. had it blessed two days before Christmas, and began to ring the Angelus three times a day, in honor of the Incarnation and glory of Mary Immaculate.

The hall of 30 x 12 feet, separated from the altar by a petition, needed the loose floor tobe fixed, the ceiling andsome partitions had to be made; a man undertook the job, which he performed in three weeks. Dr. John McLoughlin had arrived at Vancouver from Europe, by the express boat, on Oct. 18. His visit to the Willamette settlement was warmly greeted by all as a father. Great was the joy of the people of the two missions, in having a priest to remain with each of them. Great also was the joy of all in having a high midnight mass, at Christmas, in both churches whihh were full to completion. This closes the labors of the missionaries in 1839.

Sketch XVI

 1212 N 3203 Ave. Yakima

Published May 30 1878

Sketch of the Cowlitz Mission by Rev. M. Demers

Cowlitz Feb. 5, 1840.

To Rev. F.C. Gazeault, Secretary, Quebec

My dear sir: Having returned on the 1st of October from a mission I had given during the summer, in the upper part of the Columbia, I could not have the pleasure of staying very long with the vicar general. I had to leave him on the 10th of the same month to take charge of the station on the Cowlitz river, which Rev. Blanchet had left in order to be at Vancouver during the month of September. This separation did not take place without sorrow as we are leaving each other not tomeet again for fourmonths; but was imposed upon us by need and duty. In effect, the permission of settling permanently in the Willamette had been granted to the great advantage of its daily increasing Catholic population. The Cowlitz mission had not to be neglected whther, and it was assigned to me. Having left Vancouver both on Thursday, Oct. 10th we took supper together at themouth of the Willamette after which each one went his way in order to be in his respective place on the following Sunday which I could not do, notwithstanding all the efforts of the men and the active part I took in the labor. I had with me a half-breednamed J.B. Boucher and three Indians; my canoe was large andcontained a large quantity of luggage, among which was a bell weighing 50 pounds. I was therefore deprived of the happiness of celebrating mass, and my people of hearing it. As soon as they heard I was coming, all flocked to meet me. They welcomed me and carried my baggage to my residence. After my installation I went with my people to pay tribute to a cross erected near by.

The following day, Oct. 14th, a frame was erected, the bell was blessed and placed in position, 40 feet above the ground. I considered it an honor to ring the first Angelus myself. A consecrated bell was heard to ring the first time in the valley of the Cowlitz as well as in the whole extent of this vast country. Imagine a log house 30 x 20 feet having a

roof like a wolf's head no ceiling and a floor levelled with an axe, and you will have an idea of the place where I spent the winter. It was also my chapel. They have decided on building another house and had even dressed the lumber during the preceding winter, but instead of that they determined to erect with the same kind of lumber a chapel 60 feet long and to leave the same house to the priest until he could get a better one. The Cowlitz mission has still but eight families, including those of the H.B. Co. altogether 45 persons, excluding a few Indians who lived with the French, according to the need. Three days in the week were set apart for the instruction of the Canadians' wives and children; the three others the Indians and given to the study of the Cowlitz language which is very difficult for a beginner.

The young men and the Indians who live with the French being unable on account of their work to attend during the day. I was obliged to give them part of the nights. For 1 1-2 or 2 hours I was kept busy teaching them their prayers, reading the answers at Mass and the way to serve it, also the Plain Chant.

At midnight Mass, on the festival of Christmas, they were able by the means of repeated exercises, to honor the very birth of the Savior, by uniting their voices to those of the angels in the "Gloria in Excelsis." Soon after this they could also help the priest in singing the "Credo." The young men of this mission, as well as all the half-breeds in general, who were instructed at Fort Vancouver, owe to the kind dispositions and devoted cares of Dr. John McLaughlin the knowledge they have of the letter of their catechism before the coming of the missionaries; a benefit which is surely not the least amongst those the Canadians received at his hands, and for which they owe him an eternal gratitude.

Experience has taught us not to rely to much on the first demonstrations of the Indians nor on the first dispositions they manifest. Those of the Cowlitz promised better success. Everywhere we meet the same

obstacles which always retard the conversions of the Indians, namely, polygamy, their adherence to the customs of their ancestors, and still more to tamanwas, the name given to the medicine they prepare for the sick. This tamanwas is generally transmitted in families and even women can pretend to the honor of making it. If any one is sick they call in the medicine man. No danger of their asking him what he wants for his trouble; they would be afraid of insulting him. Whatever he asks is given him without the least objection; otherwise they fear everything from that doctor who will not fail to make his revenge for a refusal by sending some misfortune , or some sickness, or even death through his medicines to the one who refused him, be he 50 leagues off. If any one is dead such a one killed him; then let him look out on whom the least suspicion falls; his life is in the greatest danger; the least they will do to him will be to kill his horses, if they do not kill himself; and to force him to give all that he has , through fear of death. A serious quarrel took place lately on that account.

Hard play is also very common among they, they get excited and often end it with a quarrel. They add idolatry to infidelity. They plain on a piece of piece of wood a rough likeness of a human being and keep it very preciously. They believe these charms have a superior power and strength, and they pray to them. When they have exhausted all the resources of the tamanwas, which often makes the evil worse, and the sick man dies, they scarcely allow his eyes to close before they are cover d with a pearl bandage; his nostriles are filled up with aikwa, a kind of shell they use for money; he is clad in his best clothes and wrapped up in a blanket; four posts are driven into the ground; in these post holes are bored, through which sticks are passed, upon which is placed the canoes destined to receive the corpes placed in file with his ancestors. They place him face downward with his head pointing toward the mouth of the river. Not a handful of dust is laid upon him; t e canoe is covered with a great number of mats

and all over. Then they present their offerings to the dead. If he was a chief or great warrior amongst his men, they lay by his side his gun, his powder horn and his bag; valuable objects wuch as wooden plates, axes, kettles, bows, arrows, skins etc. are placed upon sticks around his canoe. Then comes the tribute of tears which the spouses pay to each other and to their children. Day and night for a month or more, continuous weeping, shouting and wailing may be heard from a great distance. When the canoe gets rotten and falls to the ground, the remains are taken out wrapped up in new blankets and laid in a new canoe. They cling so much to this kind of burials that during the winter , a baptized child having died without my knowledge, I could not induce them to take it out of the canoe in order to give it a Christian burial. This adhesion to burial rites and tamanwas will cause the missionaries to be more prodent in baptizing . We have learned not to trust the repeated promises they make to us not to have recourse to the tamanwas if the baptized child gets sick. You may see that progress has been very slow among them so far; their customs and habits are so inveterate that it will take a long time for religion and the fear and knowledge of God to unroot and destroy them entirely.

Polygamy is not as widely spread now as it used to be, but there is in both sexes a fearful immorality. It is kept up and often taught by the whites who, by their scandalous conduct and boundless debaucheries, destroy the impressions made by the truths of religion.

This year the mission will lend to the Indians seed to sow in garden patches, especially peas and potatoes. Perhaps they will then try to come out of the miserable state in which they are languishing, when they will see tha, with a little trouble and labor, they can ameliorate it. The peas and potatoes may make them forget the berries and the camas. Time prevents me from giving a greater extent to this sketch. I am , M. Demers, priest.

Sketch XVII

(Published June 6th, 1878)(

Missionary Labors in 1849. Missions to Vancouver, Nisqually, Whidby Island. Chinook Point, Bridges and Colville. First Communion at St Paul.

"arried with a separation of four long months, Rev. M. Demers left Cowlitz on Feb. 7th for St. Paul which he reached on the 17th, havigg had tobrave wind and rain, cold and snow and spent three days in his journey to Vancouver where he stopped four days and three others days on his way to St. Paul. He remained but 8 days there, his presence being much needed in Vancouver where he arrived on the 25th, in order to oppose the efforts of minister Daniel Lee was making among the Indians of the fort since January.

To deny the necessity of baptism is to deny the existence of original sin is to deny the necessity of Redemption and declare that religion is a fable; for such are the consequences following from the denial of original sin; and alas, such was nevertheless the horrible and damnable doctrine which the Methodist ministers of Willamette preached formerly to the Canadians saying:"A child is saved and is a king in the kingdom of heaven without baptism; adults are also saved if their hearts are good." and strange to say, that minister who had failed with his co-minister to convert his countrymen and the Canadians , did not leave the fort be ore giving by aspersion, such a sham baptism to Indians ignoring God, the Holy Trinity, the Incarnation and Redemption , and any prayers; and who in reaching the mission at The Dalles did the same with ignorant and polygamist Indians, giving to them bread and wine.

Rev. M. Demers dividing histime beteen the servants, women and children of the whites, and the Indians, taught them all, and had but little trouble to undeceive the latter, with the help of the "Catholic Ladder;" and to bring them back from the erroneous road of Protestantism. His mission lasted 36 days, after which he returned to Cowlitz on

on April 5th, having been 57 days absent.

The vicar general having prepared his letter for the express leaving Canada, sdaft St. Paul on March 16th and reached Vancouver on the same day, because of the strong current of the high water; that was the quickest trip ever made. One item of his report to Canada was; from March, 1838 to March 1840, weremade 204 baptisms, 35 marriages, 14 burials and one abjuration at St.Paul. One of the baptisms 73 at the Colville mission, 71 at Vancouver, 30 at Cowlitz m ssion, 19 at Nisqually and 11 at St. Paul. The vicar general left St.Paul on May 4 on a journey to Cowlitz, in order to deliberate with Rev. M. Demers on the plan of the summer campaign. At Vancouver he had the pleasure to open two cases of books, church ornaments and other effetts, coming from France,and on the 9th, the two missionaries were embracing each other; but the consolation of meeting did not last long, by reason of the vicar general being called away by letter to visit some person that was sick, had to leave on the 14th for Nisqually,where he found Mr. Kitson the commander of the fort sick in bed. The exercises of the mission at this fort commenced without delay and lasted from 16th to 27th of May; the forenoon being devoted to the instruction of the women and children of the Canadians and the rest of th day to the Indians outside of the fort. Mrs. Kitson being kind enough, as usual to act as interpreter. Mrs. Kitson having taught the Indian women how to make for themselves robes of dress d deer skins, they appeared this time dressed like white women. All were regular at the instructions. In visiting the lodges in the evening, the vicar general was pleased to see the improvements made in making the sign of the cross, singing Chinook hymns and repeating what they had learned.

On May 18th chief Sahiwamish arrived with a band of his people. One of them being sick with consumption, was prepared for baptism, when one day his companions moved by a superstitious fear, carried him away; it took two daysto overtake him and bring him back. He was baptized at the

at the age of 40 with a woman and eight children and afterwards showed such faith and resignation tot e will of God. The missionary expected to see at the mission three other chiefs called Talalakum, Netham, and Witskalatche; but the murder of a man by a Sockwamish having rendered traveling on that bay dangerous, they did not come. The priest was much consoled on seeing the eagerness of the Indians to come at the first bell, to listen to the explanation of the Catholic ladder and words of eternal life, under the shade of a large tree.

The vicar general was preparing to close his mission and return to Cowp litz when on the 26th of May a canoe arrived containing six Indians and one woman. They were chief Telalakum's men and his wife, sent by him, and directed to bring the priest to see him and his tribe, as he was sick andunable to come himself ; and in proof thereof his wife presented the vicar general with a skin sheath which was found to contain the square rule (shale stick* he had received on his visit to Cowlitz, in April, 1839. Thanking God for the door opened to him the vicar general started May 27 in a canoe of his own landed at different places on the bay, to address the words of salvation to the Indians and arrived the following day, the Ascension day, at Talalakum village on the western shore of Whidby Island. A battle had taken place on that very same day between his tribe, the Skekwamish and the Klalama of Port Townsend, in which the latter who were aggressors, lost two men, because as Tslalakum said;"These men do not know God nor pray to Him." He had tried to stop the fight but in vain . He had been protected by the cross he wore on his neck. All this explained the strange movement of the Indians, running on the shore and calling "who are you?"(qui vive) on seeing the two canoes ~~coasting~~ coasting along the island.

The priest, in his black gown was received with the greatest demonstration of joy by Tslalakum and his tribe andhis baggage seized and carried to the village on the high land, 50 feet above the level of the bay. On Friday, May 29th, an altar was prepared in a

in a repository made with mats; a rough board was the altar table; the v stments for Mass and the sacred vessels were exposed; a Catholic Ladder, six feet by 15 inches was attached to a mat and hoisted high on a pole, before the eyes of all."I then began the instruction by making the sign of the cross in Chinook jargon," saysthe vicar general in his relation to t he bishop of "uebec" and tomy g reat astonishment all the assemblym men, women and children made the same, pronouncing the words exactly as practical and fe vent hristians. I began to sing the f irst verse of a hymn in Chinook jargon tothe air of "tu vas remplir le voeu de ta tendresse" and b ehold, to my grea t wonder, all continued to sing it to the end with exact precision. I began to sing another one to the tune "je mets ma confiance" and to my increas ing great astonishment they all c ontinued and sang it as well a s the f irst one. I admired the success of Tslalakum had had in teaching his people; I bl ssed the Lord for the good dispositions of the poor Indians; and my joy was so great that I shed tears of gratitude.

"I was then dressed in surplice wit a stole and beginning the explanation of the "Catholic Ladder" when chief Witskalatche arrived with a band of his tribe from another part of the island, and came to shake hands; chief Nathlam soon came also with his bands. "ll the chiefs sat in f ront, the rest behind, and on the sides. That was indeed quite a large meeting. I then b egan to dress f or Mass and to explain the Mass, the Great Prayer of Actolics. On the whole assembly making the sign of the cross and singing the aforesaid verses of the hymns. I became convinced that Netlam and "itskalatche had not done less than Tslalajum with their tribes. The "Catholic Ladders" distributed at Nisqually, the preceding year, had been used and explained, and the s inging of hymns practiced . The two hymns were repeated alternately during the whole Mass. In admiration of what I heard and saw I thought I was in heaven, rather in an Indian country. Tears of joy fell again

from my eyes. All infinite satisfaction had been offered to God for the sins of these poor people. There was hope.

Other bands of Indians arrived after Mass, and among them a Klalam who spoke in favor of peace. I continued my instruction till night, and the day ended by prayer, rosary and the singing of hymns. The body of the Klalam killed in the battle wa found and buried by the old men, for the young men would not touch a corpse, fearing that it would shorten their life."

Sketch XVIII Page 41

(Published June 13th, 1878)

On Saturday, May 30, a large number of Indians arrived from various parts of the island, who showed themselves as attentive to the instructions and as recollected at Mass, as the day before. Desiring to visit the island, I directed my steps toward the north, passed through beautiful prairies, forests of large trees, fields of potatoes, cultivated with no more instrument than a curved stick and arrived at the house of Netham, situated on the eastern point of the island. It was a housemade of logs, 30 x 20 feet, ceiled and furnished inside with a tapestry of mats, with an opening in the center to let the smoke out. Netlam receivedme with great attention and showed me the place to sit down on a pile of folded mats. There was no polygamy in this house, as generally practiced in other chiefs. I regretted very much to have no time to baptize and bless this interesting couple. After prayer and singing of hymns I went to the shore and found 15 lodges of Indians, who had never seen the black-gown. On seeingme they cried out and placing themselves in a line, men, women and children, to the number of over 150, they came to touch my hands, a ceremony of etiquette, after which they made the sign of the cross, and sang the Chinook jargon hymns which they had learned as well as the other tribes. I advised them to come to Mass and to bring their children to baptism on the following day. I left them full of joy in order to return to my tent, where I found

a large reunion of Indians who listened attentively to my instruction which was protraced late in the evening, not withstanding a high wind the noise of the waves and foliage.

On Sunday, May 31st, Netlam arrived early with his band of Skagits their women and children. Next appeared at the head of his band the Snohomish, accompanied by inferior chiefs Witskalatche, surnamed Le Francais.(The Frenchman) cclad in full French sostume, trowsers,shirt, vest, ove coat garnished with porcupine quills, hat and cravat. Tslalakum came also with his band of Sokwamish; all placed themselves according to rank to the number of 400. The exercises of the preceding day were repeated with the same spirit and zeal as on the previous day, before and during Mass. My emotion was great at the sight of such a multitude of Indians, so eager for the kingdom of heaven, whoo and at the singing oso pure and so expressive of the many voices whose accent so natural seemed to me to surpass in beauty the harmony of the most learned compositions of music masters; it was so great that I could not master it.

The holy Mass being over the dinner of salmon and smoked deer I had ordered was served on the mats before the chiefs; all filled with joy; then followed the great smoking of the calumet of peace and union between the tribes. In the midst of the joyous and noisy chatting was heard a great crying out; all rose up and saw a heavy cross 24 feet long in the arms of numerous Indians who were advancing toward the good spot and prepared for it; it being solemly blessed and erected and all following the example of the blackgown , went and prostrated themselves and venerated it. Then followed the singing of hyms by this joyous multitude of Indians rendering homage to God and Jesus Christ for the first time. To this moving spectacle succeeded another one, thebaptism of the children. Themothers of the children were placed in two lines, leaving an alley in the enter forme to move, and also for the fathers of the children. I again explained the fall of man, the mystery of redemption

the medicindeof baptism. I requir d of all a profession of faith and an abjuration; and all were loudly answering," Yes, we believe in God who created all things. Yes, we believe in Jesus Christ who came to redeem us. Yes, we believe He has made seven medicines to make us good. Yes, we believe He has made but one road to go to heaven, Yes, we believe [illegible] .. Yes, we promise to keep and follow theroad of the blackgown, which is the one Jesus Christ made. Yes, we reject all other roads lately made by man. Yes, we renounce the devil and his thoughts, words and deeds. Yes, we desire to know, love and serve the great Master of all things."

Then began the ceremony of solemn baptism,which lasted four hours during which I baptized 122 children. The heat was very oppressive; the children were scared and crying and soon all retired.

Monday,June 1st, was spent in the ordinary instructions and exercises. Tuesday, June 2nd was fixed for my departure to the great sorrow of the poor Indians; I recommended the chiefs to encourage their people to follow the road of the blackgown and urge the [illegible] conclusion of peace before the leaving of the priest. For that purpose "itskalatche was deputed to the Skekawamish; and, in changing my route to Nisqually, I had the happiness to contribute to the reconcilation of two tribes. Having given my great "Catholic Ladder " to Netlum he offered to carry me toNisqually in his large wooden canoe, which with 23 men wqs still light. My canoe carried over to Nethlam's place(sic) and I started on that day. In coasting along the island I saw forts 18 to 20 feet high raised by the Indians to protect [illegible] themselves against the Yugoltah of Fraser River. I visited several tribes and in one village 125 came to touch my hand and were found able to make the sign of the cross, and to sing the Chinook hymns. I stopped all night at the village of Skekwanish, the Indians who had been fighting.At this place about 140 came to touch my hand and make the sign of the cross and sang the hymns equally as wellas the other tribes. Sehalapahan, the Indians

chief who had visited Father Demers at Cowlitz and taught them what he had learned himself. On Wednesday, June 3rd, I solemnly baptized 95 children; after which took place the meeting for the conclusion of peace which lasted nearly four hours. My address was transmitted by my interpreter to a third one, who deliver it to the chief with an astonishing eloquence. After many and long harangues it was concluded that the Skewwamish should pay two guns to the Kalams for the two men killed. Witskalatcho took the guns and carried them to the LLkalama, who according to custom would give something in return. Thus, was peace concluded. I then started at 3 p.m. traveled all Thursday and reached Nisqually on Friday and found Mr. Kitson better and started at 2 p.m. for Cowlitz which I reached on Saturday, June 6th, at 10 p.m. The fruits of the mission were: 9 baptisms at Nisqually, 218 at Whidbey, 6 on the way, total 233.

Sketch XIX

(Published June 20, 1878)

Many of the Chinook tribe had already seen the black gowns at Fort Vancouver, and had their children baptized; but they had not yet been visited in their own land. The time having arrived to visit them at home, Rev. M. Demers left Cowlitz on May 9th and arrived at Astoria on the 21st. The long suspected ship bringing from the East Jason Lee with a number of Methodist ministers, their wives and several young ladies had just crossed the bar; they were to be distributed over the country in opposition to the Catholic missionaries. On the following day Rev. M. Demers went to his mission and fixed his tent among the Chinooks. He met there Daniel Lee, the preacher, who after a few days left him a clear stage, being in a hurry no doubt to visit the ship in order to have the first choice for a wife among the young misses. As to the Rev. M. Demers, with a little ball in one hand and a Catholic Ladder in the other, he continued his mission for three weeks instructing

the adults, baptizing the children and doing much good. He returned home much satisfied, after an absence of 25 days. He remained but two dgys with the vicar general, having to leave on June 15th for Vancouver, in order to administe to the Brigades going North and South before leaving for the Colville mission.

After Rev. M. Demers had left Cowlitz the vicar general remained in order to be present at the erection of the new chapel measuring 25 x 450 feet, which took place on June 17th; and leaving on the 18th, he reached Vancouver on Sunday morning, remained four days with his dear confrere and arrived at St Paul June 21st after an absence of 54 days.

Rev. M. Demers having given a mission of ten days at Vancouver started on June 29th with the Brigade of the Porteurs commanded by Chief Factor Ogden; he was at the Grandes Dalles Portage on July 5th, at Walla Walla on the 10th, reached the Palouse river safely, half way between Walla Walla and Colville and arrived at last at the end of his far distant mission, having suffered much from the heat and sun and the want of water for himself and horses. Having completed his mission at Colville he returned by way of Okanagan and Walla Walla, reaching Vancouver on Oct. 2nd, just three months and six days after he had left it. After a few days of rest he started for St. Paul which he reached on Oct. 11 They both started together for Vancouver on the 17th in order to give that place a mission of fourteen days before going to their winter quarters; after which the vicar general reached the Willamette Oct. 31st and Rev. M. Demers reached Cowlitz on the same day after an absence of four months and eighteen days from home. At St. Paul 7 persons were found sufficiently prepared to make their first communion in December. It was during his mission at Colville that, hearing there was a priest somewhere among the Indians of the Rocky Mountains, he announced that fact to the vicar general by a letter which reached him on the 30th of August, 1840.

Letter of Rt. Rev. Joseph Rosati, Bishop of St. Louis to the Rt. Rev. Father General of the Society of Jesus.

St. Louis, Oct. 20,1839

22
1817

My Rt. Rev. Father

Twenty-three years ago two Indians of the Iroquois mission left their native country, Canada, with twenty-two other warriors, and went to settle in a country situated between the Rocky Mountains and the Pacific ocean. That country is inhabited by infidel nations and especially by those the French call Tetes Plates. They married there and were incorporated into the Indian nation. As they were all instructed in the Catholic religion, professed by the Iroquois-converted by the ancient Father ofyour Society, they have continued to practice it as much as it was in their power, and have taught it to their wives and children. Their zeal went even further; becoming apostles, they have sown the first seeds of Catholicity in the midst of the infidel nations among whom they live. These previous gems begin already to bring forth fruit, for they have caused to spring in the hearts of the Indians the desire of having missionaries who would teach them the divine law.

Eight or nine years ago, about 1830, some of the Flathead nation came to St. Louis. The object of their journey was to ascertain if the religion spoken of with so much praise by the Iroquois warriors was in reality such as represented, and above all, if the nations that have whie skin(name they give to Europeans) had adopted and practiced it. Soon after their arrival in St. Louis they fell sick called for a priest and earnestly asked by signs to be baptized. Their request was eagerly granted and they received the holy baptism with great devotion; then holding the crufix they covered it with affectionate kisses and expired. Some years after(about 1832) the Flathead nation sent again one of the Iroquois to Saint Louis. There he came with two of his children who were instructed and baptized by the Fathers of the college. He asked missionaries for his countrymen and started with the hope that

that one day the desire of the nation would be accomplished; but on his journey he was killed by the Infidel Indians of the Sioux nation.

At last a third deputation of Indians arrived at St.Louis(1839) after a long voyate of three months. It was composed of two Christian Iroquois. These Indians who talk French have edifieied us by their truly exemplary conduct and interested us by their discources. The Fathers of the college have heard their confessions and to-day they approached the holy table at my Mass in the cathedral church. Afterwards I administered them the sacrament of confirmation; and in an allocution delivered after the ceremony, I rejoiced with them at their happiness and gave them hope to have soon a priest.

They will leave tomorrow for their home; a priest will follow them next spring. Out of the twenty-four Iroquois who formerly immigrated from Canada, only four are still living. Not content with planting the Faith in these savage countries, they also defended it against the prejudices of the Protestant ministers. When these pretended missionaries presented themselves, our good Catholics refused to receive them. "These are not the priests we have spoken of to you" they said to the Flatheads. "They are not the priests with long black gowns, who have no wives,who say Mass and carry a crucifix with them" and for God's sake, my Right Rev. Father, forsake not their souls, accept etc. etc. X Joseph Bishop of St. Louis.

The letter which we publish above from the bishop of St Louis Mo. to the General of the Jesuit Fathers produced at once the result anticipated. No sooner had these courageous soldiers of the cross learned that there werethousands of souls pining for the presence of true disciple of God thanthey set to work at once perfecting their plans so that the bread of life might be broken to the Indians in the Far West. Father Peter John de Smet was selected as the apostle toc carry the cross to the Flathead nation, and, after making a few necessary preparations, he set out in the spring of 1840 on his long and arduous

journey . Of the trials which beset him on his triphe has left a full account in his sketches of the Western missions which are read, at this distant day, with thes ame interest that surrounded them nearly forty years go. Hismission lasted two months and resulted in the conversion of 600 Flatheads, and finding the Indians so well disposed toreceive the Word of Life, he returned to St. Louis for the purpose of securing additional Fathers as he saw the work before them was one of great magnitude.

Father DeSmet accompanied by two other Jesuit Fathers ordinarly returned to the Flathead Indians in 1841 bringing with them articles necessary for the establishment of a permanent mission, and in a short time he had the holy satisfaction of beholding the emblem of Christianity arising over the little church which marked the foundation of the Mission of St. Mary's of the Rocky Mountains.

The causes which led to the presence of Jesuit missionaries among the Indians of the Rocky Mountains are such historical interest that we give them; a large number of Canadians and Iroquois were employed by the Companies trading among the Indians of the Pacific Coast, as well as by the various expeditions by sea and by land. That of Capt. Hunt which started in 1811 had great hardships to endure, and loss of men to suffer by desertion, In 1812. Of the number were 24 Iroquois who joined the Flathead nation. They soon married and had familie . And as the Canadians were the first apostles among the Indians of the Pacific coast, so also were the 24 Iroquois among he Flatheads; speaking to them of their religion and churches, priests and festivals. The Flatheads who were naturally good were pleased. They sent deputation to St. Louis about 1830 in order to ascertain about what the Iroquois related. Soon after arriving they took sick, called for the priest, w rebaptized and expired kissing thecrucifix. The nation sent another deputation of one Iroquois in 1832. He arrived safely at St. Louis had his children baptized and was returning home with some hope of soon havingpriests

priests for his countrymen and adopted nation; but he was killed by Sioux Indians. A third deputation was sent in 1839, calling for priests. This time the deputation consisting of two Iroquois returning in the fall, started with the full hope that some priests would be met on the following year; for the Rt. Rev. Bishop Rosti, having written to the Superior General of the Jesuits at Rome, begging himearnestly to take charge of that mission, had received a favorable reply. Hence the appointment of Father DeSmet, who came in the spring of 1840, passed two months among the Flatheads, baptized 350 and went home to return in 1841. Such is the origin of the Flathead mission and the apostleship of the Iroquois, who, when the pretended missionaries, Jason Lee and others presented themselves to the Flatheads in 1834, told them;"These are not priests with long black gowns, who have no wives." Rev. M. Demers had at last a correspondence with Father DeSmet and brought the following letter with him:

Letter of Rev. Father DeSmet SJ, to Very Rev. F.N. Blanchet V.G., Fork of Jefferson River, Aug 10, 1840:

Very Rev. Sir:The present which I have the honor to write will surprise your Reverence as coming from one unknown but in quality of a co-operator in the Vineyard of the Lord and in so far remote country, it cannot be disagreeable to you. I wish I could have leisure to give your Reverence some details of my mission to the Rocky Mountains, but Mr. Bruette (sic) who is so kind as to carry my letter to Fort Colville just ready to start, gives me but a few minutes to write. Your Reverence will then concert with my provincial superior of the company in Missouri and in compliance with the desires often manifested by the Tetes Plates and Pend D Oreilles and a great number of Nez Perces, has sent me to the Rocky Mountains tovisit these nations. I have found the two first in the best desirable dispositions, well resolved to stand by the true children of Jesus Christ. The few weeks I had the happiness to pass with them, have been the happiest of my

my life and give me the firm hope with the grace of God to see soon renewed in these countries, so long forsaken, the fervor of the first ringing of the bell; they are anxious to lose none of my words relating to these instructions on heavenly subjects; and had I the strength to speak to them, they would willingly listen to me whole days and nights. I baptized about 200 of their little children and expect to baptize in a short time, 150 adults.

The object of my mission was to visit a great part of the Territory of Oregon and make reports to my Bishop and Superior on the favorable places to open missions. Bit I have found so many good dispositions among the Indians of the plains that I have changed the plan of my journey. I will return to St. Louis before the winter and will be back next spring with a caravan of missionaries, who are already preparing themselves. The Shoshones and Serpents (Snakes) desire to have an establishment; the Tetes Plates and Pend d Oreilles have nothing more at heart. The Nez Perces seemed to be tired with these self dubbed ministers a femmes and show a reat predilection for Catholic priests. We will therefore have enough to occupy ourselves in these mountains without extending any further into the land. I hope nevertheless that before the winter of 1841 I will have the honor to pay a visit to your Reverence in order to have the aid of your counsels and work in concert to gain these poor nations to Jesus Christ. Please present my respects to Rev. M. Demers. I have the honor to be, etc. P.F. DeSmet, S.J. Missioner.

Sketch XXX

(Published June 27th 1878)

Missionary Labor in 1841 at Vancouver, Falls of the Willamette. Clackamas and Cascades.

The two missionaries had been separated nearly four months and a half since last fall. The place of their reunion was Fort Vancouver. Rev. M. Demers leaving Cowlitz on March e 3rd reached Vancouver on the

5th
and began at that place a mission of 26 days, with the usual daily ecercises, in the morning, afternoon and evening; and returned home on April 3rd the eve of Palm Sunday, after an absence of 31 days.

There were three Indian tribes which had been gained to Methodism for over a year, viz: those of the Clackamas, Willamette,/ Falls and Cascades. The two missionaries had been too busy to visit them before. A door was opened to them this year in the following manner: A chief of the Clackamas tribe called Poh-poh went to St. Paul in February; he saw there the orphan boys in charge of the Catholic mission, saw Indian families and other persons numbering over 15. He assisted at the daily exercises and explanation of the Catholic Ladder. He was a Methodist and the Corypheus of the sect, but on looking at the ladder and seeing the crooked road of Protestantismmade by men in the 16th centuryhe at once abjured Methodism to embrace the straight roadmade by Jesus Christ; and returning home he invited the missionary to visit his tribe.

The vicar general was pleased with the invitation. He left St.Paul on March 11th to meet Father Demers at Vancouver and stopped on his way at the Wapato Lake, which is only a few miles below the Clackamas river where the Indians of the Clackamas tribe were assembled to dig the Wapato root (a kind of potato) on the right shore of the Willamette. He was received by chief Poh Poh and gave the tribe a mission of four days with the usual exercises and the explanation of the Catholic Ladder. Mass was celebrated on Sunday 14th and following days. That great celebration on Sunday was astonishing to them. Although they had been for two years under the teaching of Bro. Perkins, till the fall of 1840, and under that of Bro. Walker since then they listened to the missionary for four days with pleasure. The fruits of the mission were the baptism of 11 children and an adult in danger of death. It wasalso the beginning of their abandonment of Methodism. He reached Vancouver on the 15th On returning from thence, March 24th, he gave them two more days

celebrated Mass on the 25th, baptized an adult, the wife of chief Wesamus, in danger of death on the 25th, after an absence of 17 days Chief Poh Poh returned to St.Paul in April in order to learn more and strengthen his faith. He returned after six days and eight days hence with a ladder, a red flag bearing across, to be hoisted on Sunday. He was overjoyed.

One of the items sent to Quebec, Canada, was: "From March 1840 to March 1841, were performed, Baptisms 510; marriages 12; burials 11; communions 60; one abjuration at St.Paul. Of the 510 baptisms 233 were made by the vicar general at Nisqually and Whidbey Island; 164 by Father Demers at Chinook, Cowlitz and Colville mission; the rest 113 at Vancouver and St.Paul. Of the 510 baptisms about 410 were Indians, 100 whites and 40 adults.

The Willamette Falls Indian village on the west bank of the below the fall; its chief was Wesamus. The time to visit having arrived the vicar general left St.Paul after the celebration of Easter and arrived there on April 20th. On his arrival he made known to the chief the object of his visit. The proud chief announced:"Begone.' Away away with you, we don't want you."

Such rough reception did not discouarge the missionary. He soon learned that the chief had been very much offended because the Clackamas tribe had been visited before his own. On explanation he became calmer and at last seemed satisfied. Then began a mission of 7 days of hard work; the missionary being obliged to run every day after the lazy Indians to bring them to his tent and assist the several exercises. The holy Mass was celebrated on the 3rd day, as Sunday and the following days. The sight of the altar, vestments, sacred vessels and great ceremonies were drawing their attention much more than the cold, unavailable and lay service of Bro. Waller. There seemed to be more attention given to the ringing of the bell and the mission exercises. The missionary had at last the consolation to see the poor Indians make the sign of the

cross, say theoffering of the heart, name the 7 medicines (sacraments) sing a short prayer before and after meals, and also the Chinook hymnas. Eleven children were baptized and nine families out of 10 had been rescued from Brother Waller. On the 4th day ofthe mission arrived Poh poh with some of his people. He compdained very much that when his flag was hoisted on Sunday Mr. Waller pulled it down to the great displeasure even of those of his own sect. On another day ther came some Indians from Clatsop. On seeing the altar, ornaments and vestments they said:"Mr. Frost is far from showing us such things." That same day an Indian reported the Keiinsno, chief of the INdians below Vancouver said to his people;"Follow the priest if you like, for myself, I am too bad, I am unable to change. I will die the same.

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Sketch XXI

(Published July 4th, 1878)

Additional incidents in 1840

The following incidents showing the dispositions of the Indians are worthy of being mentioned. A Snohomish chief came to Cowlitz in the fall to see the priest and tell him that the timber for a house of prayer recommended by the black-gown had been prepared and was ready for erection. He came to have a priest to direct the work. He wasmuch disappointed in being obliged to return home alone. Harkley, chief from Yakima came down to St. Paul in the fall with his family and some of his people. After three weeks of instruction he returnedhome with a pair of beads, a cross, some pictures and a Catholic Ladder. A chief from Okanagan sent word to St. Paul asking what to do; that he was ready to come down with his people next spring, if so recommended. A Priest's Rapids chief on the Columbia came down to St Paul in the fall with his wife, three children and a brother-in-law. He passed the winter there, got instructed, learned his prayers and was baptized under the name of Joseph with his family. Father Demers gave a mission

of nine days to the Okanagan Indians, on returning from Colville. On November 20th, 1840, he blessed and occupied an new house at Cowlitz. From that date, the log chapel ceased to be his lodging place. It was made more decent by ceiling the sanctuary with with mats and ornamenting the altar table with vases.

Various Missions in 1841

From his mission at Willamette Falls, the vicar general went , on May 6th, to the Clackamas tribe which he had already visited in March at the Wapato lake. The usual exercises were continued at the ringing of the bell for nine days. Bro. Waller came and called him an intruder. His Evangelical Ladder was brought near the Catholic one; the Indians pronounced themselves in favor of the latter; twelve lodges were gained. Being obliged to return to St. Paul on the 15th, Rev. M. Demers from Vancouver came to replace him. He continued the mission for two weeks, giving some days to the Willamette tribe and the rest to that of the Clackamas. It was on that occasion that Wesamus the Corypheus of Bro. Waller was gained over.

From the Clackamas, Rev. Father Demers returned to Vancouver to attend the Brigades of the North, and south, after which he went home to teach catechism. And as the Colville mission was being omitted this year, because Father DeSmet being expected to come down that way and it had been received that Rev. Demers would go this year to the Sound, he started on August 11th went to Nisqually and thence to the Bay. He visited many tribes besides those seen by the vicar general; he travelled from one nation to another, accompanied by Chief Tslalakum and many other great chiefs. His traveling was a triumphal one, surrounded sometimes by 500 and at other times by 3,000 Indians, who, hostile to each other, were now peaceable in presence of the black-gown. He often passed whole days in teaching, with a ladder 10 x 2 1-2 feet, these poor Indians so desirous of heavenly things and continuing late at night to sing, to pray and hear the harangues of the chiefs repeating what they had learned.

It was a beautiful and consoling spectacle to see tribes who had never seen the black-gown, able to bless themselves, sing and pray around the Ladder, when the priest was giving the hand tonew comers. From the bay he passed to Fort Langley, on the Fraser river. There were new triumphs among the Cowitchans. There ended his mission, and on September 24th, he was home, having made 765 baptisms and been 44 days absent.

In the beginning of June Commodore Wilkes left Vancouver on a visit to the Willamette valley and took dinner with the vicar general at his residence in St.Paul. He told him that on seeing a cross on Whidby Island, he called it the Cross Island. The vicar general having promised Father Demers that he would visit Cowlitz during his absence, started Aug. 14th for that place. On returning September 1st he gave a mission of 14 days at Vancouver. It was on that occasion that commodore Wilkes assisted with several officers of his staff and Dr. McLaughlin, at high Mass and vespers on a Sunday. It was a solemn day. The following Sunday though the commodore was the ceremony was not less solemn (sic) A house 62 x 25 feet was raised in March, at St.Paul to serve as a hall for the people on Sunday and a lodging for the priest.

The next mission to be made was that of the Cascade tribe which had never been visited by the black gown. Tamakoon, its chief, had already been a convert since 1839, at the sight and explanation of the Catholic ladder. He had met many times the assault and efforts of the Methodist preachers, but all in vain; he remained unmoved. He was glad to see le plete arrive on September 17th. His tribe numbered from 150 to 200 souls. The daily exercises of Mass and , began and were continued for 10 days(sic* and the poor Indians, in part, began to sing, to bless themselves and to pray. Tamakoon received a bell and a Ladder to be used on Sunday. He was able to speak on it for several hourw; 34 children were baptized.

From the Cascades the vicar general passed to the Clackamas on Nov. 30th. That was his third visit. It lasted 13 days with the usual exercises.

A high cross was blessed and erected on October 2d. Bro. Walker, hearing that the Indians were willing to build a chapel, came and made a noise; all had left him save a few. Eleven children were baptized; in all 41, with 30 before. The vicar general left them on Oct. 12 for St.Paul. The vicar general left St.Paul for Cowlitz on November 15th. Meeting at Vancouver, Sir George Simpson who desired to visit the Canadian settlement, he returned home with him. Sir George Simpson assisted at high Mass and vespers on Sunday and seemed to have been pleased with what he had seen there. and at Vancouver. He became convinced at last of thenecessity of granting passage for new priests and other assistants. Starting again the vicar general reached Cowlitz on December 1st; left it on the 7th; arrived at Vancouver on the 10th and at Clackamas village on the 18th, went to pray at the foot of the cross with the Indians and the chiefs; left them well pleased. As the river was much swollen by the heavy and unusual rains, he met great dangers at Rock Island above the falls. He being on shore to lighten the load the canoe capsized and eight persons were struggling in the water; all were saved as by a miracle. The vicar general reached home on December 23d; but left for Vancouver on the 27th to attend the funeral services of Mr. Kitson , who having come to Vancouver in 1840 made his abjuration and received holy communion and the other sacraments and died happy. The vicar general returnedhome on New Year's even

Sketch XXII

(Published July 11th 1878)

Incidents in 1841

Rev. Father P.J. DeSmet, SJ returned to the Rocky Mountains in the spring of 1841 with the Rev. Father Mangarini and Point and founded St. Mary's mission among the Flatheads. The Cowlitz settlement had the happiness to possess the Blessed Sacrament in its little chapel from January 6th.to Harkely the Yakima chief who visited St.Paul last fall arrived at Cowlitz on January 25th with some Indians from Okanagan

and a son of the Spokane chief call d La Grosse Tete, the Corypheus of Bro. Ells, ten in all. They had come by the way of Nisqually and hence through thelong portage. They had been stripped of their blankets and ordered back by the Chehalis to which they refused to acede. The son of LaCrosse Tete had left his home in spite of his father to become a Catholic. They came to get instructed. They went home via Vancouver and the Columbia. The little chief des Chaudieres (Colville) was an apostle among his people, with the Catholic Ladder in his hands since the departure of the priest.

Missionary Labors in 1842

The two missionaries met again this year at Vancouver, after a separation of 3 1-2 months. Rev. M. Demers came first in three days of bad weather and arrived on February 23rd. He began a mission of 27 days withthe usual forenoon, afternoon and evening exercises; after which, leaving on Monday of Holy week and experiencing three other days of very bad weather,he reached home after an absence of 32 days.

The vicar general came later to meet his dear companion, and arrived on Tuesday of Passion Week, March 15th; and starting on Thursday of the same week, and experiencing bad weather also, he reached St.Paul on Saturday , the eve of Palm Sunday.

One of the items he sent to Quebec, Canada was from March 1841 to March 1842 were performed: baptisms 965; marriages, 12; burials 21; communions 115 . Of the 965 baptisms 765 were on Puget Sound, all Indians save 15; whites at Fort Langley, 69 at Clackamas, Willamette Falls and Cascades mission, 70 at Vancouver, 24 at the Cowlitz and 37 at St.Paul.

Having given the great festival of Easter and three weeks of the passover time to the faithful of St.Paul the vicar general gave his first outside missionary labors to his dear Indians of the Willamette Falls. Arriving there on April 20th, and not withstanding the cold reception he received, he began his missionary labors which he continued

for 15 days. The poor Indians were very indolent; the ringing of the bell drew a few of them in the beginning; they had forgotten all they had learned before. Having no time to go and visit the Clackamas Indians on the recent occasion, they were invited to come to the Fall; several of them . By perservaning in his efforts he began to gain their confidence, and they became more attentive. He made 6 baptisms, including 2 adult in danger of death. The reason of their apathy was the distraction in which they were involved by the immigration of the whites; 15 families of them had crossed the Clackamas river during his mission at that place, in Nov. 1841 . And as the Willamette Fall was an attractive place, many of them began to settle there. Hence the danger for the poor Indians. The fruits of the mission were not so consoling as formerly.

On May 4th the vicar general went from the Willamette Fall to Vancouver to receive 8 cases which had arrived from London; and from thence returned to St.Paul for the feast of Pentecost and Corpus Christi, falling on Mat (sic) 26th. Mr. McLaughlin paying a visit to St. Paul at that time assisted at high Mass and procession with much edification, having visited the whole colony,he encouraged the settlers to continue and went home much satisfied..

Arrival of Father DeSmet SJ

Rev. M. Demers returned to Vancouver in the middle of May, to attend to the wants of that mission and thence of the Brigade of the North and South. He had been there but a few weeks when Father DeSmet arrived at Vancouver from Colville, which he reached in the early Spring. In crossing the rapid below Colville his boat was captized but he reached the shore in safety, suffering only from the loss of his baggage. Rev. M. Demers brought him to St.Paul; he spent 8 days with the vicar general sung high Mass on Sunday, addressed words of exhortation to the congregation and expressed himself , much pleased with the solemnity of the Mass and vespers services, especially with the singing. Of the Catholic

adder he said:"That plan will be adopted by the mission of the whole world." Here he returned to Vancouver with Father Demers; the vicar general soon rejoined them to deliberate on the interests of the great mission of the Pacific Coast.

The missions to be attended this year (1842) were those of Chinook Point, Vancouver, Cascades, Clackamas, Willamette Falls and the Sound, whose tribes were so famished for heavenly things; witness their running after the black gown in 1840 and 1841, and their repeated calls for a priest ever since. The name of another mission was presented to the council, that of New Caledonia, now British Columbia, whichwas threatened to be visited by the Presbyterians of Walla Walla.

All things being Considered, the resolve was that the New Caledonia mission should be attended before all, and that Father DeSmet could start for St. Louis and Belgium to bring temporal and personal efficient means. Rev. M. Demers accepting heartily the long and hard mission of New Caledonia prepared himself for the journey and to winter there.

The two missionaries started with the Bridages of th ePorteurs on June 29th and separated from each other at Walla Walla. The vicar general left alone to administer to the wants of the extensive mission, returned soon to St.Paul to teach catechism for the first communion, which he put off after the harvest for new instruction.

The Cowlitz mission which had lost its beloved missionary needed to be consoled. The vica general left St.Paul on August 12th, passed a few days at Vancouver and reached Cowlitz on the 18th. He remained there 20 days, teaching the white women and children for the first communion. The Indians had also a share of his time. He baptized ten of their children. In the midst of his occupation he heard that a woman was sitk at Nisqually and had but a few days to live. Leaving at 4 p.m. on Friday with a guide and traveling a distance of 25 leagues, he reached the house of the poor sick woman on the following day at 6 p.m.; a gave her the consolations of religion, baptized her and her child,

and went to the fort to hear the confessions of the men and starting on Sunday at 4 p.m. he reached Cowlitz on Monday at 6 p.m. The church raised on June 17th, 1840, was not yet finished and reaching St. Paul on the 10th after an absence of 30 days, he was accompanied by the great Snohomish chief, Sehalapanen, who had fought the Klalams, in 1840, and came out victorious, said he by virtue of his beads and Catholic Ladder. (Page 50 original book) He had come to Cowlitz twice last spring and had accompanied Father Demers to Vancouver in May, expecting he would bringhim to the Bay and when he sawh i going elsewhere, he was obliged to return home alone, he went away with a stricken heart. It was the third time ha had come tobe instructed and baptized. He was much pleased to see the churches and services on Sunday, in Vancouver and St. Paul . On arriving there the vicar general recommended the catechism for the first communion.

On the 17th of September was a day of great rejoicing for the vicar general in receiving and embracing his dear new confreres, Rev. A. Langolis and J.B.Z. Bolduc, arriving from Canada. They had been over a year on their journey; for having left Boston on Aug. 10th, doubled Cape Horn on Dec. 4th and toucned at Valparaiso, Gamvier Islands, Tahiti and Honolulu,they crossed the Columbia river bar on Sept. 12th. When the bishop of Quebec was refused a passage in the canoes of the Hudson Bay Company for their priests for Oregon, he sent them by sea. Sir. George Simpson abowed to the vicar general in 1841 that Mr. Beaver the ex-chaplain was the cause of therefusal. The following Sunday High Mass was celebrated with a deacon and subdeacon, for thefirst time in Oregon, and followed by the Te Deum. On Sunday, Sept. 30th took place with great solemnity the first communion of those prepared.

The faithful at Vancouver were complaining of not being well attended; time was wanting to the missionaries. Now that their number was increasing ed, they would have a better share. Therefore the vicar general leaving St.Paul in charge of Father Bolduc, started

with Fr. Langolis and reached the mission on Oct. 7th. The instruction of the ladies of the fort was given to Fr. Langlois, the vicar general kept for himself that of the women and children of the village. After three weeks of daily teaching, seven ladies of the fort and two women of the village wer found able tomake their first communion, which took place on Sunday Octl. 30th for the first time in Vancouver with great solemnity before a large congregation. This being done Father Langlois wassent to St.Paul and Fa her boldue (sic) to Cowlitz to attend those missions; the vicar general remaining at Fort Vancouver. Chief Sehalpahen who attended the mission at Vancouver followed Father Dolduc (sic) who completed his instruction and baptized him.

Sketch XXXXd XXIII

(Published July 18th, 1878)

The Cascades and Clackamas tribes had not been visited for over a year. They had been exposed all the while to the seduction of the preachers telling the "the priests have forsaken you."They did not need 12 months to forget what they had learned in a few weeks. Never the less their visiting the blackgown from time to time was a proof of their living him still. As to the Clackamas, it was impossible to pay them a visit. The Cascade Indians had a better chance as their moving yearling, in October, onthe left shore of the Columbia nearly opposite Vancouver, brought them near to the priest. Therefore the civil vicar general dividng his time between the women of the village and those Indians, gave the former the forenoon and the latter the afternoon for several weeks. This set with many difficulties such as the crossing of theriver, the division of the tribe into two camps, afar from covering the river. Nevertheless he had the consolation of making 45 baptisms. Another great consolation he met on Nov. 18th, was that of receiving the profession of faith of governor McLaughlin to the Catholic faith, as related elsewhere. He made his first communion at midnight high Mass at the head of 38 communicants. The office had never been so

as to chant, music and decoration, as on that night. The number of first communions made in the Falls was: 13 at Vancouver, 7 at St. Paul and 4 at Cowlitz. Thus ended 1842.

Missionary Labors in 1843

After a residence of three months and a half, the vicar general left Vancouver for St.Paul on Jan. 18th, 1843, When on his way he stopped to get a paddle he alsobaptized a dying child. Father Langlois ,availing himself of the presence of the vicar general started on Jan. 30th for Cowlitz, to see his traveling companion. Hewas three ~~months~~ weeks on the journey. On returning he met a heavy rain and the high flood of Feb. 13th which exposed him to great suffe ing and dangers.

Chief Factor Douglas, being on his way to found Victoria on the south end of ~~Vancouver~~ Vancouver island, started with an expedition of 22 men and invited Father Bolduc to accompany him. Having the consent of the vicar general he left Cowlit z on March 7th with the expedition for Nisqually, where the steamer Beaver was waiting Leaving on the 13th she reached her destination on the 14th where Father Bolduc met a large number of Indians. On Sunday, the ~~19th~~ 19th, he celebratedmass in a repository before the men and over 1,200 Indians, and baptized 102 children. And giving up his design of goind further north, he bought a large canoe, crossed the bay in two days, reached Whidby on the 25th and fixed his tent nearf the cross erected in 1840. The Skagiets and other tribes received him with open arms. They built him a house 28 by 25 feet. He taught them during 8 days, baptized 173 children and leaving on April 3rd, he got home on the 6th, after an absence of 31 days. In sending his report he begged to be allowed to go and found the mission.

The vicar general left St.Paul for Vancouver on March 13th and bought a lot for $225, at Willamette Fall to build a chapel for the Indians. One of t e items he sent to Canada was from March 1842 to March 1843 were made 688 baptisms, 26 burials; 287 marriages. Of 688 buri~~a~~s 200

baptisms 447 were made in New Caledonia, 98 at St.Paul, 86 at Vancouver, and 57 at Cowlitz. By a recapi ulation from 1838 were made 2,666 baptisms, 148 marriages, 86 burials. The vicar general left Vancouver for St.Paul during Passion week and returned on April 18th the eve of Palm Sunday.

Rev. Fr. Demers was not expected to have any chance to come back before the ret rn of the brigade of the North. It was therefore with the greatest surprise that on entering his room on Holy Thursday evening, April 13th, the vicar gene al met him there. Sweet and moving were the embrace after a separation of nearly nine months and a half.

Leaving Vancouver June 29th, 1842, he reached Ft. Thompson Aug 10th Fort Alexander on the Fraser River Aug. 23, Fort Stuart on Stuart Lake 300 leagues from Vancouver, the residence of Chief Factor Ogden, the commander of the Brigade on Sept. 16th. He celebrated a high mass there on the 18th. Returning home he r ached Fort Alexander Sept. 24th had a chapel built by t e Indians, celebrated Mass in it Dec. 4th and took his lodging in it on Jan. 3rd 1843. He learned two languages, translated the hymns and prayers in their idioms and taught them to the Indians; q d left them able to prqy, sing and explain the Catholic ladder.

Hard was the ir separation. Availing himself of the invitation of Chief Factor Ogden, he started with him on horseback , in three or four days feet of snow, on Feb. 21st, from Fort Alexander, reached Fort Thompson March 1st, passed 13 days at Okanagan, starving and waiting for a boat; came hence on horseback al ong the Columbia to Snake river, hence by boat to Walla Walla and Vancouver, 44 days from Fort Thompson. In going and coming he had encoun er d many trials, dangers and fatigues sometimes extreme. The vicar general preached on Good Friday and Fa her Demers on Easter Sunday, April 16th.

Father Bolduc arriving from Cowlitz on April 19th left for St.Paul with Fr. Demers who preached there on Sunday the 23rd and returning to Vancouver they both started for Cowlitz on April 2800 27th, to prepare themselves for the mission of Whidbey. On May 10th they were

on their way to Nisqually with 2 men and 11 horses, 7 of them with packages. They reached Whidby on May 25th , 1843.

Father Langlois being put in charge of Cowlitz, Vancouver, Cascades Willamette Fall and Clackamas Indians; left St.Paul May 17 [illegible] for his post. He succeeded to finish his church erected in Cowlitz in 1840; and began to celebrate Mass in it on Pentecost Sunday,June 4th, 1843. He visited several times the Indians of the mountains living on the route to Nisqually. From Cowlitz he came to Vancouver in the beginning of June toattend the bridades of the North and South. He went to the Cascades in the beginning of July and gave a mission of 8 days to the Indians of that place. Passing hence to the Willamette Fall and the Clackamas tribes he spent several weeks among them. The plat surveyed on dec. 1842 at the Fall had been called Oregon City; it was growing rapidly, to no benefit the Clackamas and Willamette Fall Indians. Hence the little success of Father Langlois who consoled himself by the hope of the [illegible] conversion of Walter Pomeroy, a pioneer carpenter, who built the cathedral of Oregon City in 1845.

On reaching the Clackamas Indian village Father Langlois found that the cross erected there in 1841 had disappeared. It had beancut down by order of the Methodist preacher Waller, to the great sorrow of the Indians. Yes, the cross which shows the excess of the love of the Son of God, for man-the cross by which Jesus Christ our Blessed Redeemee redeemedthe world-the crossmade known by from those of the two thieves by a miracle--the cross shown to Constantine in the sky with the words "In hoc signo vinces" the cross which converted the whole world from paganism and which is a terror to the devils--the cross whose sign shall appear on the last day,, that cross is a scandal to the Methodist minister Waller; he has it in horror as the devils, he cannot bear the sight of it; he ordered it tobe cut down and preteneded to teach the poor Indians, Christ crucified, without showing them a cross..Great God! what a subversion of ideas and judgment in the sect!

Sketch XXIV. Published July 25th, 1878

Missionary Labors in 1844

In January 1844, at Vancouver, the vicar general baptized 10 adults and blessed 8 marriages after one month of instruction. As the town called Oregon City contained 1844 contained 60 houses and two Catholic families and had a good prospect of increasing the vicar general left Vancouver on Feb. 19th for that mission, which he had not visited for a year and a half. On his way he visited several Indian lodges baptized two children, one of whom was very sick, distributed biscuits to those who had been baptized before and thereby made them and their parents happy. The vicar general and Father Demers left Cowlitz on the 25th and arrived at Oregon City on the first of March, after a painful journey of five days. Father Demers on his arrival took possession of a house rented from Dr. Newell at $10 a month and the vicar general returned to Vancouver on the following day. Father Demers had arrived at Oregon City under strange circumstances; Bro. Waller having lost all credit among his countrymen had left for parts unknown. March 3rd being Sunday he held services before noon and afternoon and celebrated the first Mass ever said in the city; the chapel was found too small for the occasion.

There wa a fight at Oregon City on Monday, March 4th, between some Indians of the Mullalle river and some Americans, in which 1 Indian was killed and 2 Americans wounded. They were both sent to Vancouver for treatment and both died; G.W. LeBreton, on the 7th, and the other on the 16th. LeBreton had become a Catholic at StPaul in 1842 and seeing he could not get the girl he expected, he withdr w gradually from the Church, and apostatized. During his short sickness the vicar general visited him often and used all hi zeal to bring him back to repentance, but all in vain; he died a Protestant and was buried by Chief Factor Douglas. The first was an unfortunate and disgraceful affair, brought on by the indiscretion of two white men.

The vicar general left Vancouver for Oregon City and St.Paul on

What destruction of saving doctrine! What turning upside down of common good sense and true religion rather unfortunately too well typified by the turning upside down of a table adorning the short belfry(short faith) of the Methodist churches.

The vicar general in going to St.Paul to take the place of Father Langlois , taught catechism from May 1st to July 21st on with day 18 persons made their first communion. Extremely great was the sprprise of the vicar general when at the end of June he saw Dr.Demers arriving at St.Paul from Whidby which he had left with Father Bolduc after one month of residence. That stephad not been taken rashly, but on the most weighty reasons which the vicar general approvedand which it would be too long to explain here.Nevertheless Father Bolduc was ordered to go and pass the summer with chief Talalakum in order to learn the idiom. But the rumors of war induced him to return from Nisqually.The plan of the Whidby mission being postponed till the arrival of Father DeSmet in its stead was announced the opening of a school at St.Paul in thefall. A second catechism class, begun by the vicar general at St.Paul after the ha vest was continued by Fr. Langlois,who on Oct. 19 received 19 persons to their first communion.

The news came in October that two other Jesuits Father DeVos and Hockens sent from St.Louis by Dr. DeSmet had arrived for the Flathead and Coeur d'A lene m s sions; they had (page 53 come with a caravan of 700 souls. Dr. McLaughlin , on a second visit to St.Paul in October approached the holy table on a Sunday at the head of a member of the faithful. On his return to Oregon City the vicar general accompanied him and chos a block for the church. A few weeks after Walter Pomroy, whose wife was Irish, came to St.Paul, made his profession of faith, and had his marriage blessed, his children baptized and returned happy to Twalatin Plains.

The 17th of October was a day of great rejoicing at St.Paul on account of the solemn blessing of St.Joseph's college, after Mass chanted

by the vicar general before a large congregation. On that day there entered as boarders 30 boys, sons of the farmers, save one Indian boy, the son of a chief. Father Langlois was the director; Mr. King principal and teacher of English and Mr. Bilodeau assistant and teacher of Frenc. Several rods east of the college was seen in the way of erection a building 60 x 30 feet. for the Sisters expected to arrive with Father DeSmet. Faithful to his promise of sending assistants made in 1842, Sir. George Simpson granted a passage in the canoe of the Hudson Bay Company to five men and two women who arrived with the Brigade on Nov. 28th. Father Demers after attending Cowlitz with Father Polduc left it to come and remain in Vancouver, which he left in the beg nning of December to return to Cowlitz, and the v icar general leaving Father Langlois in charge of St.Paul reached Vancouver Dec 21st to give the faithful of that place the festivals of midnight Mass, Christmas and New year. It was (PP 53) during this year that Hon Peter H. Burnett, after governor of California, while attending mass on Christmas eve merely as a spectator, was so moved by the solemnity of the service that he became a most zealous convert to the Catholic Church Thus ended 1843.

Erection of the Oregon Mission into a Vicariate Apostolic , December 1st, 1843.

Whilst the missionaries of Oregon were doing their best to promote the spiritual interest of the mission confided to their care, the bishops of Quebec and Baltimore, looking further and to a greater good and acting in concert, earnestly recommended the Holy See to erect their mission into a Vicariate Apostolic. The Holy See acquiescing to their desires erected said mission a Vicariate Apostolic by a brief of Dec. 1st, 1843, and appointed the vicar general F.N. Blanchet its vicar apostolic with the title of Philadelphia. The vicar general was far from expecting such a result so soon, the notice of which reached him only on November 4th, 1844, to his great surprise and sorrow.

on March 28th. Having settled some business for St.Joseph's College and the mission claim, which was surveyed by Jesse Applegate and returning, reached Vancouver on April 3rd, Aprl 5 being Good Friday Chief Factor Douglas assisted at the office and came down to the adoration of the cross with Governor McLaughlin. On returning to Cowlitz the vicar general baptized 7 Indian children on the Columbia and 3 on the Cowlitz river; and gathering those formerly baptized he gave them biscuits. He found Fahher Bolduc in good health. Some business having been attended to, he returned to Vancouver on the 24th, Leaving on the 27th for St.Paul he sang high Mass at Oregon City on Sunday the 28th, reaching St.Paul on the following Tuesday with Father Demers who after visiting together the mission saw the gristmills and the Sisters' house in course of erection, returnedhome, while the vicar general remained till June 30th on business. On May 13th he blessed and erected a high cross on the spot chosen for the new church to be built in 1845.

On Sunday, June 9th, the procession of the Blessed Sacramento took place at St.Paul which wasmade very solemn by the college pupils singing and performing figures before the Blessed Sacrament during the procession. Father Demers went on June 10th to attend to the brigades in Vancouver which the vicar general reached on June 22nd, after an absence of 58 days.

On July 12th the vicar general left Vancouver for Cowlitz and arrived on Sunday 14th. He said low mass. On his return hemet in the Columbia river the British frigate, LeModeste, Capt. Baily. The captain being desirous of visiting the Willamette valley left Vancouver with the vicar general, chief Factor Douglas and several officers of his staff for St. Paul. They all attended high Mass on Sunday, July 21st and seemed to be very much pleased to see such a service. They lodged at the college where there had bee , on July 18th, an examiaation of the pupils before a large assemalage with great credit to the teachers and scholars.

Leaving on Monday on a tour to the upper valley, Dr. Demers accompanied

them. Fa her Langlois left St.Paul to pay a visit to the Jesuit Fathers of th Rocky Mountains on July 28th. He returned on Sept. 6th,much worn out by a journey of 42 days on horse back. His feet were much swollen for a time. He returned with Father Mangarini on hearing of the arrival of Fr. DeSmet by sea. Fathers Joset, Zerbinatti and Soderini, three new Jesuits, were sent from St.Louis to the Rocky Mts. this year.

Arrival of Father DeSmet by Sea

The long expected return ot Rev. Father DeSmet came at last. Leaving Antwerp, Belgium, on January 9th, 1944, in a sailing vessel called L'Infatigable, he met with great dangers at Cape Horn , touched at Valpariso and Callao and spent four days outside the Columbia bar waiting ror a pilot, passed the bar on July 31st running straight east through the south channel, something never attempted before, came to a pass of 210 2 1-2 fathoms of water and arrived at Astoria in the evening. All who saw the course of the ship thought that she would be wrecked, the captain and passengers fearing the same. Father DeSmet arrived at Vancouver in a canoe on Sunday the 4th at 6 a.m., the ship arriving at 6. Father DeSmet wa accompanied by four new Fathers; Rev. Fathers Ravalli, Accolti,Nobili and Vercruisse; (Pp 55) some lay brothers and six Sisters of Notre Dame of Namur.

The news of his arrival reaching the vicar general at St.Paul on the 10th, he was at Vancouver the next day and the religious caravan reached St.Paul on the 17th and took up their quarters in the college. On Sunday the 18th the vicar generalsang high Mass before an affluence of people anxious to see the Sisters and the new Fathers. On the following Thursday was sung a Mass of thanksgiving. Father DeSmet took a land claim on lake Ignatius and had in a few months ahouse built on the high land near the lake for the residence of the Fathers. Father DeSmet started on Oct. 6 for the Rocky Mountains, from whence Father DeVos arrived at St.Paul on the 13th, on horseback, bringing with him two lay

two lay brothers. The Sisters entered into their convent on Oct. 19th and had a Mass celebrated in the interior chapel the next day; Fathers De Vos and Accolti entered their new house called St.Ignatius.

On Nov. 4th two briefs arrived, dated Rome Dec 1st, 1843, one erecting the mission of Oregon into a Vicariate Apostolic and the other appointing the vicar general F.N. Blanchet tothe position with the title of Philadelphia, which onrppresentation to Rome from Quebec was changed into that of Drasa, on May 7th, 1844. The addresses of his letters fromCanada betraying his case, felicitations were tendered to the vicar general, but he refused them for several days, s00d0d@dd H s consultation being answered, it was useless to refuse, soh gave his consent on the 8th, andmade a resolution to go to Canada to receive his episcopal consecretatio fromthe archbishop of Quebec and hence to Rome. Father Demers was appointed vicar general and administtrator of the vicariate apostolic during the absence of the bishop elect, by letters of Nov. 25th, A mandate was issued and on Dec. 5th 1844 the bishop elect crossed the bar on bard the bark Columbia, Capt. Duncan, en route for Canada via England. The belgian bark L'Infatigable was detained by contrary winds the following day.

Sketch XXV

(Published August 1st, 1878)

Fight at Oregon City March 4th, 1844. Extract from the Missionary Report of the Vicar General in 1844, on the Oregon.

We arrived from Cowlitz to the Willamette Fall on March 2nd after a painful journey of 5 days. After having installedt e pastor of Oregon City into his house, I returned to Vancouver, I soon learned what a crowd assisted at the Mass and Vespers of the first Sunday, March 3rd. The evil one did not allow the missionary longto enjoy this fine outwet for thefollowing day human bl od began to flow in stream in a fight in which an Indian instantly succumbed and two Americans were wounded. Alas. What a misfortune. What shall be the consequences and for what that broil?

For false reports. One Klickitat Indian had been killed, he, his two wives and a baptized child on the upper Clackamas river, Some one falsely accused the chief of the Molelle rive Indians of the crime. A most certain report, even among the Indians, was that the massacre had been committed by two slaves whom their master maltreated too much, and who had been seen returning to their land with the booth of their master. Dr.White who gave credit to the first report,had promised a reward of $100 for the apprehension of said chief, living ordead. The chief of the Molalle did not ignore what had happened. Conscious of his innocence but well armed,he had come to the townaccompanied by four men He crossed over to the Indians side. During tha time there came the question to app ehend him. Dr. McLaughlin's store clerk remarked;"That Indian is a good man, you should not molest him; if you do,you will repent." No matter, the Dr's secretary (LeBreton) and a mulatto persisted and on his return askedhim to surrender. He refuses; they insist; he defends himself; the mulatto isordered to shoot, the shot starts, the Indian is wounded, he rushed on his aggressors, who run away. He was nearly overtaking the scretary, who turning, seized the muzzle of the pistol with his right hand,the shot starts, enters and passes through his arm; the Indian staggers and falls, and the mulatto finishes him with the butt end of his gun. The four other Indians begin to shoot with guns and arrows.; Americans come at the noise and return the fire but without catching them, and having two men wounded. The first, LeBreton died in three days. There were found two balls in his elbow and the wad further. The second died 12 days after from the shot of an arrow inthe arm. The shaft had been immediately drawn away but the iron remaining, which could not be extracted but after death. Both died in dreadful sufferings. It is probable that they were poisoned. The last was but a spectator; the greater part of the Americans did not know what was the matter.

Letter of Rev. M. Demers to the Vicar General

Oregon City, March 6th, 1844.

Very dear Rev. Sir: I did not suffer myself to be intimidated by the frgy of the other day. I heard the musket shots closely succedding but might light of them till I saw men running backward into the street loading their pistols and carbines. I asked what it was? "An Indian fight," was the answer. Le Breton had received two arrows, one in the army and the other in the thigh, I think. There was such a confusion that 25 INDIANS, AS BRAVE and determined as they were, could have killed all the settlers. The Indians on the other side say that the deceased hdd come to have a talk with the whites in order to disculpate himself from the charge made against him. The mulatto "inslow, on seeing him, said : "That is the man who would kill him." and for whose capture Dr. White had promised a reward of $100, which LeBreton had gained. I saw the poor Indian. He was still breathing. But, o barbarity. The mulatto who said it was he who pierc d his hat with a bullet did pierce him after he was dead; and in the morning his head was found split and entirely separated above the forehead and the brains still clung to the axe which had been the instrument of such savage cruelty. Horrendum eat. In another letter of March 7th the same Fr. Demers adds:"The settlers seem to acknowledge they have been too quick in this unfortunate affair, but the unlucky deed is over; it is a real murder, based upon the extremely rash and incomsiderate conduct and the unjustifiable action of poor LeBreton who will pay dearly for his apostasy and crime.

The merit and glory of an historian is to be a true and faithful narrator of facts. If he fails in this, his veracity will be doubted in the most important points. This being so, what shall be thought of the history of Oregon by W.H. Gray, when all will learn how shamefully he has distorted and falsified the facts concerning the fight on March 4th. For it is false that the Indians of the vicinity

the vicinity of Oregon City made an attack on the town. It was by no means an attack; not one of the Clackamas nor of the Willamette Fall but five Malalles only took part in the fight. It is false that the Indians commenced the fight. It is false that the chief was placed under guard and was killed when attempting to escape. It is false that the Indians made an attempt to destroy the people and town at Willamette Falls. It is false that there was any need to stir up the whole country to organize for defense, as all the Indian tribes were never peaceableas they were then, having no reason to molest any one as their fisheries, hunting places and camas prairies had not yet been taken away from them. It is false that the Company had any thing to fear from the Indians; if the fort was repaired bastions built and all other protective and defensive measures were completed, it was to defend itself against another kind of savageness.

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Sketch XXVI

(Published August 8th 1878)

Missionary Labors in 1845 and 1846

When the bishop elect left for Canada in December, 1844, the missionary stations were attended as follows: Cowlitz by Rev. A. Langlois, Fort Vancouver by Father Nobili; Oregon City by Fr. Accolti, St Paul by Vicar general Demers, St. Joseph's college by Father Bolduc and the Sisters by Father Devos. According to the best calculation the Indian population at that time numbered 110,000 of which 6,000 were Christians, about half of them being at the Rocky Mountains and the remainder in the lower part of the Oregon. The white Catholic population was about 1,000 of which 600 were in the Willamette valley, 100 at Vancouver 100 at Cowlitz and the rest in the various trading posts. The Jesuit Fathers had four missions at the Rocky Mountains in 1843, viz: St. Mary, St. Joseph, St. Peter and St. Michael; the Coeur d'Aleine was one of them.

By a letter from administrator Demers dated Oct. 8th, 1845, and other notes, the bishop elect learned the following: Father Nobili had left in June with the Brigade of theNorth for New Caledonia, Father DeSmet visited lower Oregon at the end of June. Father DeVos had the care of Oregon City and Fort Vancouver, and Father Accolti was chaplain of the Sisters of St.Paul. The priest house was firnished at Oregon City and the church much advanced. The church built by Father Vercruisse at La Brande Prairie was soon to be blessed and opened for divine service. Father Ravalli had left for the Rocky Mountains. Sixty thousand bricks had been burnt for the new church at St.Paul. St. Joseph's college, containing 28 boarders being too small had been enlarged with a second story by its principal Father Bolduc. The good religious of Notre Dame de Namur were overburdened with occupations in the care of teaching of 42 little girls and a chapel,measuring 80 x 30 feet, was in course of construction for them. The church of Oregon City was blessed and opened for divine service on Septuagesima Sunday, Feb. 8th 1846, in presence of a large concourse of Protestants. From that date the church is full on Sunday &c. a number of people attending service through being desirous of seeing theimpressive ceremonies of our church and hear the explanation of its dogmas. The corner-stone of St.Paul's Brick church was blessed by vicar beneral Demers on May 24th, 1846 and the church was dedicated and opened for divine service on Nov. 1st of the same year. It was the first Brick building ever erected in the country, measuring 100 feet by 45 feet with wings of chapels of 20 feet; its belfry showing the sign of our redemption 84 feet from the ground. At Vancouver in 1845 chief factor Douglas having desired the erection of a Catholic church , one was put up and shingled. Governor McLaughlin was preparing to leave the Hudson Bay Co. and retire to Oregon City."I was forgetting to say a word or two about the political state of the country," says vicar general Demers; "a previsory government had been established, Mr. George Abernathy is

governor, Vancouver, Cowlitz and Nisqually form a district of which chief factor Douglas is judge in chief. This vindicates and proves to be false the charges formerly made that said company was opposed to a provisory government. If the Hudson Bay Co. opposed the establishment of a provisory government in 1841, no one would wonder or blame it, as commodore Wilkes himself was opposed to it, on the ground that it was premature.

On the occasion of the foregoing, we wish to correct a great mistake made in a lecture by an eminent judge, saying of Very Rev. F.N. Blanchet and Rev. M. Demers; "They were subjects of Great Britain and their influence and teaching among the people was naturally in favor of the authority and interest of the Hudson Bay Company. They discouraged the early attempts at the formation of a settlers' government in the country," All this is entirely inaccurate; their being British subjects had nothing to do with their teaching, nor would naturally lead them "to teach their people in favor of the higher authority and interest of a fur company." A higher sense of feeling than this was their rule; they had a conscience and a faith. Nor did they ever discourage the early attempts of settlers' government, either within or outside of their churches. When during the meeting in June, 1841, vicar general Blanchet gave his opinion that it was too soon, that, as commodore Wilkes was expected here, the committee should wait for his opinion. That step was by no means an act of opposition, but on the contrary an act of prudence which the commodore approved of at St. Paul on June 7th, on the ground that the country was too young. And also on a later occasion when he begged that his name by erased from those of the committee, that was done in no sense of opposition but for want of time. In a word, let all comprehend that the two Catholic missionaries understood too well the delicacy of their position in this new and unsettled country, to commit such imprudent blunders.

The Catholic Church was progressing at Oregon City under the teaching

of Father De Vos whose sermons were touching. On July 31st he received the profession of faith of Dr. Long and wife and Miss Cason. In 1846 the following converts, viz: Hon P.H. Burnett, June 7th; Miss Walter Rogers, Aug. 3rd, March. Maria E. McLaughlins (Mrs. Widow Rae) Oct. 4th and in 1847, Fendell Car Cason, Feb. 28 and W. Wood, aged 77 years, March 7th St Paul had also its converts in the persons of Mr. Johnson and a learned doctor and his wife who were very edifying. No one dared to ask the doctor why he had returned to his ancestors' religion.

Three or four thousand immigrants are expected this year. The good Dr. Long had the misfortune to get drowned while crossing the Clackamas river on horseback, tenn or eleven months after this conversion. His remains were buried in the enclosure of the church of Oregon City by Fr. De Vos in the beginning of June or July of 1846.

Condition of the mission at the end of 1841

A deputation of Indians came down from New Caledonia (B.C.) to Vancouver (Wash.)? in 1848 to call for a missionary. The number of priests not permitting their petition to be granted, they returned home sorrowful. Father DeSmet having brought some priests, Father Nobili started in 1845 for New Caledonia. In 1845 another Father went to assist him; returning they came back in the spring of 1847. Mostly all the Indian tribes of New Caledonia had been instructed and baptized.

At the end of 1844 after six years of efforts, disapportioned with the needs of the country, the vast mission of Oregon on the eve of being erected into a vicariate apostolic had gained nearly all the Indian tribes of the Sound , of New Caledonia and s veral of the Rocky Mountains and Lower Oregon. It had brought 6,000 pagans into the faith. Nine missions had been founded; five in lower Oregonandfour at the Rocky Mountains. Eleven churches and chapels had been erected; five in lower Oregon, two in New Caledonia and four at the Rocky Mountains. One thousand Canadians , women and chilren had been saved from the imminent peril of losing their faith. The schemes of the Protestant ministers had been

fought and nearly annihilated, especially at Nisqually, Vancouver, Cascades, Clackamas and Willamette Falls so that a visitor came in 1844 and disbanded the whole Methodist mission and sold its property. The Catholic mission possessed two educational establishments, one for boys and the other for girls; the number of its missionaries had been raised from eight (four secular and four regular priests) to fifteen without speaking of the treasure the mission had in the persons of the good religious of Notre Dame de Namure. Such were the results obtained in spite of the want of missionaries which greatly impaired all their efforts.

Sketch XXVII

(Published August 15th, 1878)

The Bishop Elect's Journey to Canada, Rome and return to Oregon.

The bark Columbia sailed from Astoria to Honolulu in 26 days. She stayed there 12 days which the bishop elect spent with the Pious Fathers, who had a splendid stone church measuring 150 feet and large congregation and a beautiful Sunday service. The bark leaving Honolulu on Jan. 12th 1845, doubled Cape Horn, March 5th and reached Deal, England, May 22nd, being five months and eighteen days from Astoria. The bishop elect passed Dover and fro thence to London where he remained 10 days, the guest of Mr. l'abbe Mailly, pastor of the French chapel in London. Embarking at Liverpool on June 4th, he reached Boston on the 19th and Montreal, Canada on the 24th. A few days after he arrived at Quebec whose venerable church at that time was draped in mourning on the occasion on the burning of its suburb, St. Rock, a month before and St. John a few days previously.

Being unable to receive his episcopal consecration in Quebec, the bishop elect determined to receive it in Montreal, with his bishop elect Prince, coadjutor of Montreal, the ceremony having to take place on July 25th. The consecrator was the Rt. Rev. Bishop of Montreal. There were present on the occasion five bishops besides the

two elects, 150 priests , 50 other clerics and an immense crowd of the faithful. Canada had never witnessed a festival of suchsplendor before. It was in Canada that the bishop of Philadelphia, in partibus, learned that his title had been changed into that of Drasa, on May 7th, 1844. After passing amonth and a half in Canada the bishop of Drasa left for Boston July 12th, reached Liverpool, passed some days in London, went through Brighton Dieppe, Rouen and reached Paris on Sept. 8th, taking his lodging at the brothers of St. Jean de Dieu.

The bishop of Drasa had a great task to perform before returning to his vicariate; which was to obtain from Rome some assistant bishop to look for new missionaries and new sisters, and collect funds to enable him to buy the requisites for his vicariate and pay the freight upon themem and also the passage of the missionaries. All this required much time and traveling and going backward and forward. Hence it took 12 months from Oct. 1845 to Oct. 1845 to look for help and funds, followed by waiting nearly five months for a ship in which to return home. His first trip and visit was to Belgium in order to secure new Sisters of Notre Dame de Namur. On his way he passed through Cambrai, Douay, Lille, Grand, Malines and Brussels. All who hear of his mission become deeply interested in it. His second visit was to Rome. Leaving Paris and on Dec. 17th he spent the festivals of Christmas tOMarseilles and reached the holy city on Jan. 5th 1845. He soon obtained an audience and was received several times by his holiness Pope Gregory XVI. The four months he passed in the eternal city were well employed. He presented to the sacred congregation of the Propaganda a memorial on the condition and wants of his vicariate. He visited the four great basilicas and other great churches and monuments. He descended into the Catacombs several times and obtained the relics of Sts. Jovian, Severin, Flavia and Victoria Leaving Rome on the 8th of May for Paris he visited on his Leghorn, Genoa, Marseilles, Lyons and Chalons. He stayed some days at Avignon and at work at Lyons the guest of the grand seminary He had been allowed

to address its 300 seimnarists, thr e of them soon presented themselves for the missi on of Oregon. t hey were B. Delorme, J.F. Jayol and F. Veyret. He assisted on that occasion May 24th to the episcopal consecretation of Mgr. Pavy, bishop of Algiers.

Having already visited the principal towns of Belgium with much success in 1845, the bishop of Drasa directed his steps this year towards Prussia, Bavaria and Austria. Leaving Paris on June 17th,he went first to Liege and assisted on the 21st at the grad procession of Corpus Christi at which were pre ent 17 bishops, a large number of priests and an immense religious crowd. It was the jubillee of the VI century of the festival which took its birth in the church of St.Martin. He then visited Verviers, Aix-la-Chapelle, Cologne and next, descending the Rhine, Bonn, Coblentz, Mayence,Francfort and Aschaffenbourg after which pa sing through Wurzburg and Donavert he reached Munich where he spent eight days,the guest of the barefooted Fathers of St.Augstine. Descending the Danube he next visited Passan, Lintz and Vienna,where he remained three weeks, the guest of the Redemptorist Fathers. On returning he visited Augsburg and Strasburg, where he remaind a week the guest of its illustrious bishop. On August 21st he was again in Paris, the guest of the seminary of foreign missions.

Itwas on his return to Paris that he learned his vicariate had been erected by briefs dated July 24th, 1846, into an ecclesiastical province, with the three sees of Oregon City, Walla Walla and Vancouver Island. The vicar apostolic was called to the metropolis of Oregon City, Rev. Am.A. Blanchet, cannon of the Montreal cathedral to that of Walla Walla and vicar general Demers to that of Vancouver Island.

In thecourse of his long rounds, the bishop of Drasca met everywhere with the warm sympathy of muncios, archbishops, bishops, pa tors of churches and the highest authority of e ach state. He received audience by their majesties the king and Queen of Belgium, by his majesty the king of bavaria, by their imperaial majesties the emperor and empresss

and his highness the arciduke Louis of Austria; and three times by his majesty Louis Philippe, King of France.

The sympathies of King Louis Philippe for the great mission of Oregon prompted him to grant a free passage to the archbishop and his missionary companions on the vessels of the royal navy; but his favor became impossible by unexpected circumstances, he ordered their excellencies, Mr. Guizot, minister of the interior and Mr. Makau, minister of the marine, to pay each 7,200 francs as an indemnity for the expenses the daly might put him to. This added to the 3,000 francs the king hadalreeady given him on his return from the east made the fine round sum of 17,800 francs received from the government. God bless La Belle France for such a gift.

The passage on the government vessel failing the Oceanic Maritime Society came forward, offering a passage in October but that also failing three Belgian vessels offerd themselves but were found too small to accommodate 22 passengers. The Oceanic Maritime Society then bought a vessel which was expected to start at the end of December. On learning that the archbishop went to Namur, returning with the Sisters to Paris on Dec. 22nd; but that was a month too soon as the vessel was not ready at that time. The missonaries had also the trouble of coming several times to Paris for departure and were obliged to return elsewhere to save town expenses. At last the vessel leaving Havre for Brest on Jan. 9th, 1847, the archbishop and missionaries left Paris on January 20th and reached Brest on the 23d. but the vessel had not yet completed her cargo. It is but just to mention here that the Leopoldine Society of Vienna, the directors of the railroad in Belgium and France and the Royal Messageries gave a distinguished mark of their sympathy in favor of the oregon Mission; thefirst in tendering 4,000 florins; the second by granting the archbish p and sisters with their baggage a free pass on the railroad from Namur to Paris; and the last in allowing persons and baggage to pass at half fare from Paris to Brest.

The bark was blessed and called "L'Etoile du Matin"(The Morning Star) by the archbishop on Feb. 2nd, in presence of a religious crowd The wind became favorable, all went on board on the 10th; but the following day being a dead calm all retured on shore. At last, after a month's delay at Brest, "L'Etoile du Matin" Capt. Menes, put to sea on Feb. 22nd 1847The religious colony she carried was composed of 22 persons, including the archbishop, viz; 7 sisters of Notre Dame de Namur; the 3 Jesuits Fathers, Goetz, Mazzoli and Menestrey and 3 lay brothers; 5 secular priests, Le Bas,McCormick,Deleveau, Pretot and Veyret; 2 deacons, B Deloreme and J.F. Jayol and a cleric, T. Mesplie. The apartment of the sisters was very good, a long saloon and a long table was common to all. An altar had been fixed at the after part of the ship, whereon holy masses were daily celebrated on the relics of the four holy martyrs. Sunday and evening services on deck were very solemn and impressive. Prayer, reading and study were the daily occupations of the missionaries. The beauties of the vast sea and of the spangled vault, especially of the southern bright starry firmament at night were subjects of profound meditation on the powerful creating hands of God; "The heavens show forth the glory of God and the firmament declareth the work of His Hand.; wonderful are the [illegible] surges of the sea; wonderful is the Lord on high."

Yes, a thousand times yes; he who said to Simon"Thou Art Peter (A Rock) and upon this rock I will build my Church, and the gates of hell shall not prevail against it." is the same god, the Son of God,"who made all things and without whom was made nothing that was made." and yet, alas, there have been found pigmies and worms of the earth, men so peverse as while believing the power of God in creating heaven and earth, proudly and insultingly deny His the same efficient power in building and infallible church for the salvation of souls created to His own image and likeness and who foolishly began a pretended reformation. Great God. What nonsense. What

what folly and what horrible blasphemy!

The sailing of the bark was generally smooth with the exception of two heavy storms; the first which came on a sudden from the West, on the parallel of Rio Janeiro, and lasted 24 hours, carried the bark some hundred miles out of her course. It was a real tempest; the second lasted eight days, during which the wind was very high and contrary and the sea heavy when [illegible]O runing from south to north on the Pacific. On both occasions the captain appeared very uneasy.

The land of promise appeared at last on Aug. 8th and the bark arrived 12 miles from Cape Disappointment. She remained outside 5 days for want of a pilot and wind. At last, having been 5 months and 23 days from Brest and under the pilotage of Reeves, she crossed the bar safely and entered the Columbia river late in the afternoon of August 13th, 1847 and cast anchor in Gry'm Bay. Then it was that the missionaries in their exceeding great joy chanted a Te Deum, which the echoes of Cape Disappointment and the neighboring hills repeated with emulation. On the 17th of Aug. our bark got aground at the mouth of the Willamette and on the 18th the sisters and missonaries left her for St.Paul which they reached on Saturday the 26th, late at night. The archbishop left her on the 25th, celebrated Mass in the cathedral at Oregon City on the 25th, reached Champoeg the following day, and from thence accompanied by a large concourse of Catholics and Protestants he entered the church at St.Paul vested with his episcopal robes, mozetta, miter and crosier. After the Te Deum and benediction the Blessed Sacrament and appropriate words from the archbishop, all retired happy. The bishop elect had been two years and seven months absent.

country from the arrival of the bishop and his clergy until the moment they left for the Willamette valley. Letter of Father Brouillet , from Fort Walla Walla, March 2nd, 1848, to Col. Gilliam. Letter of H.H. Spalding from Clear Water, Dec. 10th, 1847, to the Bishop of Walla Walla Meeting of the chiefs at the bishop's house and their manifesto. Arrival of chief factor Ogden and redemption of the captives. The bishop at the Dalles, on his way to Umatilla.

5-summary of the chief accusations made by Mr. Spalding against the Catholic clergy of Walla Walla, with an answer to each of them.

But this was not the end of the trouble; the charges were renewed; this time not by one minister only, nor presented only to a territorial legislature for action,but by an army of ministers and preached to them for action to the highest authority in the land, the Senate; for as the infamous chargesmade by H.H. Spalding against the Catholic clergy of Walla Walla had reached the various Protestant sects of Oregon and the Eastern States and were believed by them as gospel truths; and whereas hostile to each other in principles, they are always ready to join together in an assault on the old mother Church, they availed themselves of a chance of showing their hatred to her, 22 years after the massacre, as follows:

In 1857 a special agent of the Treasury department, J. Ross Browne was sent to the far west to make a report on the condition of the aborigenes, and the potent causes of war between them and the white settlers. On finding that Father Brouillet's pamphlet was an important document on the subject, he embodied it in his report which the U.S. Congress published as Executive Document No. 38 of 1859. The fact remained unnoticed for ten years till on a sudden, during the year 1869, it drew the attention of seven Protestant associations or sects in Oregon and three in the Eastern States and greatly aroused their ire, because "It severely reflected upon the devoted missionaries of the American board."

Hence the many resolutions of each sect, severely blaming the action of the Senate, calling Dr. Brouillet's pamphlet" a libel on Oregon's history, and a gross and malicious calumny," endorsing the most infamous charges of H.H. Spalding and ascertaining them , as if, after a lapse of 22 years,and so far from the spot, they had been eye witnesses and have seen and heard all; whereas Col. Gilliam, his soldiers and the volunteers , on the spot two months after the massacre, becoming better acquainted with the facts, had exonerated the bishop and his clergy from all blame; whihh the legislature also did in Dec. 1848, by rejecting by a two-third vote the petition repeating the charges and demanding the explusion of the Catholic clergy from the Indian country. The action of these ten Protestant sects havingbeen embodied in a pamphlet of 81 pages , the same was passed by Mr. Spalding to Mr. A.B. Meacham, supt. of Indian affairs in Oregon, and passed by him to Mr. Delan, secretary of the interior, who pre ented it to the senate on Feb. 8th, 1871 and is known as Executive Document No. 37 of 1871.

This edecutive document No. 37, 1871, was ably answeredand victoriously refuted in 1872, by Father Brouillet and the Catholics. (pp 67)

This executive document No. 37, 1871,was (sic...repeated).... by the first in a pamphlet of 18 pages in double column, which the Catholic Sentinel produced in July and August, 1872, and wherein he declare unreliable and malicious the evidence of the ten churches, and proves that point of evidence under the following heads; 1. Falsification of offical reports; 2 falsification of depositions; 3. falsifications of quotations; 4 falsity of statements; by the second in an article of 18 pages in double column he be found in that magazine for February, 1872; wherein it says of the executive document No. 37, 1871:"We have had recently placed before us an official document printed at the public expense for the edification of the United States Senate, and, no doubt, widely circulated throughout the union under the convenient frank of many

pious members of congress, in which are reproduced calumnies so gross and falsehoods so glaring, that we consider it our duty not only to call public attention to it, but demand from our rulers at Washington by what right and authority they print and circulate ,under official form, a tissus (sic) of falsifications, misrepresentations, and even forgeries, against the religion and the ministers of that religion which is professed by five or six millions of free American citizens."

We give here below as a curiosity the fanciful names of ten denominations or associations mentioned above, wondering if Christ were to revisit the earth, which of this Barnum's "Happy family" he would put up with:"The Oregon Presbytery of the United (?) Presbyterian church; the Oregon presbytery of Cumberland Presbyterian church; the Oregon presbytery of the United Presbyterian church; the Congregational association of Oregon; the annual conference of the Methodist Episcopal church; the Christian brotherhood of the State of Oregon; the Pleasant Bute(sic) Baptist Church of Oregon; the Steuben presbyterian of Presbyterian church of New York; the citizens of Steuben, Alleghany and Chemung counties, N.Y., the citizens of Oberlin O..."

Of these associations and hundrd of other non-built churches, which obstinately and constantly unite in fighting against the Old Mother Church of Christ(and in nothing else) we may say: if these would allow to God as much wisdom and common sense as to a man desirous to build a high fabric, they would understand that He who made heaven and earth so perfect and lasting for the sole enjoyment of man, must have made most perfect and lasting that is, infallible, His Church,made for a higher object,the salvation of souls dear to Him. Therefore, no need of the so-called Reformation; therefore the touching of that Ark, the Church, is the sin of Oza; it brings death and damnation. An Indian understands that at once-made tangible to him by the Catholic Ladder.

A Protest Bishop on this and
Kindred subjects.

Bishop J.W. Bashford, of the Methodist Episcopal church lately wrote an interesting article series to the Pacific Christian Advocate on the early Oregon missions. A prominent feature of the bishop's write-up is his spirit of fairness to the early Catholic missionaries, a feature which is absent from much of the non-Catholic literature dealing with the same subject. There is a touch of unconscious humor in bishop Bashford's contrast of Catholic and Protestant methods of civilizing the Indians. One gathers from his account of the matter that the Protestants civilized the Indians so rapidly that the aboriginies died under the treatment. His discussion on this point is of interest. He says:

"It should befreely recognized also that the Roman Catholic Fathers by their widely extended and long continued labors among the Indians contributed directly to the peace and safety of all Indians and white men as well as to the eternal welfare of those committed to their charge. Indeed, it was a Roman Catholic priest, Father Brouillet, and the officers of the Hudson's Bay Company, who saved the lives of Messrs Spalding, Walker, Eells and their families after the Indians had massacred Dr. and Mrs. Whitman in 1847. If the Roman Catholic Fathers enjoyed the fabor of the Hudson's Bay Company and incurred the criticism of Protestants for contributing so little to the advancement of the Indians in the arts of the white man, the slower pace at which they led their wards toward the white man's civilization at least kept the Indians alive longer than did the Protestants with their more rapid rate of progress. In this regard at least they displayed a wisdom superior to the Methodists. Upon the whole, probably history will recognize that the Hudson's Bay Company and the Roman Catholic Fathers rendered a greater service to the Indians of British Columbia than the Protestant missionaries and the Americans rendered to the Indians of Oregon. While they struggled for slower and more backward form of civilization, yet

Canada by extending law over the land, the Hudson's Bay Company preserving a considerable measure of order among Indians and whites and the Roman Catholic Fathers by administering to the spiritual needs of their wards--all contributed, if not to the speedy, at least to the orderly settlement of Oregon."

Sketch XXXI

(Published September 12th, 1878)

Chronolological Notes

1847 Rev. P. McClrmick(sic) takes charge of Oregon City, Sept. 6th and Rev. B. Delorme of St.Louis, French Prairie on Nov. 3rd. The news of Dr. Whitman's murder reaches Oregon City on Dec. 8th and is communicated to the legislature the following day.

1848 . The bishop of Walla Walla arrives at St.Paul on Jan. 15. Mission of Rev. V.E. Deleveau to Fort Vancouver, Feb. 1st. The archbishop confirms 23 persons at Oregon City, Feb. 13th. The three bishops availing themselves of the chance of their reunion at St.Paul with a large number of clergymen, hold the first provincial council of Oregon City, in that church, on Feb. 28th, and 29th and March 1st in which regulations for discipline, and 16 decrees weremade which received later on the approbation of the Holy see. On March 12th Bishop Demers leaves Fort. Vancouver with the Spring Express for Walla Walla, Colville andthe Rocky Mountains, on his way to Canada and Europe, in order to raise funds, and look for missionaries for his diocese. On May 4th 1852, he was at Oregon City on his way to Victoria, which he reached while the archbishop was assisting at the I Plenary Council of Baltimore. Rev. J.F. Jayol is sent to Cowlitz for the Nisqually mission, March 19th. The bishop of Walla Walla celebrates pontifically at St. Paul, on Easter Sunday, April 00 23rd Mission of Rev. D. Veyret to the Sound, May 8th. The bishop of Walla Walla leaves Vancouver, June 4th for his mission of Umatilla; arrivedat the Dalles being forbidden by

by the Supt. of Indian Affairs from going further, he establishes St. Peter's mission at the Dalles, Aug. 23rd, admission of the Fathers O.M.I. by the archbishop, in the district of Nisqually, to attend the Indians of the Sound. They established their mother house at mile from Olympia and from thence visited the Indians of the whole bay.

On Sept. 12th, four sisters of Notre Dame arrived at Oregon City for a residence. They occupy the rectory and open their school on the 15th. Rev. J. Lionet, the Father Lamfrit (sic) OMI arrive over the plains in October. The archbishop leaves St.Paul for his residence at Oregon City, on Dec. 21st. He stays a month at Mr. McKinley's and rents a house from Mr. Pomeroy for the rest of the winter. Rev. J. Lionet(sic) is sent , Dec. 28th, to establish it on the other side of the Columbia, on a piece of land which he cultivates.

The admission of the Oblate Fathers in the district of Nisqually, Aug. 23rd, 1848, having for object the care of the Indians on the Sound Father Veyret was recalled from the Bay and put in charge of St. Paul's in the beginning of September, same year.

1849-Rev. A. Langlois leaves Oregon for California in January. Gen. Lane first governor of the territory arrives at Oregon City on March 2nd. Same day, father Lampfrit(sic) is sent to Victoria during the absence of bishop Demers. A large brigade composed of families of St.Paul, St. Louis and Vancouver, starts on May 19th, with Father Delorme, for the California gold mines, discovered in 1848. Arrived on the spot, a burning fever deciminates them; 40 are carried away by the epidemic, viz., 20 heads of families, 13 single men and boys , 4 women and some children. Father Delorme exhausted with fatigue is also seized by fever and barely escaped the danger.

St. Joseph's college , St Paul is closed in June, in consequence of the California mines. On Saturday, June 9th, the Sisters of Notre Dame of Oregon City enter their new large house,built on a block given them by Dr. McLaughlin. On the following day the archbishop blesses it

and celebrates the first Mass in its chapel. Deacon G. Leclaire is raised to the priesthood, Oct. 21st. Rev. B.Delorme returns from California by sea and arrives Dec. 28th. A picket of soldiers, under the command of Col. Backentos, passes the winter at Oregon City. Mrs. Backentos , passes the winter at Oregon City. Mrs. Backentos becomes a convert to the faith and is baptised, with all her children, by the archbishop.

1850- The murder of Dr. Whitman and others hadbrought war against the Cayuse tribe. It lasted two years, 1848 and 1849 without catching one of the murderers. And while it caused the fall of the Presbyterian missions, it had the ffect of increasing those of the Catholics by the establishment of St.Peter's at the Dalles,and converting five supposed Cayuse murderers from Presbyterian to Catholicity. For the civil authorities absolutely requiring the extradition of the murderers, the Cayuse chiefs found at last five men who consented to go down, not as guilty but to have a talk with the whites and explain all about the murders, then in number, who were no no more,having been killed by the whites. Sent by their chiefs on this message, they expected to return home. They were delivered to Gov. Lane early in the spring, brought down to Oregon City,and kept as prisoners. Their trial took place,"notwithstanding the prisoners were predoomed to death "says the 'River of the West.' Therefore it was a sham trial which deceived no one; and they were sentenced, May 27th to be hung. The execution took place on June 3rd at 2 p.m. before an immense crowd. On hearing their sentence, their thoughts were to save their souls and call for a priest. The archbishop went to see them without delay, and continued to go twice a day to teach them, with the Catholic Ladder, and prepare them for baptism and death. Mr. Spalding went early to see them, but they refused to hear him and pray with him. Such were the fruits of the eleven years of the doctor's teaching. The Indians call the priest; and had the priests counseled them to murder Dr. Whitman , it would rather have

been to assailt them with reproaches, than to ask for their spiritual ministrations.

On the even of their death, the old chief Kile Kite (sic) and his four companions made a declaration in duplicate before Henry H. Crawford, sergeant of C.D. R.M.R. and Robert D. Mahon, corporal of C. A.R.M., declaring; the first that he was opposed, his two sons took part and were killed; the second, that he was absent and came home the day after; the third, that he saw the deed but did not participate and was sorry; the fourth and fifth that they are innocent and die for nothing; all declaring the priests never counseled the crime(See Catholic Sentinel, April 20th and 27th, 1872 for full account) in the forenoon of June 3rd, new questions weremade, to the same effect, On that day the prisoners heard a low Mass, after which they received the sacraments of baptism and confirmation. At 2 p.m. the archbishop assisted by Rev. F. Veyret, now a Jesuit, accompanied them to the scaffold where the prayers for the dying were recited, Touching words of encouragement were addressed to them on the moment of beingswung into the air;"Onward, onward to heaven, children into Thy hands, O, Lord Jesus.I commend my spirit." They were then swung into eternity.

There is a shameful commission to be found in the "River of the West" ss to how they died,whether Presbyterians, infidels, or Catholics? (whether Presbyterians) A shameful and false charge is found there also against the youngest of the five, of having been cruel to Jos. Meek's little girl at the time of the massacre, which is about as true as the ridiculous story of the marshal himself, who said:"One of them on the scaffold begged me to kill him with my knife." A calumnious falsehood. The truth is that the old chief Kilo Kite (sic) proudly refused to let his hands be tied. But upon the archbishop showing him the crucifix he became resigned and kept silent. That is one of the many inaccuracies to be found in the "River of the West." The following fact, so honorable to the citizens of Oregon City and all who joined with them, should not be omitted; that on hearing of the innocence of the

the five Cayuse prisoners they began to circulate a petition to get them a respite; their sympathies increased much more on learning their declaration; but, the governor being absent there was no one to sign it.

Rev. T. Mesplie was ordained a priest on May 25th. In answer to the bishops assembled in council at St.Paul's in 1848, there arrived from Rome on Sept. 29th the briefs bearing the date of May 31st 1850, to the effect of creating the district of Nisqually into a diocese, and transferring the bishop of Walla Walla into that see; and suppressing the diocese of Walla Walla and passing its administration and those of the districts of Colville and Fort Hall to the archbishop in consequence of which the bishop of Nisqually leave the Dalles, visits St. Francis Xavier's mission of Cowlitz and on Oct. 27th 1850, fixes his residence at Fort Vancouver.

Having thus brought our history of the Catholic Church in Oregon down tothe present establishment of the three sees of Oregon City, Nisqually and Vancouver Island, we close our sketches.

Short Biographies of the Three Pioneer Bishops of the Province of Oregon

Archbishop F.N. Blanchet--Francois Norbert Blanchet, missionary and first bishop and archbishop of Oregon City, U.S.A. son of Pierre Blanchet, a Canadian farmer, was born Sept. 30th, 1795 near St.Pierre, Riviere du Sud, Province of Quebec. After three years in the village school he went in 1810 with his brother, Augustin Magloire, later the first bishop of Walla Walla and Nisqually, to the seminary of Quebec where he was ordained priest July 18th, 1819. He was stationed at the cathedral for a year and was then sent to Richibueto, New Brunswick, aspastor of the Nicmac, Indians and Arcadian settlers. In 1827 he was recalled to Montreal and appointed pastor of

Soulanges During the cholera of 1832 he attended the stricken so fearlessly that the Protestant of the place presented him with a testimonial. In 1837 he was appointed vicar general by Bishop Signay for the Oregon mission and he set out on May 3rd, 1838, appointed by the Rev. Modeste Demers with annual express of the Hudson Bay Company and they arrived at Fort Vancouver on Nov. 24th.

For four years they labored alone. They were then reinforced, from time to time, by other priests, both secular and regular, and by Sisters of Notre Dame of Namur, Belgium. On Dec.1st,1843, the Oregon mission became a vicariate Apostolic and Father Blanchet was named its first vicar. He was consecrated bishop in Montreal on July 25th, 1845. He visited Europe at different times in quest of priests and financial help. On July 24th, 1846, the vicariate was erected into a province and bishop Blanchet was made archbishop of Oregon City, his brother Magloire Blanchet became bishop of Walla Walla and Father Demers bishop of Vancouver's Island.

The archbishop was indefatigable. He held his first provincial council in 1848, attended the first plenary council of Baltimore in 1852 went in 1855 to South America and collected for two years in Chile, Peru and Bolivia; he went to Canada in 1859 and returned with 31 priests and sisters. He attended the second plenary council of Baltimore in 1866; on July 19th 1869 he celebrated his golden jubilee of ordination, and in the following October set out for Rome to assist at the Vatican council in 1870. When Bishop Seghers was made his coadjuator in 1879, he retired to the hospital of the Sisters of Providence at Portland.

He is the author of the "Historical Sketches of the Catholic Church in Oregon." in 1880 he resigned and died in Portland, June 18th, 1883. He found on the Pacific coast in wilderness, both spiritual and material; he left after 45 years of heroic work a well organized ecclesiastical province. He will be known in American history as the Apostle of Oregon.

For its benefit he procured in 1858 the services of the Sisters of St. Anne who established schools at Victoria and elsewhere and of the Oblate Fathers who took in hand the evangelization of the natives and also founded a college in his vathedral city. In 1856 he attended the second plenary council of Baltimore, and shortly after that of the Vatican, ~~making Victoria his headquarters. As bishop he continued his work among the Indians though he was never able to give his best attention to the~~ He died July 27th, 1871, beloved alike by Protestants and Catholics and revered for his gentleness and his charity for the poor and lowly..

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Historical Sketches of the Catholic Church in Oregon.
During the past Forty Years 1838-1878
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