

Maya Brodkey
Work and the Human Condition
Annotated Bibliography
3/3/09

The following bibliography contains many useful sources for the topic “The Missionary History of the Pacific Northwest.”

Allerfeldt, Kristofer. *Race, Radicalism, Religion, and Restriction*. Westport, CT: Praeger, 2003.

In his dense and dry history, Allerfeldt discusses many aspects of immigration in the Pacific Northwest. While most of his book is centered on the political turmoil surrounding immigration, Allerfeldt provides interesting commentary on Catholic influence on the region. He discusses missions as social centers, providing services to newly arrived immigrants, as well as the anti-Catholic sentiment raised by politicians and “radical newcomers” (44) such as Eastern European socialists, anarchists, and Bolsheviks. He briefly discusses divergence of opinion within the Catholic Church regarding how to deal with the new arrivals. While not entirely pertinent to the research topic, Allerfeldt’s book is still informative (if a little dull).

Beaver, Herbert. *Reports and Letters of Herbert Beaver, 1836-1838*. Portland, OR: Champoege Press, 1959.

Beaver was the chaplain of the Hudson Bay Company’s settlements along the Columbia River for two years in the late 1830s. This collection of his writings (including an enlightening introduction from Thomas Jessett), while at times effusive—one sentence on page 69 covers ten lines of print—is both enlightening and disheartening. Beaver describes “many acts of cruelty and murder committed upon natives” (84) and seems shocked by the attitudes of the white settlers and self-declared “civilized Christians” towards the Native tribes. His accounts of life in the unsettled territory are simply stated and easily relatable, and while clearly religious he doesn’t preach to his audience. These letters are a useful primary source, and an engaging read.

Blaine, David and Catherine. *Letters and Papers of Reverend David E. Blaine and his Catherine*. Seattle, WA: Historical Society of the Pacific Northwest Conference of the Methodist Church, 1963.

This collection of letters documents the lives of Methodist missionary David Blaine and his family. They give their reader an in-depth look at pioneer life on the Puget Sound. Both David and Catherine include thoughtful descriptions of the landscape, the weather, and the political environment (discussing the possibility of “half-breed” Indians gaining the right to vote, the rising cost of land, etc), and, during their first years in Seattle, seem

overwhelmed with by the possibilities of building a church and starting a mission. Both clearly miss the East (often comparing Washington territory to their previous home, Seneca Falls) but seem devoted to their cause. In respects to the Native tribes they're supposed to be helping, the Blaines display an almost shocking racism and indifference—though, at times, Catherine leans towards condescending affection, as if for a pet. As the years pass the tones of the letters change, becoming more jaded though no less devout. These first-hand accounts are an invaluable resource to anyone researching the religious history of Washington.

Buerge, David and Junius Rochester. *Roots and Branches: The Religious Heritage of Washington State*. Seattle, WA: Church Council of Greater Seattle, 1988.

Roots and Branches is a detailed and thoughtful history. The book is divided into five sections: "The First People," "Missions in the Wilderness," "Between the Rock and a Hard Place," "Challenges and Opportunities," and "Searching for a Path." Buerge and Rochester begin with a history of pre-white Washington, describing several Native tribes and their religious practices. They then move to the history of the mission: different denominations' approaches, changes in tactics over time, and some of the usual descriptions of frontier life. The third section of the book is more biographical, focusing on the missionaries themselves. The fourth and fifth sections move the reader into the 20th century, discussing immigration and its influence on religion in the area. This book is both engaging and informative (and well-researched, with close to two hundred sources cited).

Burns, Robert. "The Missionary Syndrome: Crusader and Pacific Northwest Religious Expansionism." *Comparative Studies in Society and History*, Vol. 30, No. 2 (Apr., 1988), pp. 271-285.

Burns draws a fascinating comparison between the expansion of Christianity in the Mediterranean during the Crusades and its expansion in the Pacific Northwest during the 19th century. His article is well written and engaging, pushing the reader to consider the colonization of Washington's indigenous population in a new light. Burns discusses the concept of the frontier, stating that "in the nineteenth century westward movement [the word *frontier*] meant a new start in dangerous and romantic far spaces threatened by warlike tribes. In [the Crusades] the Latin term *fronteria* meant a borderland under attack and chronologically dangerous" (277), but that in both times the term implied new lands and the opportunity for new societies and way of living. He examines the unintended effects of the missions of the Pacific Northwest, the "confrontation of cultures that required of the Indian an alienating transculturation far beyond the formal requirements of [religion]" (281) and how the quick spread of Christianity in the region led to violence and poor assimilation and acculturation. Burns' article is both informative and fascinating.

Drury, Clifford. "The Beginnings of the Presbyterian Church on the Pacific Coast." *The Pacific Historical Review*, Vol. 9, No. 2 (Jun., 1940), pp. 195-204.

Drury's article is concise and to the point. He provides a brief but detailed history of the spread of Presbyterianism on the West Coast (most of the article focuses on the Pacific Northwest). However, Drury reports only half the story, focusing largely on the inner workings of the Presbyterian missionary movement and ignoring the populations they were working with.

Fridlund, Paul. "Tragedy at the Mission." *Washington's Story: The Conquest*. Puyallup, WA: P. Fridlund, 2003.

While Fridlund's writing style is dramatic and dripping with hyperbole, he manages to turn historical fact into an engaging narrative. His account of the Whitman Massacre (in which fifteen members of the Whitman Mission were killed by Cayuse Indians) is of little value unless one discounts his romanticized image of "frontier life" and his portrayal of Chief Tiloukaikt as the ever-clichéd "noble savage." Beyond that, though, Fridlund has written a thorough and comprehensible account of life in a Protestant mission. He describes the cross-country trek, the building of the mission, and the process of establishing connections with the Native population. While perhaps not the most useful source for providing a larger picture of what 19th century missions were like, Fridlund's writing is still enjoyable.

Furtwangler, Albert. *Bringing Indians to the Book*. Seattle, WA: University of WA Press, 2005.

Furtwangler's book is divided into four chapters: "On the Authority of William Clark," "Columbia Rediviva," "The Bookish Invaders," and "Denying the Salmon Gods." The first chapter chronicles the story of four Native Americans who traveled to St. Louis from the Pacific Northwest to ask William Clark (governor of the Missouri Territory) to send missionaries to their tribe. The second chapter compares the experiences of explorers such as Lewis and Clark to those of religious missionaries. The third chapter looks at the lives of missionaries that settled in the Pacific Northwest and their attempts to convert the indigenous populations. The final chapter examines missionaries' accounts of tribal religious practices. Furtwangler's book reads easily and is an engaging account of missionary and Native interaction.

Hines, H.K. *Missionary History of the Pacific Northwest*. Portland, OR: Marsh Printing Co., 1899.

Hines' antiquated language and verbose style somewhat detract from the readability of his book: however, if the reader can move past that, Hines has written a compelling narrative about the beginning of the missionary movement in the Pacific Northwest. He uses the story of Jason Lee (a pioneer and Methodist missionary) as a context for a larger discourse on Christianity, the nature of "the Indian," frontier life, church structure and organization, and the territorial governments of Washington and Oregon. The book is, of course, written very much from the white Christian perspective and is rather jingoistic. However, it provides a contemporary perspective on the missionary phenomena that is not to be dismissed lightly.

Howell, Erle. *Methodism in the Northwest*. Nashville, TN: The Parthenon Press, 1966.

Howell's work is dry but easy to read. He largely focuses on church politics and tends to romanticize his history, with lines such as "the missionary spirit was a two-edged sword that cut inwardly and outwardly" (159) being the standard for his prose. Howell's book is largely centered on the white and Christian side of things—mentions of the missionary-Indian interactions are brief and nondescript. However, his descriptions of building churches and frontier life are (while melodramatic) are relatively interesting, and useful in regards to the research topic.

Jessett, Thomas. *Pioneering God's Country: The History of the Diocese of Olympia, 1853-1967*. Seattle, WA: The Diocese of Olympia Press, 1967.

Jessett's short booklet (only fifty-five pages long) is full of useful information, but one occasionally gets bogged down by his dry tone and fondness for name-dropping. He examines history of "the coming of the American church" (13) to the Pacific Northwest through several lenses: political, religious, social, and economic. While he spends little time on the actual missionary work (looking largely at the white side of things as opposed to the Native), his history of the church is informative: however, it included no bibliography.

Killen, Patricia O'Connell. *Religion and Public Life in the Pacific Northwest: The None Zone*. Walnut Creek, CA: AltaMira Press, 2004.

In her social history, Killen explores why, when asked their religious identification, most people in the Pacific Northwest answer none. While Killen's book focuses on this question, she spends quite some time on the history of religion in the Pacific Northwest. She examines Native American religions, the influence of Christian priests in preventing slavery in pre-state Oregon and Washington, the birth of race-specific missions (such as

the Chinese Baptist Church in Seattle), and the blending of Eastern and European religions that came about toward the end of the century. While not an amazing resource for someone researching the missionary history of the Pacific Northwest, Killen's book provides a broader context for understanding the role of religion in the area's history.

Liestman, Daniel. "'To Win Redeemed Souls from Heathen Darkness': Protestant Response to the Chinese of the Pacific Northwest in the Late Nineteenth Century." *The Western Historical Quarterly*, Vol. 24, No. 2 (May, 1993), pp. 179-201.

After wading through ten pages of statistics and lists concerning church organizations and their finances, Liestman finally comes to the topic of his article: the interaction between the Chinese immigrant community and Christian missionaries. The first mission specifically oriented toward the Chinese population was established in Portland in 1874; one in Seattle followed eight years later. These missions saw themselves as friends of the Chinese, advocating for them ("the *Pacific Christian Advocate* denounced the 'dishonorable' 1882 exclusion act as a bad example for a Christian nation to set" [191]) and provided night classes for laborers. However, tensions existed between the two communities, and Liestman goes in to great detail describing these.

McKevitt, Gerald. "'The Jump That Saved the Rocky Mountain Mission': Jesuit Recruitment and the Pacific Northwest." *The Pacific Historical Review* Vol. 55, No. 3 (Aug., 1986), pp. 427-453.

McKevitt's article centers around the figure of Joseph Cataldo, a Jesuit priest who was an influential figure in the missionary world of the Pacific Northwest. After a brief overview of the state of Catholic missions in the late nineteenth century, McKevitt introduces Cataldo: an Italian immigrant and fervent believer, appointed head of all Jesuit activities in the Pacific Northwest in 1877. McKevitt notes that "for some volunteers, missionary work was 'a call of the wild' . . . not unlike the romantic summons for adventure that drew young men by the thousands into the American west in the nineteenth century" (437) and attributes this to Cataldo's success in recruiting missionaries. McKevitt discusses the Jesuit missionaries' influence on education in the Pacific Northwest (most notably, in this article, the founding of Gonzaga University) and on further religious work. The article is simply written and coherent, though cites only a handful of sources.

Norwood, Frederick. "Two Contrasting Views of the Indians: Methodist Involvement in the Indian Troubles in Oregon and Washington." *Religion and Society in the American West*. Lanham, MD: University Press of America, 1987.

In this essay, Norwood contrasts the experiences of two settlers to illustrate the typical "enlightened" Christian's understanding of "the Indian." He first looks at Reverend David Blaine, who, with his family, attempted to establish a Methodist mission in Seattle

in the 1850s. However, Blaine could hardly convert white settlers, much less the local tribes. After a few years he simply gave up, decrying the Indians as “utterly pitiable and most undoubtedly beyond our reach” (46). Norwood then examines the experiences of John Beeson, a devout Methodist who settled and began farming in Rogue River Valley of Oregon. Beeson looked at the sporadic white/Native fighting occurring around him and promptly wrote a book called *A Plea For The Indians*, advocating for justice, compassion, and understanding. He went so far as to say that “the sum total of [white settlers’] religious and political faith consists in Squatter Sovereignty” (50). However, Beeson was overlooked and shunned by his peers, who fell much more in line with Blaine’s view of the Indians as lazy, immodest, and unclean. Norwood’s article summarizes “the pattern common to the Western frontier: now and then qualms of conscience, pity for degraded savages, but not much else to demonstrate any distinctive impact of Christianity on the environment” (48). It is both well written and thought provoking, and a valuable source for this research topic.

O'Brien, Robert and Brooks, Lee. “Race Relations in the Pacific Northwest.” *Phylon*, Vol. 7, No. 1 (1946), pp. 21-31.

While incredibly dated, O’Brien and Brooks’ article provides a unique viewpoint on race in the Pacific Northwest. They begin with a history of Chinese and Japanese immigration into the region, and look at the migration of freed slaves from the South to Washington and Oregon. They discuss the urban missions’ efforts to convert the immigrants from Asia, but have no mention whatsoever of Native Americans. A few paragraphs are devoted to racist state legislation around the turn of the century and efforts on the part of religious groups to combat it. The religious movements for fair treatment under the law are applauded and held up as examples of Christianity at its best.

Raufer, Maria Ilma. *Black Robes and Indians on the Last Frontier*. Milwaukee, WI: The Bruce Publishing Company, 1966.

Raufer’s book, originally her master’s thesis, is a fascinating account of missionary life in the Pacific Northwest. While out-of-date and perhaps overly religious, Raufer relates her stories and facts in a very genuine and human way. She covers over 150 years in the space of 450 pages, and brings a much-needed female perspective to the history of missions in the Pacific Northwest, talking at some length about female missionaries and nuns.

Schmitt, Martin. "Research in Northwest Church History." *Church History*, Vol. 21, No. 3 (Sep., 1952), pp. 259-266.

Schmitt begins his article by telling his audience that "the Pacific Northwest has never been the center of great religious excitement" (259). He continues in this tone throughout the brief article, critiquing written church histories as sectarian and incomplete. Schmitt provides little substantial information; more, commentary on already existing works. He concludes that "the greatest single deterrent to the writing of church history in the Pacific Northwest is the scattered condition of the source material" (266) leaves it at that.

Schoenberg, Wilfred. *The Bishops of Nesqually*. N.P.: St. James Historical Society, 1984.

Schoenberg's booklet is concise and dry, full of grandiose praise for the three "founders of the Catholic Church in the Northwest" (1). His brief history of the "wild" (9) Northwest provides some background for his biographies of the bishops. He describes the founding of churches in Walla Walla and "Nesqually" [sic], and includes photos and sketches of the buildings, bishops, and nuns. Also included are several bits of correspondence from the bishops. While hardly gripping, Schoenberg—a priest himself—gives his readers an inside look at the founding of Washington's first Catholic churches.

_____. *A Chronicle of the Catholic History of the Pacific Northwest, 1743-1960*. Spokane, WA: Gonzaga Preparatory School, 1962.

Schoenberg's comprehensive history composed of 2,604 bite-sized paragraphs and reads like a very dry, very devout diary. A typical entry runs something like this: "January 19: The death of Mother M. Joseph of the Sacred Heart, foundress of the Sisters of Charity . . ." (206), etc, etc. Most useful in navigating this behemoth is its 72-page index. If one can overlooks Schoenberg's typical tangled and turgid writing style, this book does have much useful information to offer on the history of missions and missionary work in the Pacific Northwest.

_____. *Jesuit Mission Presses in the Pacific Northwest.: A History and Bibliography of Imprints 1876 - 1899*. Portland, OR: Champoege Press, 1957.

While the two fifteen-page bibliographies in the middle of his book distract the reader, Schoenberg's book is a detailed and (at times) interesting collection of photos, biographies, and reprinted prayer sheets. He chronicles the histories of two missions—St. Ignatius and Sacred Heart—in great detail, going so far as to list the costs of building materials. Schoenberg includes a "Kelispel-English Dictionary" (21) and briefly describes the teaching methods used in the mission schools. He gives his readers and informative (if biased and brief) look at missionary work.

_____. *Seeing a New Day: A 150 Year History of Saint Peter Catholic Mission*.
Suquamish, WA: St. Peter Mission, 2005.

This compact booklet delivers exactly what it promises: a history of St. Peter mission. Several sections are devoted to Chief Seattle—his conversion to Christianity, a brief biography, and one of his speeches—followed by a history of the Suquamish village and the mission that was established there. The booklet follows the mission’s evolution from actual mission (devoted to converting the local tribes) to community hub and current-day religious center. It includes several letters between church officiators and Native leaders, the most notable of which is an apology from several congregations for their churches’ “long-standing participation in the destruction of Native American spiritual practices” (30). This booklet, while scattered, is still an insider’s look at missionary history.