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6/14/92 mjs

COED - Census of Overland Emigrant Documents

PAGE 1: Document Description

Document ID: (35WHI41)

Emigrant's last name: Whitman *Mattes # 28* Surveyed by: mem 69  
 first & middle names: Marcus Date surveyed: 11/12/91  
 Title: Journal Kept by Dr. Marcus Whitman of His Tour of Exploration  
with Rev. Samuel Parker in 1835: Beyond the Rocky Mountains

Year of journey: 1835 Year written (if different): \_\_\_\_\_ Page nos. surveyed: 244-247

Type of document: D (D - diary; J - journal; R - reminiscence; L - letter; N - newspaper article; G - guide; A - autobiography; O - other)

Items in document: I F (use all applicable codes)

- M - daily mileages    D - emigrant drawings    P - emigrant maps    Q - maps by editor    K - biographical sketch
- I - Introduction    B - bibliography    N - index    X - photos    F - footnotes/commentaries

Published? (Y/N): Y Location of original document: \_\_\_\_\_

For PUBLISHED documents only:

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Editor's (or translator's) last name: Young

first & middle names: F.G.

Notes about publication history: \_\_\_\_\_

For UNPUBLISHED documents only:

Notes about format of document: \_\_\_\_\_

Notes on back? \_\_\_\_\_

Emigrant's occupation: Missionary Origin: \_\_\_\_\_  
Age: \_\_\_\_\_ M/F: M With family? (Y/N) N No. in family: \_\_\_\_\_

Departed from (code): J5 Arrived at (code): \_\_\_\_\_  
Date of departure: 06/22 Date of arrival: \_\_\_\_\_ (use form mm/dd/yy)

Party: Fontenelle

Mode of travel: P (one code only: W - wagons; P - packing; L - passenger lines; H - handcart; X - other)  
Number of wagons at departure: 6  
Number of people at departure: 60 total 60 men \_\_\_\_\_ women \_\_\_\_\_ children  
Draft animals at departure: 6 oxen X mules 200 horses \_\_\_\_\_ other (use X or a number)  
Other animals: \_\_\_\_\_ (H - horses; C - cattle; S - sheep; P - pigs; F - fowl; D - dogs; X - other)

Guidebook used by emigrant (enter either a title, or an author and title, if given):  
\_\_\_\_\_

Routes: 1A \_\_\_\_\_ (use codes from the trail maps)

Notes on back? \_\_\_\_\_

Whitman, Marcus

Document ID: ( 35WH7011 )

Last name	First names	Age	M/F	Origin	Party	Page	Date (mm/dd)	CODES	
								1	2
Merrill	Moses, Rev.		M			243	05/14		
Rubidois			M			243	05/18		7
Fontanelle	Mr.		M	St. Louis		243	05/24		M
Dunbar	Mr.		M			244	05/30		
Allis	Mr.		M			244	05/30		Q
Dockerty	Maj.		M			244	05/31		
Parker	Mr.					244	06/01		
Merrill	Mrs.		F			244	06/22		
Campbell			M			245	06/27	K	P
Sublit			M			245	06/27	K	P
Bigaxe	Chief		M			245	07/03		S
Bridger	James		M			247	08/13		P
Stewart	Capt.					249	08/17		
Tackitonitis						249	08/17		S
Ais						250	08/17		S
Cabannys	Mr.		M			250	10/07		P
Pilcher	Maj.		M			252	10/11		Q
Hughes	Gen.		M			252	10/12		Q
Dodge	Col.		M			253	10/26		N
Stean	Lieutenant		M			253	10/26		N

**CODES for column 1:**

- |                          |                     |
|--------------------------|---------------------|
| A - birth                | G - marriage (*)    |
| B - death, illness       | H - registered name |
| C - death, accident      | I - name on roster  |
| D - death, murder        | J - turned back     |
| E - death, other/unknown | K - traveling east  |
| F - name on grave        |                     |

**CODES for column 2:**

- |                             |                        |
|-----------------------------|------------------------|
| L - capt. of party          | R - Black              |
| M - guide of party          | S - Indian             |
| N - military                | T - Hispanic           |
| O - govt. surveyor/explorer | U - non-US citizen     |
| P - trader                  | V - Mormon             |
| Q - non-immigrant           | W - joined other party |

Codes may not apply to all names. Use up to 2 codes in each column, if multiple codes apply.

\* For marriages, bracket the spouses' names and number the couples sequentially.







*Whitman*

(28)  
OREGON HIST. Q.  
V. 28 1927

where waves the flag of our nation. Here the family lived all winter and housed much of the baggage that had been left in their keeping by the emigrants who had gone ahead. During that winter, a nephew, Israel Stoley, supplied the table with venison and guarded the family against all danger.

It was in April, 1847, just a year after leaving Independence, Arkansas, that they left the Umpqua for the valley of the Willamette. Rev. Cornwall was the first Cumberland Presbyterian minister in Oregon. Much of the immigration to Oregon had been from Missouri, and the Cumberland Presbyterian church was well represented. So the minister busied himself in gathering together the lost sheep, and established congregation after congregation in this state. He settled upon a claim of land about three miles from McMinnville in Yamhill County. Again he farmed, taught school, and preached. He took a prominent part in the early educational affairs of this state. In the early fifties, the people of the Cumberland Presbyterian church raised \$20,000 for the establishment of Columbia College, at Eugene, Oregon, and constructed a building at a cost of \$4,000, which was later burned. They then constructed a second building. The site of the building is now marked by a column of basalt and that section of Eugene is known as "College Hill."

A picture has been called an unspoken poem. That granite slab, which shall henceforth mark the site of Umpqua's first cabin, is silent, unspoken history. The chief purpose in its design and erection here was not to charm the eye, nor to please our aesthetic sense, but to make us think; to make us think of today, with its duties; of yesterday, with its lessons; and of tomorrow with its promises. Life is a service. He has lived most who has served best.

No better epitaph could be written; no greater tribute could be paid; no grander eulogy could be pronounced upon any man, than to be able to say of him: "He was a typical pioneer, of the typical pioneer life, as lived by the big-hearted pioneers of the far-flung west."

Rev. Cornwall was a typical pioneer of his time.

JOURNAL AND REPORT BY DR. MARCUS WHITMAN  
OF HIS TOUR OF EXPLORATION WITH REV.  
SAMUEL PARKER IN 1835 BEYOND THE  
ROCKY MOUNTAINS

INTRODUCTION

The American Board of Commissioners of Foreign Missions dispatched Rev. Samuel Parker and Dr. Whitman in the spring of 1835 to learn at first hand the conditions to be met in carrying on missionary work among the Nez Perces and Flathead Indians of the Pacific Northwest. It will be remembered that the Methodists in 1834 had through the Lees launched their undertaking without such preliminary investigation. Jason Lee and his party had the escort of Captain Nathaniel J. Wyeth's second expedition and Parker and Whitman arranged to proceed under the protection of the American Fur Company's annual caravan led by Fontenelle as far as Fort Laramie and from there on to the rendezvous by Fitzpatrick. Both of the missionary agencies in the East had been stirred to undertake these ventures by the reports of what was interpreted as a "Macedonian Cry" conveyed to St. Louis by a delegation from these tribes a few years before. This document of Dr. Whitman includes an explicit and first hand account of this delegation from the Nez Perces and Flathead tribes.

The significance of this Whitman Journal and Report as a whole lies mainly in (1) the strong confirmation it gives of Dr. Whitman's practical efficiency as a medical practitioner; and (2) in the proof it affords of the keenness and clearness of Whitman's mind in seizing the vital elements of a practical problem and the consequent decision and drive of impulse to act towards execution; and (3) in the whole-hearted glow of zeal as a missionary that included concern for every tribe and that gripped him to the end at Waiialatpu in 1847.

First, as to the impression he made as a physician: Rev. Parker in mentioning the transfer of the charge of the caravan from Fontenelle to Fitzpatrick at Fort Laramie, says:

"We had received during our journey to this place, many kind attentions from Mr. F. as well as the privilege

of traveling under his protection, for which we offered him a remuneration, but he declined it, saying, 'if any one is indebted, it is myself, for you have saved my life, and the lives of my men'."

The reference is, of course, to Dr. Whitman's treatment while they were suffering from "cholera" at Bellevue on the Missouri before setting out across the plains. And again, in describing Dr. Whitman's professional services at the rendezvous:

"While we continued in this place, Doct. Whitman was called upon to perform some very important surgical operations. He extracted an iron arrow, three inches long, from the back of Capt. Bridger, which was received in a skirmish, three years before, with the Blackfeet Indians. It was a difficult operation, because the arrow was hooked at the point by striking a large bone and a cartilaginous substance had grown around it. The Doctor pursued the operation with great self-possession and perseverance; and his patient manifested equal firmness. The Indians looked on meanwhile, with countenances indicating wonder, and in their own peculiar manner expressed great astonishment when it was extracted. The Doctor also extracted another arrow from the shoulder of one of the hunters, which had been there two years and a half. His reputation becoming favorably established, calls for medical and surgical aid were almost incessant."

Second, the penetrative power of Whitman's mind in analyzing a situation and arriving at a decision is exemplified in the fact that from him came the suggestion, after careful conferences, that he return to effect the organization of the missionary enterprise immediately and to return with associates with the caravan the next year. Rev. Parker gives him full credit not only for taking the initiative in this matter but also for refusing to take this step until adequate provision had been made for Parker to continue safely on his tour of exploration. Parker was eminently fitted for narrative in an entertaining way his observations and explorations. His book passed through numerous editions—but Whitman was equally able to do so. His book was equally

awkward and halting as he was, he focused with amazing correctness on the conditions that were critically affecting missionary activity with the Indians. No missionary project with them was warranted unless they had a fixed habit; with agriculture the main means of livelihood or at least easily developed as the preferred means; and there was isolation from hostile tribes. Dr. Whitman envisaged these conditions as fulfilled in a high degree by part of the Nez Perces. "They are composed of those that remain in their own country and those that go after buffalo. Those that remain live in a country well fitted for the cultivation of grain and remote from hostile Indians. The rivers abound with fine salmon and the hills with deer." This is the picture his imagination put together from the details he got from two conferences at the rendezvous. The Board at Boston, too, was provided with specifications for meeting every emergency that might be encountered by the out-going missionaries of the following year. But he does not confine his missionary interest to one tribe or group of tribes. A general survey of the problem of Christianizing the Indian of the West is included. He envisaged a Waiialatpu establishment with variations for every tribe; excepting only those whose ways of living and surroundings constituted conditions inexorable and denied all hope of their being brought to a Christian way of living.

Before Dr. Whitman had returned to St. Louis and closed his report his vision of the missionary needs of the American Indian included the raising of his standard and habit of living to those of an agricultural and industrial people, carrying out in their associations the golden rule. For the buffalo herd and hunt he would have substituted the dairy herd and the equipment and regimen of the dairy and stock farm. Why could not Major Pilcher and the American Board, with intimations through Whitman's inquiries of the scheme he was cherishing, have called him to administer such a policy with the western tribes as would have begun their actual redemption?

With the ideas of the latter part of this report in his mind, Dr. Whitman for years was



before he was murdered. The observations of this tour as indicated by his report had raised his thought to the cogitation of a bigger idea than that of increasing one political system at the expense of another—however glorious that would have been had he functioned in it—he was interested in the redemption of a race. In the clear light of his report his adventurous trip across the continent in the winter of 1842-3 was not mainly to save his Waiialatpu mission, or to save Oregon, but it was an incident in the larger mission he had espoused—that of saving a race.

Parker and Whitman met for their tour at St. Louis. Parker had come by way of Buffalo, Erie and Pittsburgh and down the Ohio by steamboat. Whitman came through the central parts of Ohio, Indiana and Illinois and arrived a few days in advance. At St. Louis they arranged with Mr. Fontenelle to be under the protection of the annual caravan of the American Fur Company of which he was in charge, the consent of the agent of the company having been obtained. They proceeded by steamboat to Liberty, then "one of the most western towns in the United States"—some twenty miles northeast of the present Kansas City. From Liberty they proceeded overland to Bellevue, a post of the company, a few miles below the present city of Omaha. This part of the tour was most difficult as it involved the necessity of crossing the Little or Missouri Platte, the Nodaway and Nashnabotna rivers at the spring freshet stage. Striking out due west from Bellevue they came to the Elkhorn and soon to the north bank of the Platte, which they followed, except for a short distance up the Loup for a ford, to a point opposite Fort Laramie. Crossing to the Fort, which they called the Fort of the Black Hills, they were on the main route of the "Old Oregon Trail."

F. G. YOUNG.

Misso[u]ri, May 14th, 1835.

Started from Liberty for Bell[e]vue<sup>1</sup> with a riding horse and pack mule and encamped for the first time in the prairie. Rev. Moses Merrill, Baptist missionary to the Ottos [Otoes] is in company. After commending ourselves to Almighty God, we lay down and slept quietly.

17. The Sabbath. A number of Sack and Ioway Indians came to our camp. Some of them were going for provisions and others for whiskey. Mr. Merrill conversed and sang with them in their own language. (The Ottos & Ioways speak the same language.) They seemed much pleased to talk with Papooska, as they call a missionary.

18. Passed the Iowa agency and village. The Indians or rather the squaws are planting corn. They begin to use the plow a little. I saw an Indian holding plow and his wife leading the horse. Encamped at Rubidois<sup>2</sup> where we found a half breed Otto waiting with whiskey to carry to his tribe.

20. Much afflicted with pain in my side which is much aggravated by fatigue.<sup>3</sup>

24. The Sabbath. We rested in company with Mr. Merrill. Mr. Fontanelle's<sup>4</sup> men went on. How refreshing is the Sabbath and how delightful social worship in this uncultivated prairie. I bled myself for the pain in my side which is quite severe.

30. We arrived at Bellevue after a very fatiguing

<sup>1</sup>See last paragraph of the Introduction.

<sup>2</sup>Joseph Robidoux's. This camp was on the site of the present city of St. Joseph.

<sup>3</sup>In the correspondence preceding the engagement of Dr. Whitman's services by the missionary board his frail health was mentioned in connection with the motives for his desiring the proposed missionary post in the Far West. The board naturally hesitated to accept him for its work, but on further inquiry was assured that his ailment involved no serious risk.

<sup>4</sup>Lucien Fontenelle is spoken of by Chittenden as "one of the best examples of the Rocky Mountain 'partisan,' the leader of a 'Brigade,' or itinerant party of hunters and trappers." Fontanelle was probably of royal lineage. His parents emigrating to the New Orleans colony of French, where he was left an orphan. Receiving harsh treatment by a relative, he went to St. Louis and became a leader of the mountain expeditions of the American Fur Company. It is said that he committed suicide at Fort Laramie in 1836, the year following the Parker-Whitman tour.

journey. The rains were excessive and the streams high.<sup>5</sup> Most of them had to be bridged or crossed by rafts. We put up with Mr. Merrill at the agency. Messrs. Dunbar and Allis<sup>6</sup> are here waiting for Maj. Dockerty, agent for the Pawnees. They speak encouragingly of their reception among the Pawnees.

31st. Sabbath. Mr. Parker preached in Mr. Merrill's house in the morning & in the evening prayer meeting.

1st June. Attend concert with Mr. Merrill's family and the Brethren of the Pawnee mission. How blessed is the consideration of union and concert in such a cause.

10. I was called to visit one of Mr. Fontanelle's men sick with cholera.<sup>7</sup> Spent most of the night with him.

11th. Patient much relieved.

15. I have been quite sick yesterday and today.

16. My health is improved. Went to see a man for whom I was called last night, but was unable to go. Found him in hopeless collapse of cholera. Another case the man laying on the bank of the river and in the evening exposed to a severe shower, soon after which he died.

17. There have been several new cases of cholera each day and one death last night. Mr. Fontanelle is sick with cholera.<sup>7</sup>

21. The sick are recovering and there are no new case(s). Mr. Fontanell removed camp into the prairie several days ago, and today moved a few miles farther. When he left the establishment and camp on the Missouri many of the men were predisposed to cholera, but there have not been any new cases since [sic] the next day after they removed.

22. Mrs. Merrill is very sick with inflammation of the liver and the Otto interpreter with cholera. We left Bellevue, Mr. Fontanelle having gone before us. We overtook the company before evening. They have between fifty and sixty

<sup>5</sup>In coming from Liberty overland to Bellevue the route was along, or far from, the east bank of the Missouri, and the party crossed the Little, or Missouri, Platte, the Nodaway, the Nishna-

men, six waggons, three yoke of oxen, and nearly two hundred horses and mules. We have each a horse to ride and one horse and mule to pack. The men are all regaining their health. My health is feeble but I am not discouraged. I feel greatly rejoiced to be permitted to go on after so much delay.

24th. Before we were encamped this evening we were drenched with a heavy shower which lasted much of the night. The water ran across our tent like a brook, so that we could not lay down until late, and then cover ourselves with wet blankets.

25. Spent most of the forenoon in drying our baggage.

26. Crossed the Elkhorn River<sup>8</sup> in a boat made by covering one of the wagon bodies with skins.

27. Met Messrs. Campbell & Sublit<sup>9</sup> [Sublette] returning from the mountains with twelve men.

28. Sabbath. Did not remove camp. We were much disturbed by noise, but still the Sabbath is a rest & delight.

29th. Started as soon as we could see to pack,—(this was our usual method and stop for breakfast at eleven) and traveled till one for breakfast.

1st July. Forded the Loup fork of the Platt.<sup>8</sup> This and the Platt are bad streams to cross, they abound in holes and quicksands.

3. Passed the Tappage, Republican & Loup villages of Pawnees. The Indians are gone on their hunt. The Loups left today. The Pawnee villages look like a collection of earth mounds. Mr. Allis and some of the Loups came to us at noon, and the Chief Bigaxe with his lodge and a few others came and encamped near us. Bigaxe is Mr. Allis' host and a tried friend of the whites.

4th. Come up with the Loup village and encamp near them. We were invited to three repasts, two of boiled corn and one of dried buffalo meat.

<sup>8</sup>The Elkhorn and the

5. Sabbath. Started at sunrise and traveled eight or ten miles. The Loups in company. How solitary is the situation of Messrs. Dunbar and Allis, each with different bands. When will the churches strengthen the hands of these brethren and cause this benighted people to be taught.

6th. The Indians refuse to let us go on in advance of them as they say we should drive away the buffalo.

7th. I am very unwell this morning from the effect of wet and cold last night. In the Indian procession may be seen females walking on foot and leading or driving pack horses and carrying either a child or pack, and attending perhaps an additional number of children. Generally the aged, blind and decrepid are compelled to walk on foot.

10. Mr. Fontanell gave the Indians large presents and obtained leave to go on in advance of their camp.

13. I have had severe Dysentery for several days so that it was with great difficulty I could travel with the company. I am much relieved from pain at present. The hunters killed a very poor buffalo bull, the first we have seen.

15th. Saw a large herd of buffalo and a number of elk and antelope. My health is improving. How grateful ought I to be for this dispensation of sickness, inasmuch as I trust it has led me to see how selfish and sinful I am. O that it may be productive of the possible fruits of righteousness.

16. Passed the fork of Platte.<sup>10</sup> We have plenty of buffalo meat and are glad to test its sweetness, as the provision we brought from the settlements is mostly gone.

22. Passed the beacon hill called chimney from a spindle which surmounts the base.<sup>11</sup> It is said to be one hundred and fifty feet high. Some Sioux came to camp this evening. They came riding up and discharged their guns into the air, as their custom is, when they are friendly.

24th. More Sioux met us and came into camp as before.

25. Came up with the Sioux village and encamped near them. They are the Ogallallah band and are well dressed and [words left out in copy here] most Indians.

<sup>10</sup>The junction of the North and the South Platte rivers.  
<sup>11</sup>Chimney Rock.

26. Crossed the Platte and came to the company's fort at Black Hills.<sup>12</sup>

27. The Ogallalla Sioux came to the fort with great firing of salutes which were returned by the fort. The Indians followed with singing and a dance. In the evening there was great drunkenness among the Indians.

29. The Indians had a great dance in honour of the buffalo, called the Buffalo Dance. They dress their heads with the [head] and horns of the buffalo and imitate his motions and noises.

30. Mr. Parker had a talk with the chiefs of the Ogallalla band of Sioux with regard to teachers among them. They expressed strong desires to be taught.

August 1st. Left the fort for rendezvous with pack animals only, the company having left their waggons at the fort.

10. Passed the dividing ridge between the waters of the Atlantick and Pacifick by an easy pass of several miles in width, on either hand were snow topt mountains.<sup>13</sup>

11th. The thermometer stood at twenty-three degrees Farenhight this morning.

12th. Arrived at rendezvous on Green river, a branch of the Colorado of the west. Most of the traders and trappers of the mountains are here, and about two thousand Shoshoni or Snake Indians, and forty lodges of Flathead & Napiersas,<sup>14</sup> and a few Utaws.

13. I extracted an arrow point from the back of James Bridger, one of the partners of the company which had been shot in by the Blackfeet Indians near three years previous; and one from another man which had been shot in by the same Indians about a year before.<sup>15</sup> These Indians and the whites or trap[p]ers often fight and both seem mutually to exult in each others destruction.

16. We had a talk with the chiefs of the Flathead and Napiersas tribes, in which they expressed great pleasure

<sup>12</sup>Fort Laramie.

<sup>13</sup>South Pass.

<sup>14</sup>Nez Percés. (A case of phonetic spelling.)

<sup>15</sup>See paragraph three of the Introduction



by being with white people he will soon speak so as to interpret or assist in learning his language.

20. One of the Napiersa chiefs and the father of Ais, a Napiersa boy, came to me with the boy furnished with a horse and equipage and desired me to take him. The father said he had but one more son, but he was willing to part with this one that he might be taught the religion of the whites or the Christian religion. I did not like to take him as I had one already, but at the request of Mr. Parker I consented that he might come along with me and go to his family and the people of Ithaca. Mr. Parker has obtained the assistance of a Frenchman to Walla Walla and from Walla Walla to Vancouver he can go with the Northwest Fur Company<sup>19</sup> men. The party with which Mr. Parker is to go removed camp about three miles. I went and slept with him and the boys stayed with their friends.

22. Mr. Parker went on this morning, after we had unitedly sought the blessing and guidance of God. He went on with firmness. I regretted exceedingly to see him go alone, but so we have decided, hoping more fully to advance the cause of our divine master.

27. Started on our return to Missouri.

8 Sept. Arrived at the Fort Black Hills on Platte.

23. Left camp where we remained three days to kill and dry buffalo meat to supply us after we leave buffalo.

Oct. 7. Passed the Pawnee Loup, Tappage and Republican villages. Messrs. Dunbar and Allis are absent to Cantonment Levenworth.<sup>20</sup>

<sup>19</sup>Hudson's Bay Company into which the North West Company had been merged some fourteen years before. The North West Company as such had operated in this region some ten years.

<sup>20</sup>The present Fort Leavenworth.

10. Arrived at Mr. Cabannys<sup>21</sup> near Council Bluff, where I met Mr. Dunbar and Allis on their return to the Pawnees. Was greatly rejoiced to meet them and enjoy social worship and intercourse.

11. Sabbath. Remained with the brethren at Mr. Cabannys. Messrs. Dunbar and Allis are anxious that at least two missionaries should be sent to the Pawnees as soon as practicable, one to the Tappage and the other to the Republican bands. They desire one to be a physician. They speak favourably of the Yanctons, a band of the Sioux, as a sta-

<sup>21</sup>J. P. Cabanne, whom Chittenden represents as having been ousted two years before from his position at the head of "Cabanne's Post" of the American Fur Company, located some twelve miles above Bellevue with which later it was merged. Cabanne had without an officer's commission seized a cargo of liquor being taken up the river by a rival concern for use in the fur trade with the Indians and with which this competitor would have had an advantage impossible to meet. Congress had some months before enacted a "Volstead Act" against such taking of liquor into the Indian country, but this did not legalize Cabanne's summary procedure. So, according to Chittenden, he lost his job and had to leave the country on account of this ("The Leclerc") affair. The "Council Bluff" near which Cabanne now held forth as host and haven of refuge of Dr. Whitman and the other missionaries of the locality, was twenty-five miles above the modern city of Council Bluffs, and on the opposite side of the river. Dr. Whitman remained with Cabanne ten days and then took the boat in company with Cabanne for St. Louis. It would seem that Cabanne had not fled far from his original post held when with the company. This was 14 miles above Bellevue, while now he was some twenty-five miles above that post. Furthermore, his acting in place of the government in confiscating the cargo of liquor may not have been inspired wholly by motives of business as charged by Chittenden, for his headquarters seemed most acceptable to the "dry" missionaries and Dr. Whitman found him personally congenial and named him as a possible source of supplies for the mission stations suggested for the Omahas and Poncas.

tion for a missionary. Maj. Pilcher<sup>22</sup> is agent for them and he told Mr. Dunbar he would do all in his power to aid a mission among them. Mr. Parker wrote you from Bellvue, giving information obtained from him at that time. This band is incline(d) to cultivate corn. They live on the Mis-sori. Messrs. Dunbar and Allis think Maj. Pilcher would be a valuable correspondent to the Board. He has traveled among and traded with most of the tribes on both sides of the mountains and is well prepared to judge of their situa-tion, disposition, means of subsistence, &c. Direct to Maj. Pilcher, Agent of the Sioux, Cantonment Levenworth.

Oct. 12. Arrived at Bellvue, where I found Gen. Hughs, Agent for the Ioways, waiting for Maj. Dockerty & the Omahaws to make a peace between the Ioways and the Oma-haws.

17. Maj. Dockerty arrived with other gentlemen from the Omahaws. He says they are greatly born down with grief, having lost 180 of their tribe with cholera. The Ottos lost 60 with the same disease.

19th. Maj. Dockerty desired me to advise the Board to send some practical farmers among the Indians (In his words)—that would take off their coats and work all day.<sup>23</sup> The Omahaws arrived today and the Agents are holding a talk between them and the Ioways.

The Omahaws raise corn and spend their winters on the Missouri. They go on a summer hunt for buffalo. Their

<sup>22</sup>Joshua Pilcher whom Dr. Whitman selects as correspondent to the Board for advice and counsel on missionary plans among the Indians. Such responsiveness from a man of Major Pilcher's standing and experience surely speaks well for the impression Dr. Whitman made. Pilcher had succeeded Manuel Lisa as president of the Missouri Fur Company and though this concern was over-whelmed under his charge it brought no disparagement of Pilcher. Chittenden, speaking of this succession says, "He was a worthy suc-cessor to the great trader, possessing his breadth of view, his tireless energy, and being withal a man of upright character and high standing among his fellows." Pilcher in his travels pene-trated to Bear Lake, Fort Colville, and with the Hudson's Bay Company's express to Fort de Prairie, Moose Lake and thence to Mandan villages. In 1838 he succeeded General William Clark as Supt. of Indian Affairs at St. Louis, and held this position un-

language is the same as the Osages and the Ponkas who live near the same. The Omahaws number from ten to twelve hundred and the Ponkas 800 or 1,000, together say 2,000. Missionaries could live in safety among them and would be well received by them. All necessary supplies could be readily obtained from Mr. Cabbanny at Council Bluff or by the Fur Co. steamboat.

20. Left Bellvue for St. Louis in a fur boat with Mr. Cabanny.<sup>24</sup>

26. Stopped at Cantonment Levenworth. Col. Dodge<sup>25</sup> has just returned from his summer excursion among the Indians. He intends to go to the Pacific next summer if Government will permit. He speaks confidently of the pacific disposition of the Araperhos, Chians and Comanches. Lieutenant Stean speaks of them as being large tribes and favourable to the introduction of missions among them. (Capt. Flood and Lieu. Stean are members of the Presby-terian church.) Last spring they gave us a favourable ac-count of the Pawnee Picts and advised the establishment of a mission among them. Lieu. Stean has prepared a manu-script map of the Indian country from his own survey, con-taining the best routes &c., a copy of which he has sent to the Secretary of War. He thinks the Secretary would for-ward a copy of it for the use of the Board if requested and if not, one can be obtained from him. He said Capt. Flood and Capt. Duncan had furnished Mr. McCoy of the Baptist mission with a detailed account of the situation &c. of the Indians among whom they traveled for publication (and in view of missionary labor).

The tribes that speak the same language are classed as follows:

<sup>24</sup>In returning from Bellevue to St. Louis by boat Dr. Whitman adds a new leg to his journey which through the suggestions received at Fort Leavenworth rounded out and matured his conception of the missionary opportunity.

<sup>25</sup>Colonel Henry Dodge had in 1834 and 1835 conducted military expedi-tions into the Western country in the interest of peace among the tribes visited. The first year he used the Santa Fe trail and the second he followed the Oregon trail to the South Platte and up it into the mountains. Dr. Whitman at Fort Leavenworth was

The Otto, loway and Missori bands.

The Osage, Omahaw & Ponka.

The Pawnee & Rickne.

The Sioux & Assiniboin, numbering 5,000.

The Shoshoni, Banok & Crimanch; this is an extensive language spoken by many Indians toward California of whom little is known.

The Utaws & Pintos.

The Flathead, Ponneva & Spogan.

The Nupiersa Hinsas [Cayuse?] & Walla Walla.

The tribes may be classed as follows:

The Omahaws raise corn and will admit of a stationed mission.

The Pawnees raise corn but do not admit of a stationed mission at present. They are disposed to settle and may soon admit a stationary establishment. The Sioux do not raise corn unless the Yancton have the last summer, which Mj. Pilcher said they wished to do. The Yanctons afford a better prospect for location than any of the other bands of Sioux.

The Arapaho, Chians & Crimanch [Comanches] and Ogallala band of Sioux do not raise corn and will not admit of located missions. Mr. Dunbar thinks (a) missionary should go among them and wander with them and induce them to settle. I can see no other way to benefit them. Indeed, it would seem hopeless to think of inducing an Indian to cultivate so long as he can easily obtain buffalo. I think there is no tribe (unless I should except the Blackfeet) with whom missionaries could not live, if they adopt Mr. Dunbar's method. A located missionary may be established among the Nepiersas or Kinsas [Cayuse?]. They are composed of those that remain in their own country and those that go after buffalo. Those that remain live in a country well fitted for the cultivation of grain and remote from hostile Indians. The rivers abound with fine salmon and the hills with deer. Capt. Stewart describes a plain called Grandvounn<sup>26</sup> as being very fertile and abounding with cam-

mas, a sweet root of which the Indians make great use for food. It is 30 miles long and 10 broad, covered with grass and the hills which surround it abound with good pine. It is about 60 miles from Walla Walla fort, and about the same from the junction of Lewis' and Clark's Rivers and near the latter. It is a [words omitted in copy.]

There are many of the Ponderos & Spogans [Pend D'Oreilles and Spokans] that remain near this part of the country & do not go after buffalo. If Col. Dodge should go to the Pacifick and transport cannon as he did last summer, we could cross the mountains with a waggon. There were 20 waggon at one time from St. Louis at the place where the company rendezvoused last summer. There is no obstruction from timber except in a few instances of willows upon the streams, which is trifling. Our subsistence would be such as we should take from the settlements to last us to Buffalo. We could take flour besides to last us in part to our destination. The Company would furnish us with meat from their hunters after we reach Buffalo. A favour I desire to acknowledge as being gratuitously bestowed upon Mr. Parker and myself. I have every assurance from Mr. Fontanelle if we should go out with him next year. We could drive cows and other cattle without much if any expense and I would advise to take enough so that in case of necessity we might kill some for beef after we arrived at our destination. For a time, until we could cultivate, we should have to depend upon the Northwest Fur Company for flour and corn meal, of which they have an abundance which can be obtained at Walla Walla, as well as every other necessary article of goods, at a moderate price. This, however, is in confidence of their friendly disposition. Besides the country abounds in salmon of which the Indians dry large quantities and those of the mountains meet those of the plains once a year to exchange dry buffalo meat and robes, for horses of whom a supply could be obtained; and farther, if we could not do otherwise we could hire a hunter to kill deer, with which the hills abound. Cattle and horses may be wintered in the plains beyond the mountains with moderate attention. The most difficult part of our route was

<sup>26</sup>Grande Ronde.

from Liberty to Bellvue, on account of the heavy rains and high water and the great number of streams on the north side of the Missouri, and females can avoid this by being in time for the Company's boat. We were informed by Capt. Stewart, who traveled from the mountains to Vancouver in company with the Methodist brethren, the Lees, that they had located on the Willamet or Multinomah River among the Chinooks and this statement is confirmed by the Lee's journal published not long since in the Christian Advocate and Journal. The following is the history of those Indians that came to St. Louis to gain a knowledge of the Christian religion, as I received it from the trader (footnote says trader is Fontanelle), under whose protection they came and returned. He says their object was to gain religious knowledge. For this purpose the Flathead tribe delegated one of their principal chiefs and two of their principal men, and the Napiersa tribe a like delegation, it being a joint delegation of both tribes. In addition to this delegation a young Napiersa came along. When they came to Council Bluff, two of the Flatheads and one of the Napiersa returned home, and the other Flathead, the chief and the Napiersa chief, and the remaining one of the delegation and the young Indian came to St. Louis, where they remained through the winter. At St. Louis two of them died and the only remaining one of the delegation died on his return at the mouth of the Yellowstone; so there was none left to return but the young man.

I received a letter yesterday from H. H. Spalding saying he would be ready to accompany me across the mountains if the Board should approve of it. I received fifty-five dollars from Mr. Trueman, Cincinnati, for which I gave a receipt, and twenty dollars from the Presbyterian church at Erie, Pa., which I desire you to acknowledge in the Herald as a donation to the Board. Direct me at Rushville, N. Y.

Yours in much Christian affection,

MARCUS WHITMAN.

Rev. D. Green, Sec. &c. A. B. C. F. M.

P. S. Messrs. Dunbar and Allis desire me to say that if the Board approved of it they would wish them to provide the means and acquaint the ladies who are their expected companions of their approval of their joining them. They desire them to remain at Bellvue, where they will be safely situated until the Pawnees settle. Mr. Dunbar desires that whatever is done upon this subject should come from the Secretaries or the Board to Miss Smith. They think if they come out next spring, they can be learning something of the language and become acquainted with the Indian character. Mr. Dunbar thinks he shall have a small elementary work ready for publication in the Pawnee language by next spring. They will be at Bellvue by the last of April or first of May. There is one family at the Agency at Bellvue. The man and his wife are members of the Presbyterian church, St. Louis. He is employed by Government as blacksmith to the Pawnees; Mr. Fontanelle's establishment is within a mile. Mr. Merrill has removed about 8 miles to the intended site of the Otto village. I would say again that I hope a mission may be sent to the Napiersas and Flatheads next spring. I hope you will appoint Mr. Spalding or Mr. Clark, if he has been approved by the Board and is not appointed to a particular station. Mr. Spalding said he knew of farmers and mechanics that would go.

MARCUS WHITMAN.