

National Park Service Logo National Park Service. Marcus and Narcissa Whitman and the Opening of Old Oregon by Clifford M. Drury Marcus Whitman and Narcissa.

Tweet On September 12, , missionaries Marcus Whitman and Henry Spalding and their respective wives, Narcissa and Eliza , arrive at Fort Vancouver after a seven-month, 3,mile journey overland from their homes in upstate New York. Narcissa and Eliza are the first white women to cross the Rocky Mountains. Both missions will be closed after long-simmering tensions erupt 11 years later and the Cayuse attack the Whitman mission, killing the Whitmans and 11 others. The Spaldings originally intended to establish a mission among the Osage Indians in western Missouri. However, Whitman persuaded them to go to what was then called Oregon Country instead. Eliza Spalding agreed to the change in plans even though she had recently given birth to a stillborn daughter and was suffering from a variety of physical ailments. They believed they had a divine mandate to bring "the blessings of civilization and religion" to the Indians Diary of Eliza Spalding, May 27, Their relationships with the people they had come to "save" deteriorated as an increasing number of white settlers moved into the region, leading to what writer William Dietrich has called a "tragic collision of cultures" From there, they traveled together by steamboat to St. Louis, Missouri, the last large town on the frontier. If she had any fears or second thoughts about what lay ahead, she did not express them. Instead, she struck a positive note: They bought a sturdy farm wagon; a dozen horses, six mules, 17 cattle, and four milk cows; life preservers made of India rubber, for a measure of safety when crossing rivers; tools, furniture, clothing, blankets, barrels of flour, and other provisions. They also bought enough bedticking to make a tent, handsewn by Narcissa and Eliza, that could shelter up to 10 people sleeping on the ground. It was paid by the American Board of Commissioners for Foreign Missions, the Boston-based organization that directed the efforts of Congregational and Presbyterian missionaries in "foreign" lands, including Indian territory. Spalding had brought with him a light wagon, a gift from his father-in-law. The group also included, as interpreters and laborers, three young Nez Perce. Louis to the annual rendezvous on the Green River in Wyoming. But they were late getting started. Spalding, the Nez Perce boys, and the hired men left Liberty on April 27 with the wagons, supplies, and livestock, traveling overland to intersect the caravan, which had left about a week earlier. But when the boat appeared in Liberty, on May 1, the captain refused to stop. They had to hire a wagon and driver and rush to catch up, first with Spalding and then with the caravan. By mid-May, the missionary party was reunited but it was still far behind the caravan. The need for speed was so great that they even traveled on a Sunday, violating a key directive from the ABCFM that they strictly observe the Sabbath as a sacred day of rest, partly to set an example for the Indians. After several days of forced marches, they finally reached the caravan, at 1 a. The journey was long and tedious, covering only 15 miles or so in a good day. Buffalo dung was the only source of fuel for cooking. In contrast, Eliza, who may have been suffering from tuberculosis as well as the aftereffects of a difficult childbirth, wondered if she would die on the trail. His will, not mine, be done" Diary, June 21, But as they approached the mountains, the trail became rougher. The farm wagon was abandoned. The women rode most of the rest of the way on horseback -- on sidesaddles, sitting with their legs on one side of their horses. Riding astride was a breach of decorum for women of their backgrounds. The caravan, the missionaries, and the remaining wagon crossed the Rockies at South Pass in Wyoming on July 4, Narcissa made no mention of the milestone at all. None of the Indians had ever seen white women before, and they did not contain their curiosity. W and myself with a kiss," Eliza wrote. By late July, the heat was oppressive, the mosquitoes maddening, and the tedium mind-numbing. There were antelope but no buffalo. The missionaries were heartily sick of the monotonous diet. I do not know how I shall endure this part of the journey. No, far from it; I would not go back for a world. I am contented and happy, notwithstanding I sometimes get very hungry and weary" Letters, July 23, Adding to the travails was the trouble-plagued wagon. It got stuck in creeks, sometimes tipped over on steep trails, and regularly broke down. Whitman and Spalding exhausted themselves trying to get it over terrain that no wheels had ever crossed. When one of the axles broke, the women "rejoiced, for we were in hopes they would leave it, and

have no more trouble with it," Narcissa wrote, adding: Finally, at Fort Boise also called Snake Fort , on what is now the Idaho-Oregon border, Whitman and Spalding gave up and left the makeshift cart behind. Narcissa expressed both regret and resignation: The mission party spent three days at Fort Boise, a welcome respite. The women washed clothing; the men repacked. In addition to the cart, they left behind five ailing cattle, hoping to obtain replacements at the next major trading post on their route, Fort Walla Walla. The day was clear enough to provide distant views of Mount Hood and Mount St. Gray and the Spaldings, with the pack animals and the remaining cattle, followed two days later. Leaving the livestock at the fort, the five missionaries and several escorts traveled by boat down the Columbia River to Fort Vancouver. Under the direction of Dr. John McLoughlin , the Chief Factor, the fort had become a bustling commercial center and supply depot. Its orchards, fields, and pastures stretched for 15 miles along the Columbia and five miles inland. Inside the central stockade were some 40 buildings, including warehouses, a school, a library, a chapel, a rudimentary hospital, and housing for British officers and company officials. Outside was a multicultural village with inhabitants from more than 35 different ethnic and tribal groups, including a large number of Hawaiians referred to as "Kanakas" or "Owyhees" who worked for the company. There was a shipyard, a sawmill, a tannery, a dairy, and to the disapproval of the missionaries a distillery. Altogether, up to people lived in and around Fort Vancouver in the mids. Narcissa luxuriated in the experience of sitting on a sofa for the first time in seven months. McLoughlin then took the visitors on a tour of the gardens and other facilities. Eliza and Narcissa spent almost eight weeks at Fort Vancouver while their husbands explored possible mission sites. They helped out in the school, which had about 50 students, most of them the children of French fathers and Indian mothers. Narcissa, who was known for her clear soprano, taught singing. Narcissa took time to make a copy of her journal. They left the fort on November 3, , for lives that would never again have the same degree of comfort and ease they had enjoyed as guests of Chief Factor McLoughlin. John McLoughlin , ca. Courtesy National Park Service Sources:

Chapter 2 : Whitman Mission National Historic Site (U.S. National Park Service)

Sources. Drury, Clifford M. Marcus and Narcissa Whitman and the Opening of Old Oregon. Pacific Northwest National Parks & Forest Association: Seattle.

In 1836, when she and Narcissa Prentiss Whitman became the first white women to cross the Rockies, it was a seven-month ordeal to reach what was then known as Oregon Territory; Mary Richardson Walker made the same long journey in 1835. All three women were part of an evangelical faith and missionary calling that inspired them to leave their large families and networks in the East and turn to the West. Different languages, a new climate, and novel peoples were what awaited the women as they trekked West. They carried with them not just an ingrained drive to convert and Christianize but also a distinct sense of what part they would play in the world of the mission. The American Board of Commissioners for Foreign Missions was in the business of saving souls and believed that a wife was as essential as a Bible to the male missionaries they appointed. Largely acting within worlds of home and family, Spalding, Whitman, and Walker were dedicated to their purpose of saving souls and growing the number of Christian believers among the Cayuse, Nez Perce, and Spokane Indians. Closely linked to this battle for the souls of the native peoples were the small-scale battles against the indigenous medicine men and their practices. The women of the Oregon mission stepped out of their designated roles to administer medical treatment to their charges. The spheres of health and medicine served both to limit and expand the domestic worlds of early missionary women in the Oregon territory. This article argues that their own often-fragile health served as a constraint on their abilities to fulfill their designated and gendered missionary role, while the provision of medicine to the Native Americans they administered allowed them to expand their service outside of the role of domestic paragon. The lives of the early missionary women in Oregon are not neglected in the historiography of westward expansion, Oregon history, or analyses of the female missionary in the nineteenth century. Authors as diverse as relatives of the women to academics to historical organizations have compiled their writings into collections with commentary on what occurred. The desire for a missionary career brought many couples together, and in these marriages each member took on specific roles in caring for both the souls of the populations they served as well as the souls of their family. Narcissa Prentiss, born on March 14, in the state of New York, is the best known of the three women this article examines. Educated at local but strong schools, Narcissa then trained as a teacher and married Dr. Marcus Whitman in February of 1835. Her religious inclinations were closely connected with her musical ability as a singer, and she found the music of the church spiritually compelling. She turned twenty-seven before she married, a surprisingly old age for the eldest daughter in a family at the time, though her late marriage was not for want of suitors. Her engagement to Marcus strengthened her application to the American Board of Foreign missions, who approved her application and appointed her on March 18, 1835. Narcissa was not the only woman on that trek across the Rockies to Oregon: He transferred away to attend college in Ohio, to return to Holland in 1836 to ask Eliza Hart to marry him. Eliza availed herself of academic opportunities when she had time beyond her household work and attended lectures on theology and language. Her inclusion in this study is due to the compelling and fascinating nature of her writing, as well as her similarities in upbringing and experience that render her kin enough to Spalding and Whitman to be comparable. Her recommendation to the A. M. Married only forty-eight hours after they first met, Mary Richardson Walker and her husband would become enamored with one another over the years, as their later letters attest. Initially the pair was destined for South Africa but the financial difficulties the A. M. experienced in changed that plan. The three missionary women found themselves stationed at isolated mission stations in the Oregon territory, worlds apart from the close kin networks of their Eastern homes. Mary and Elkanah Walker built their lives together at Tshimakain with the Eeels couple, and lived contentedly among the Spokanes as they built up their log structures and cultivated their garden. Along with wifedom, motherhood became a pillar of female missionary life. It is vital to understand the realities of childbirth in the early nineteenth century. Childbirth was becoming an increasingly formal medical process from onwards as women started to call upon physicians rather than midwives to assist them in the birthing process. This meant that, in general, Dr. Whitman attended

their births though his presence was not one of preference but rather of necessity. Obstetrics was still a young field and the rise of men in the delivery of children was not a process without challenges. Yet such luxuries of embarrassment were not available to the women of Oregon, and their process of childbirth was generally one of practicality. The process of childbirth among the missionary women often severely limited their physical abilities and their ability to carry out their domestic roles. Given that her first pregnancy ended with the birth of a stillborn daughter, Spalding was certainly no stranger to the suffering of childbearing. Whitman describes the reception of a letter from Mr. The immense burden that pregnancy, childbirth, and child-rearing placed on Spalding took a toll on her health and served as an impediment to her personal health as well as her capacity to fulfil her missionary role. Take, for instance, the birth of her second child and only daughter. The morning was pleasant; in the afternoon fine showers. The babe is very quiet. Baked six loaves of bread. Made a kettle of mush and have now a suet pudding and beef boiling. My girl has ironed and I have managed to put my clothes away and set my house in order. May the merciful be with me through the unexpected scene. That these women often repeatedly underwent the process of childbearing and birth, some with significant negative impacts to their health, is a testament to the centrality of motherhood and domesticity in their lives. The medical problems that faced the women in Oregon went beyond the body, though, and often crept into the mind. Loneliness defined much of their tenure in Oregon as their missionary husbands traveled for various A. M affairs and general proselytizing. As missionaries gave medical assistance to the indigenous populations, they were entering into a world of customary expectations and practices that could have dire consequences. These healers were of both genders and used a host of medical techniques to heal their charges. The Spokanes also had medicine men that were responsible not just for medical services but also served as spiritual leaders and advisors to their people. The medicine men of these groups did not treat illness but also engaged in preventative measures as they endeavored to stop foreign spirits from infecting those of their people. While medicine men held great power, they were subject to customs that made their work one of both intensive training and hazard. The missionaries were subject to this custom as well, and it made their practice of medicine on Indian bodies a fraught endeavor. In May , Dr. Whitman was treating the wife of the prominent chief Umtippe who threatened him with this consequence. Whitman, Umtippe turned instead to one of the primary te-wats in the area, becoming incensed with the te-wat as well when the traditional methods failed. While the te-wat escaped death in that instance, he was later killed when he failed to heal a war chief related to Umtippe. The option of flight from the community was not open to the missionaries and so their practice of medicine became not only a battleground for souls but for their own lives. Interestingly, the Indians that the missions served would realize that they could have it both ways, and female missionaries often took on more concrete roles in the care and provision of care to the Native Americans than they did in any other form of interaction with them. Whitman was particularly party to the administration of care to the Indians of Oregon Territory, as her husband was a trained medical doctor, though he seems to rarely have practiced medicine among the Native Americans if the scant reference to any such exercise in his letters is to be believed. Again, the importance of curing him was on the minds of both Whitman and her husband because of the pressing threat of death if they failed. With her husband away, Walker had little choice: Walker, unless illness impaired her, was a model missionary woman who built a strong marriage with her husband and raised a family in the woods of Oregon. Her intervention for the souls, as she saw it, of the Native Americans on this matter was both a product of personal frustration and evangelical commitment. Indeed, their physical fitness was so tied to their roles that their ability to carry out domestic tasks or care for their children became the barometers of their well-being. The physically stressful process of childbearing and birth that their service as wives and mothers entailed simultaneously allowed them to expand and take on the role of Christian mother but often at serious cost to their health. Their access to medicine and the support systems, both male and female, which normally accompanied womanhood at the time, meant that these women had to carry both the weight of family raising, housekeeping, and soul saving largely at the mercy of their health and fitness. Battling illnesses physical and mental, personal and external, the women of early Oregon navigated the spheres of health and healing and often pushed the boundaries of their allotted spheres by taking on increasing responsibility for the physical health of the converted and non-converted Indians. The light of faith led the Whitmans, Walkers,

Spaldings, and others like them across the Rockies and around the world. Committed to converting the so-called heathens and instilling a Christian spirit of family and self in their selected charges, these missionaries faced battles both spiritual and physical in their Christianizing quest. Husbands and wives navigated the mission spaces as a unit but also as individuals with appointed roles and expectations. Mary Walker, Narcissa Whitman, and Eliza Spalding were sent to Oregon to serve not in that capacity, but in the more conservative capacities of mothers, wives, and domestics. Told that their purpose was to lead by example, they committed themselves to the task of building homes and families amidst cultures whose practices they feared all the while battling the severe isolation of frontier life.

Chapter 3 : John Day Fossil Beds: Rocks & Hard Places: Historic Resources Study (Chapter 3)

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Walla Walla , Washington Missionary "The missionary work is hard, up-hill work, even the best of it. There are no flowery beds of ease here. Narcissa Prentiss Whitman, along with her husband, Marcus Whitman , established their mission in Oregon Country in , making Whitman the first white woman to cross the Rocky Mountains. The missionaries helped prepare the way for the great migration west along the Oregon Trail in later years, but they never succeeded at converting many Indians to their religion. In Indians slaughtered the Whitmans in their home. Her parents had settled in the area when it was still the frontier the western edge of American settlement , though by a number of towns had sprung up in the region. Growing up, Whitman took special pleasure in singing hymns. Her voice would later become an important part of her missionary work; Indians from miles around would bring their children to hear her sing. Women in the West Women often played an important role in the settling of the West. As more and more families braved the dangers of the Oregon Trail and settled in the West, women came to play key roles in the building of western communities. The female members of Roman Catholic religious orders were also very active in establishing schools throughout the West in the s. Many western women opened businesses to serve the various mining and cattle towns that sprang up throughout the region. Doing work that men wanted to avoid, such as cooking and laundry, these women could often make more money than a man could, especially those men who searched fruitlessly for gold. Clara Brown, a former slave from Kentucky, earned so much money washing the clothes of California gold rush miners that she was able to purchase the freedom of her enslaved relatives in the East. Of course, many women also earned money as prostitutes serving the predominately male towns of the West. Though law-abiding and religious people condemned prostitution, brothels houses of prostitution were thriving businesses, offering some women a chance to earn more money than they could make any other way. By her own account, Whitman decided to become a missionary when she was fifteen. At the same time, she pursued her own studies, first at Auburn Academy in nearby Auburn and then at Franklin Academy in Prattsburg. Later, in her mid-twenties, she taught school for a few years. In when her family moved to Amity, New York, a small village deep in the woods, she threw herself into church and Sunday school affairs. But she dreamed of becoming a missionary. In Whitman heard a visiting Congregational minister, Samuel Parker, speak about his desire to gather missionaries and money to establish a mission, or religious outpost, among the Native Americans in Oregon Country. Whitman longed to join the mission, but Parker told her it was unlikely that the missionary board would authorize a woman for the journey. A Miss Narcissa Prentiss of Amity is very anxious As Whitman and Parker expected, the application was rejected. Nearby, however, a young doctor named Marcus Whitman had heard the same call for missionaries and had eagerly signed on. Learning that Narcissaâ€”whom he had once met at a prayer meeting in the Prentiss homeâ€”was also interested, Marcus wrote to her and then visited Amity. Caught up in their shared enthusiasm for missionary work, the pair decided to marry. Their engagement, quickly decided upon in January , was based not on love, but on a dream of the future that looked better if they pursued it together. Now twenty-seven years old, the tall and pretty Whitman was about to achieve her dream of becoming a missionary. Thanks to her engagement with Marcus Whitman, Narcissa was accepted as a missionary. But she was not able to leave right away. Marcus had traveled west with Parker to survey the prospects for a mission. Joining with a party of trappers from the American Fur Company , Marcus traveled through the wilderness beyond the Rocky Mountains to the Green River in present-day Wyoming. Excited by this news, Marcus Whitman returned to the East to help organize the party of missionaries to leave a year earlier than he and Narcissa had first planned. Where wagons could go, women could go Marcus and Narcissa began to make plans for their departure, but first they had to find other missionaries to go along with them. After a fruitless search, Narcissa suggested a friend of hers named Henry Spalding, a minister who was already organizing a mission among the Osage Indians of Nebraska. Spalding had once asked Narcissa to marry him, but she turned him down. He and his new wife, Eliza, agreed to go to Oregon instead of Nebraska. Marcus and Narcissa were married on February 18, , before a large

crowd of family and friends. Quickly gathering supplies for their journey, the newlyweds embarked on their trip west in early March. The party traveled first by riverboat and then in a wagon train. Whitman found the going easier than she had expected. It helped that they were protected and guided by a large group of American Fur Company trappers. On July 4, Narcissa Whitman and Eliza Spalding became the first white women to cross the Continental Divide, the dividing line between the eastern and western watersheds of the Rockies. The party of missionaries abandoned their wagons at Fort Boise present-day Boise, Idaho and proceeded on horseback for the remainder of their journey. They had covered more than 3,000 miles in days, taking wagons further west than any party had before and opening an important stretch of what would soon be the famous Oregon Trail. While the women stayed at Fort Vancouver, Marcus Whitman and Henry Spalding searched out suitable places for building their missions. In order to ease the increasing tensions between the two couples, the men chose separate locations for their missions. Marcus Whitman located a fertile spot east of Fort Vancouver on the Walla Walla River, twenty-five miles upstream from the Columbia and below the wooded slopes of the Blue Mountains. After four weeks at Fort Vancouver, the women traveled east to join their husbands. They built a small house out of adobe mud bricks mixed with grass and baked in the sun, set up a mill for grinding wheat into flour, and brought in farm animals. They both took pride in their newborn daughter, Alice Clarissa. The mission soon became a popular stopping point for the travelers—mostly mountain men, fur company officials, and a few early settlers—who ventured through the region. Troubles at the mission By 1836, frequent disputes between the Whitmans and the Spaldings made life increasingly difficult. The rivalry between the two missions was made worse by the arrival of additional missionaries sent by the missionary board. Soon even small decisions, such as whether to pray aloud or silently, became the cause for endless debate and argument. Though all shared in such problems, Narcissa was especially affected. She escaped to her room in tears when others expected her to make household decisions. The missionaries had expected to reach agreement in a spirit of Christian harmony; instead, they bickered and squabbled. Equally troubling was the growing divide between white culture and Indian culture. Both sides expected something of the other that they did not receive. They did not wish to settle down on farms, for they were used to roaming widely in search of their food. And they could not comprehend the white notion of owning the land. The Indians believed that the land belonged to everyone and to no one. The missionaries thought that the Indians should abandon Indian culture and embrace white ways, especially the Christian religion. They worshiped many spirits—tree spirits, river spirits, and the like—so they found it easy to add a new god to the list. But they did not like it when the missionaries expected the new god to become their only god. Narcissa fell into a deep depression, which made it even harder for her to deal with the Indians. According to Carlos Schwantes in *The Pacific Northwest*, Narcissa began to view the Native Americans as "filthy savages," ungrateful for what the Whitmans were trying to do for them. They in turn saw her as conceited. In the fall of 1836, the missionary board decided to close the missions and transfer the Whitmans elsewhere. Unwilling to give up, Marcus traveled east to persuade the board to keep the missions open. He was convinced that the mission must remain a bastion of Christianity in the wilderness; the board agreed, and the mission remained open. Reports of fertile, unclaimed land began to draw numbers of settlers westward by the early 1840s. The Whitmans and Spaldings had proven that women could survive the trip, and now whole families could consider moving to the West. Each year brought more settlers; by nearly five thousand settlers flooded across the Blue Mountains on their way west. The Whitman mission was a welcome outpost for weary travelers, who used it as a resting point on their way further west. The Cayuse, however, feared that the white people were an invading party eager to take Cayuse land. The Indians also feared white diseases, against which they were defenseless. In 1847, in two months alone, a measles epidemic killed half the Cayuse. Children were hit especially hard by the disease. The white children who fell ill seemed to recover, but the Indian children did not. The Indians feared that the Whitmans might actually be poisoning their children. Their fears soon grew into open hostility, and they began committing aggressive acts against the mission, including throwing stones through mission windows. Bloody end On a cold, foggy November morning in 1847, the Indians decided to take their revenge on the hated missionaries. After a group of pioneer wagons had left the mission, a number of Cayuse entered the mission compound. While one Indian engaged Marcus Whitman in an

argument about land, another crept up behind Whitman and beat him across the skull with a tomahawk; Whitman died within minutes. At the same time other Cayuse raided other parts of the house; one attacker shot Narcissa Whitman in the chest, and she died immediately. Eleven other whites were killed, and more than forty mostly immigrants who had stayed there to rest were captured. However, the Whitmans did serve as an example and a guide to the thousands of white settlers who came west after them. Narcissa Prentiss Whitman proved in particular that white women could survive the trip and prosper in the West, a land that until her arrival had been visited and populated almost entirely by men who often married Indian women. *Where Wagons Could Go: Narcissa Whitman and Eliza Spalding*. University of Nebraska Press, *A Biography of Narcissa Whitman*. University of Oklahoma Press, Cite this article Pick a style below, and copy the text for your bibliography.

Chapter 4 : Marcus Whitman, M.D

Selected letters written by Marcus and Narcissa Whitman tell of their time as missionaries in Old Oregon.

They had married after only two meetings eventually, they loved each other. She and her husband wanted intensely to bring Christianity to Washington State natives despite not knowing a single word of their language. The American Board, a Calvinist evangelical Protestant missionary agency, approved of their separate applications, brought the two of them together, and sent them on their way to the West with a minimum of instructions and funds. They both knew how to farm and their version of Christianity backwards and forwards. They knew very little of Indians or about the country in which they were going to live. They traveled with fellow missionaries in a wagon train of other emigrants and mountain men. When the new missionaries met Dr. None of the missionaries would have likely been friends if not for their mutual desire to bring Christianity to natives. These were people who believed in rules and regimentation - the problems between them were all about what those rules and regimented behaviors were, even to whether a table cloth should be used or not. The Walker mission was successful in the building of a working farm which supported the Walkers and their eventual birthing of six children. However, in the nine years that they lived in Eastern Washington, they did not baptize a single native the Walkers never succeeded in getting the natives to fulfill the spiritual requirements necessary for baptism, nor did the Walkers ever learn the language of the Spokane tribe. The failure of their proselytizing was not for lack of trying. They had church services and meetings with the natives, whose population rose and fell with the seasons the Indians were constantly moving with the presence of animals and fish, depending on whether it was summer or winter. They spent years on a translation of a New Testament book, never completed. They hired natives to help them farm and clean the house it was really a small terrible shed, at first. They raised chickens and cows and horses, and planted crops. Through barter, they varied their diet with fish. They despaired of the continuing use of medicine men, who used indigenous religious methods for attempting cures of the soaring rate of illnesses and deaths decimating the native population, when prayer to Jesus would have saved the dying natives, in their opinion. The missionaries also harangued the tribes to stop moving about and start farming, especially since they felt the lessons of Christianity were difficult to teach when the tribes refused to stay in one place and thus be more susceptible for continuous influence of the whites. While they loved their farm eventually, and they enjoyed a few close friendships with one missionary family and a few natives, as the years went by they realized the mission was a failure. It was increasingly clear to all of the Oregon Territory Indians the whites were taking over their lands while at the same time begrudging the natives to continue to live where they had always lived before the whites came; so upon the accidental poisoning of several Cayuse tribal members, they attacked the Whitmans in Word of the attack on the Whitman station quickly spread throughout the region, and the Walkers were concerned over what the Spokane tribe would decide. Over a period of days, and although the Spokanes reassured the Walkers they would remain at peace, eventually the Walkers chose to pack up and abandon their farm and their missionary purpose. They moved to what is now Oregon state, and started another farm. Mary Walker died in at age 86, survived by five sons, one daughter, twenty-five grandchildren, and six great-grandchildren. What is so impressive about these settlers is not just how they survived a horseback journey across the country for 2, miles and then that they raised families in such harsh and uncertain conditions, but that they did so never knowing ANY certainty of survival except for their reliance on their faith, as crazy insane as their ignorance and religious beliefs were. I can see some of what aided them in their hopeful quests in these diaries - a background of technological advances, such as provisioning by ships sailing around South America and from Hawaii yes, I said HAWAII! The bartering of superior and continuously-available food items from white farms and merchant caravans, and gun weapons, and the increasing numbers of whites must have demonstrated to the natives that they could not win a sustained war against the newcomers, and too late they must have seen they could lose it all. During the time the diaries were being written, the various tribes often warred and plotted against each other, some of which battles were mentioned in the journals of the Walkers in their trip across the country and in the 9 years of farming in their

eastern Washington home. If the natives had been able to put aside their differences, I suspect the takeover by whites would have occurred much later with more white deaths. Disease occurred often among the Walkers and their white neighbors, but they survived their illnesses.

48 *Marcus and Narcissa Whitman and the Opening of Old Oregon* VOLUME ONE CHAPTER TWO *Whitman's First Twenty Years*, 49 *Whitman is known to have written [see Appendix 1] of any boyhood ex-periences.*

November 8, A love of adventure may have drawn many of the young men attracted to the fur trade and "a life more wild and perilous," as Francis Parkman put it, but the driving force behind the first American presence in the Rocky Mountains was purely economic: Without the fortunes that could be made in the fur trade, there was nothing to attract Americans to such a strange, distant and dangerous country. Mapmakers labeled the region "the great American desert. After a hard march to the fur-trade rendezvous in , William Marshall Anderson found the face of the country from the North Platte River at the Red Buttes to his camp on the Big Sandy west of South Pass "barren in the extreme; it is sand and nothing but sand. That force was power of religious faith, and it ultimately inspired more enduring consequences than the struggle to control the fur trade in the Rocky Mountains. That transformative power arrived in the form of three missionaries who set out for Oregon in under the command of a broad-shouldered former Yankee lumberjack. Ironically, it was a request from natives of the Pacific Northwest that set these events in motion. Louis, who had first seen their country when he crossed the Rocky Mountains with Meriwether Lewis and the Corps of Discovery, decades before. An account of the request appeared in the *Methodist Christian Advocate* in March , which issued the call, "Let the Church awake from her slumbers and go forth in her strength to the salvation of these wandering sons of our native forests. Fisk recommended a former pupil at the Wilbraham Academy to lead the effort, and the Rev. Jason Lee was called to Oregon. Lee and his companions were the vanguard of a small but devoted band of Christian evangelists who accomplished something that had seemed entirely impossible. Samuel Parker on what he called "an exploring mission" to Oregon to evaluate "the condition and character of the Indian nations and tribes, and the facilities for introducing the gospel and civilization among them. Assisting Parker was his young associate, Dr. Gray, a carpenter Whitman hired to go west with him in , recalled years later. As Gray observed, when he set his mind to doing something, Whitman was capable of unflinching tenacity. When Whitman made the journey again, in , he was accompanied by his new bride, Narcissa Prentiss. They crossed South Pass on July 3, The next day, July 4, the group stopped near Pacific Springs , knelt down, and with Bible and the American flag in hand, claimed the Pacific coast for their native country. Hope and joy beamed on the face of my dear wife, though pains racked her frame. She seemed to receive new strength. The West in Edited by Dale L. Morgan and Eleanor Towles Harris. The Huntington Library, University of Nebraska Press, First White Women Over the Rockies: Smith and other documents relating to the Re-enforcement to the Oregon Mission. Volume II reprinted as *On to Oregon: New Introduction by Mina Carson. Diaries and Letters of the Oregon Mission, New Introduction by Bonnie Sue Lewis. Containing a description of the geography, geology, climate, productions of the country, and the numbers, manners and customs of the natives: Ithaca, New York, N. Republished Santa Barbara, Calif: The Narrative Press, Digital selections by Karl Parker accessed May 1, at [http: Diary of Samuel Parker, MSS](http://Diary of Samuel Parker, MSS) , Portland, Ore.: Samuel Parker in *Beyond the Rocky Mountains. Oregon Historical Quarterly, Variant text in A. Accessed May 1, at The Archives of the West at [http: My Journal,](http://My Journal,) , by Narcissa Prentiss Whitman. Ye Galleon Press, The Letters of Narcissa Whitman, " Edited by Glen Adams. Secondary Sources Clark, Malcolm, Jr. *The Settlement of Oregon, " Northwest Interpretive Association, The Story of the Oregon Trail. New York , N. McGraw Hill Book Company, For still more information on historic trails across Wyoming and the West, visit the websites of the Oregon-California Trails Association and the Alliance for Historic Wyoming. From the National Park Service , with thanks. Photo by Randy Wagner, used with thanks. He has written and edited more than twenty books on overland emigration, frontier violence, railroads, mining, and the Mormons.***

Chapter 6 : Ill Amidst the Verdant Vales - US History Scene

Ahead lay danger, mystery, and a long ride back to his isolated Presbyterian mission station called "Waiilatpu" - the place of rye grass. In the wee hours of the morning, Marcus Whitman rode into the mission compound at Waiilatpu.

Aknowledgments, Sources, and Abbreviations pdf 3. Whitman Volunteers for Oregon pdf 3. Images for Chapter 1 pdf 3. Three Years at Wheeler, " pdf 2. Early Life of Narcissa Prentiss, " pdf 2. Marcus and Narcissa are Married, pdf 2. First White Women to Cross the Rockies, pdf 2. Images for Chapter 8 pdf 2. From the Rendezvous to Fort Vancouver pdf 2. Images for Chapter 9 pdf 2. Waiilatpu, " pdf 2. The Versatile Doctor, " pdf 1. Jason Lee And Oregon Colonization pdf 1. A Year of Adjustments, " pdf 1. Images for Chapter 13 pdf 1. Fourth Year of the Oregon Mission, pdf 1. Images for Chapter 14 pdf 1. Whitman Rides, " pdf 3. A Changing Oregon, " pdf 2. Prelude to Tragedy, September to November pdf 2. Images for Chapter 21 pdf 2. The Whitman Massacre pdf 2. Images for Chapter 22 pdf 1. Congress Establishes Oregon as a Territory pdf 1. Index of the Letters of the Whitmans pdf kb 2. Financial Reports of the American Board pdf kb 3. Literature of the Whitman Controversy pdf kb 5. Accounts of the Massacre and the Captivity pdf kb 6. Perkins to Jane Prentiss pdf kb 7.

Chapter 7 : Whitman Massacre 2 by Rachel Hepper on Prezi

Get this from a library! Marcus and Narcissa Whitman, and the opening of old Oregon. [Clifford Merrill Drury].

The Whitman party had grand goals. Marcus wanted to prove that white women and wagons could make the trip. He also favored development for Christian settlers over the uncertain business of converting heathens. Narcissa and Eliza were innocents, dedicated to their faith and completely unaware of where they were going, or what they would endure. I hope to [work] among the heathen, if worthy. I fancy pork and potatoes would relish well. Husband had a tedious time with the wagon today. Did not wonder at [it]. It was a greater wonder that it was not turning a somersets continually. Will the Lord give me patience to endure it? Their delighted Boston missionary board sent a third mission to the Spokane Indians, Protestant fervor aflame to Christianize the Indians before Catholic missionaries could do it. However, they all failed to Christianize Indians. Some almost blame us for telling them about eternal realities. One said it was good when they knew nothing but to hunt, eat, drink and sleep; now it was bad. The Cayuse men were highly insulted. They were chiefs and warriors, who did not listen seriously to women, much less obey them. Marcus kept urging them to become farmers and homemakers too – a dreary prospect to fiercely independent hunting and fishing tribesmen, who did little between such exertions except smoke pipes and gossip. The culture clash was open. They are so filthy they make a great deal of cleaning wherever they go, and this wears out a woman very fast. We must clean after them, for we have come to elevate them and not to suffer ourselves to sink down to their standard. That she felt a deep interest in the welfare of the natives, no one who was at all acquainted with her could doubt. But the affection manifested under false views of Indian character. Her carriage toward them was always considered haughty. It was the common remark that Mrs. Whitman was not adapted to savage but civilized life. She would have done honor to her sex in a polished and exalted sphere. The natives esteemed her as proud, haughty, as far above them. It was her misfortune, not her fault. As more and more emigrant trains rolled past, Marcus turned his energies utterly away from converting Indians to helping newcomers. His mission became an important stop for exhausted travelers. Narcissa may have gone mad for a time. When she recovered she expanded their fledgling Indian school into an orphanage for emigrant children and began adopting orphans. I believe I have written very few letters since the doctor returned. My health has been so poor, and my family has increased so rapidly, that it has been impossible. You will be astonished to know that we have eleven children in our family, and not one of them our own by birth, but so it is. Seven orphans were brought to our door in October, whose parents both died on the way to this country. Destitute and friendless, there is no other alternative – we must take them in or they must perish. The Cayuse viewed the influx of settlers and orphans with alarm. They also brought measles – a terrible scourge for a people without natural immunity. Four or five Cayuse children died each day at the height of the plague. Within two months, half the local village of people was dead. In the fall of , the Catholic Church established missions among the Indians and the teachings of the Protestant and Catholic faiths clashed over converts and territories. The Cayuse suspected the white man had not come simply to preach to them, but to take permanent control of their ancestral land and enslave them. The Indian mind is so constructed that he cannot reconcile the two isms; consequently they became much worked up on the subject. Owing to the sickness and these other causes, the natives began showing an insolent and hostile feeling. I saw from five to six buried daily. The field was open for creating mischief. Whitman feverishly tended his own family and the Indians until nearly worn out with fatigue, but the fatal die had been cast. He told Narcissa what Stickas had said. He sent all those awake to bed and sat up in the kitchen all night. The fatal morning of November 29th dawned cold and foggy. Whitman was serene, but more serious than usual. In the bedroom Narcissa was weeping bitterly and ignored the breakfast brought by one of the children. In the kitchen, Marcus told his assistant Mr. Rogers that he might go away in the spring. The mill was running grist for the Indians. A calmer Narcissa went to the kitchen for milk for one of the children. The kitchen was full of Indians. She fled to the sitting room, bolting the door in the face of the savages. She had not taken her hand from the lock when the Indians rapped and asked for the doctor. Whitman told his wife to bolt the door after him; she did so. Listening for a moment, she seemed to be reassured and sat

down. She had scarcely sat down when we were all startled by an explosion that seemed to shake the house. They have killed my husband and I am a widow! The sudden and continuous firing of guns was the first alarm. Whitman began to cry and the children to scream. Whitman, what is the matter? Thirteen of 72 individuals at the mission were killed: She was shot in the shoulder, and when later carried outside on a settee, dropped to the ground, and met with a volley of bullets. She was also beaten and stabbed. Marcus received one blow to the head and a single shot in the throat. The children and females became hostages to ransom, or enslave. Three more children soon died of measles. One brave sexually assaulted several of the women and older girls. Cayuse leaders Tiloukait and Tomahas and three others later surrendered to white justice. When asked why, they replied that Dr. Whitman had taught that the leader of the whites gave his life to save his people and they were doing no less. The five were quickly tried and hung, and the whites swore to hunt down and punish every Cayuse connected to the attack. News of the massacre struck settlers in the Willamette Valley hard. Five hundred pioneers showed up with rifles to punish the Cayuse. Joe Meek, the mountain man, went to Washington, D. Territory status for Oregon, and got it, enabling a series of Indian wars in the Pacific Northwest, which resulted in the subjugation of most tribes by The tribes were herded onto reservations, and the rest of their lands were thrown open to settlers. Oregon became a state in Seventy people had followed the Whitmans five years after , and by there was a heralded Great Emigration with 1, pioneers in wagons. Despite the terrible and violent end of his mission, Marcus Whitman had accomplished his goal. Where Wagons Could Go, ed. Clifford Merrill Drury, Univ.

Chapter 8 : On to Oregon: The Diaries of Mary Walker and Myra Eells by Clifford Merrill Drury

Marcus Whitman (September 4, - November 29,) was an American physician. In , Whitman led the first large party of wagon trains along the Oregon Trail to the West, establishing it as a viable route for the immigrants who used the trail in the following decade.

Behind him lay the safety, warmth, and comfort of a fort. In the wee hours of the morning, Marcus Whitman rode into the mission compound at Waiilatpu. Ten years earlier, this had been a wilderness, inhabited only by wild beasts and wild men. Now there were cultivated fields, orchards, flocks of sheep, herds of cattle, and a gristmill. This clearing had come to represent a clash between two cultures. On one side of the clearing were the lodges of the Cayuse, where even now could be heard the muffled death wail of a bereaved Indian family. On the other side of the clearing were five covered wagons, a vivid picture of Westward expansion. Ten years ago, they had left their homes in rural New York to come into this wilderness with the Gospel of Jesus Christ. Some Cayuse had welcomed their influence, had abandoned their pagan ways, and had come to embrace Christianity. They had ceased their witchcraft, their murder, and the horrid practice of burying alive their unwanted children. These Cayuse had learned to cultivate the ground, to raise cattle, and to love their children. Fear, resentment, and suspicion ran deep. In the last few weeks, muttered threats and secret pow-wows had broken out into open resentment. Indians were dying of a measles epidemic despite the best efforts of Marcus. Marcus knew that the Indians also resented the growing influx of white men from the east. But Marcus could not change history. He could only do what he could to help the Indians adapt to a changing world. Marcus dismounted at the T-shaped mission house. It was late, and Marcus was tired. But he sent his wife, Narcissa, to bed so that she could get some needed rest, her last on earth. Marcus took her place attending the sick children, white and red alike, who needed his aid through the rest of the night. Narcissa Whitman Perhaps a great flood of memories swept over Marcus that night. He recalled the day when he, as a young medical doctor sitting in a church in rural New York, first heard the missionary Samuel Parker tell of the tribes beyond the distant Rockies. He remembered the day that Narcissa Prentiss had agreed to become his wife. In the deserts let me labor, On the mountains let me tell, How he diedâ€”the blessed Saviour To redeem a world from hell! Let me hasten, let me hasten, Far in heathen lands to dwell. They had already given so much. Narcissa, so young and eager, was already broken in health. Marcus too was worn with care and toil. And not far away, Alice Clarissa, their only child, rested in a shallow graveâ€”drowned in the Walla Walla river at the tender age of two. The Whitmans had sacrificed wealth, home, family, friends, society, and their own health to come and labor here. But they still had one thing more they could give. The supreme test of their loyalty would come with the dawn of a new day. Marcus had dealt with angry men before, and he hoped for the best. He could not deny their request and reached for his bag. A shot was fired, and instantly all was confusion. Narcissa must have known what the gunshot meant. But she did not panic. Her first thought was not for herself, but for the little orphan girls of the Sager family who depended upon her. Bolting the door to her room, she gathered the children about her as a general massacre began outside. The fury of the murderers would not be restrained even by the sight of women and children. Several of the immigrants from the east were slain in the yard. A ministerial student named Andrew Rogers, a descendant of Scottish Covenanters, could have escaped, but instead he ran toward the compound to defend the women and children and was mortally wounded in the process. Getting Narcissa and the orphan girls upstairs into a loft, he kept the murderers at bay for over an hour with the broken end of a gun barrel. At last, the wounded Narcissa was lured out of the house by promises of safety. On the way out, she passed her husband lying in a pool of blood. Amazingly, he was yet alive. As Narcissa came trustingly outside, a volley rang out and she was instantly pierced by several balls. She had given her all for the Cayuse. She had nursed the Indian children, taught them to read the Bible, taught them to pray, and to sing the name of Jesus. She had been faithful unto death, and now was to receive the crown of life. All the able-bodied men the Indians were able to find were massacred. Helpless women and children were savagely abused and held ransom for almost a month. After a search that took several years, justice was eventually served upon all of the murderers. Some of the murderers were tracked into the Blue Mountains by a Christian

Nez Perce chief, and some of the guilty Cayuse were slain in battle. Five of the murderers, including the two men who personally slew Marcus and Narcissa, were brought to trial and convicted of capital murder by a jury that included converted Indians. What became of the martyrdom of Doctor and Mrs. Was their sacrifice in vain? The obscure mission station called Waiilatpu was obscure no more. Newspapers in the east were soon ablaze with the stirring account. In those days of slow mail, the newspaper was the way that relatives in New York first learned of the martyrdom. Judge Prentiss, as he read the headlines handed him by his grieving wife, must have remembered the image of his daughter, an eager young bride, singing: A great wave of interest in missions swept across the United States in the coming years. Boys and girls, inspired by the courage of the Whitmans, took up the banner of Christ. Henry Spalding, a steadfast friend of the Whitmans who labored at Lapwai, a mission station east of Waiilatpu, returned to the field after the tragedy, reaping a great harvest that had been sown among the Cayuse and Nez Perce. A converted chief named Timothy became an earnest and dedicated Christian. Capitol Building in Washington, D. He holds a Bible in one hand, and saddlebags full of medical supplies in the other.

Chapter 9 : Marcus Whitman: Oregon's™ Missionary " Discerning History

On September 12, , missionaries Marcus Whitman () and Henry Spalding () and their respective wives, Narcissa () and Eliza (), arrive at Fort Vancouver after a seven-month, 3,000-mile journey overland from their homes in upstate New York. Narcissa and Eliza are.

South Pass got its name to distinguish it from the tedious and difficult northern route through the Rocky Mountains taken in and by Lewis and Clark through the Bitterroot Mountains. As any aficionado of the Corps of Discovery knows, the Bitterroots nearly destroyed the dreams of that expedition. By the time the Corps stumbled out of the mountains, they were frozen and near death from starvation. Even today, few roads cross the Bitterroots, and the country between the great Missouri River and the mighty Columbia remains as topographically complicated as it was when Lewis and Clark crossed it. Thus, the discovery of a direct land route across the Continental Divide with a relatively easy grade was a godsend to those who hoped to see the United States of America stretch from the Atlantic to the Pacific. Without South Pass, it is almost certain that the Pacific Northwest would have been permanently claimed by the British and the southern part of the continent would have remained part of Mexico. While the pass had been used by American Indians for millennia, the first known usage by white men occurred in when Robert Stuart and six companions crossed the mountains on their return to the East from Astoria at the mouth of the Columbia, on the Oregon coast. Benjamin Bonneville and a caravan of men and 20 wagons became the first group to take wagons over the pass. This tiny trickle of white people would become a stream in the s and a river in the s and s. As the years went by, commercial freight traffic, bound east as well as west, became steadily more common on the route across South Pass. The s saw stagecoaches carrying passengers and mail offering first monthly, then weekly and finally daily service. The Pony Express was established in the spring of , and at its inception could carry a letter from St. Construction of a transcontinental telegraph line began about the same time along the same route; by the fall of the line was finished and the Pony Express disbanded. The telegraph continued to follow the South Pass route until the late s, when it was moved south to the railroad line. For westbound travelers, the push to the South Pass crossing started at Independence Rock , where their slow, steady climb over the Continental Divide began. And the exact elevation of that backbone has been disputed throughout modern times. Until recently, however, there was a surprising amount of confusion about the elevation. The noted historian, Dale L. Morgan, gave its elevation as 7,000 feet above sea level, a figure that has often been cited though it actually reflects the elevation of the Continental Divide to the north of the pass. During a June field survey, Colleen Sievers of the U. Trail expert Paul Henderson wrote of the Meeker marker, "This monument stands twenty feet west of the actual culminating height of the Pass where the old trail crossed the divide line," but did not explain how he determined that location. According to another well-known trail expert, Gregory Franzwa, the U. Geological Survey engineers surveying the Continental Divide in determined that Ezra Meeker--the pioneer promoter of preserving Oregon Trail history" missed "the precise location of the divide. From there, it is possible to follow the old trail ruts next to the exhibit parking area to the actual summit which you will know you have reached, even without a GPS unit, by the two markers you will find there. The RMP limits rights of way to designated corridors, oil and gas development, and mining. It closes the area to phosphate mining, wind energy development, and limits sand and gravel quarries to spots not visible from the trails. It protects the existing character of the landscape and will keep future impacts low. At South Pass, visitors can still imagine themselves as fur trappers , trailblazers, missionaries or emigrants bound for Oregon, forty-niners eager for California gold or recently converted Mormons, just arrived from Scandinavia. The West opens up for anyone who stands on South Pass. The Oregon Trail Revisited, 5th ed. The Patrice Press, Maps of the Oregon Trail, 3rd ed. Bonneville, of the Army of the United States, and illustrated from various sources. Edited by Edgeley W. University of Oklahoma Press, Republished as The Adventures of Captain Bonneville. National Geographic Adventure Classics, Diaries and Letters of the California-Oregon Trail, 2 vols. Edited by Eliza Spalding Warren. Press of the Marsh Printing Company, Edited by Clifford M. Spalding from the Rocky Mountains, 11 to 16 July Reprinted in Oregon Historical

Quarterly 51 , " Accessed April 24, , at <http://www.discovery.com>: The Discovery of the Oregon Trail: From the original manuscripts in the collection of William Robertson Coe, esq. Translated from *Nouvelles annales des voyages*, Paris, Paperback edition, Lincoln, Nebr: University of Nebraska Press, Secondary Sources Rea, Tom. *Owning the Land, Owning the Story*. University of Oklahoma Press, , *On the Oregon Trail*: Edited by Kenneth A. Photographs of both the Meeker and Whitman markers at South Pass and a short article by Will Bagley about the history of the markers can be viewed online at the Alliance for Wyoming History website at <http://www.allianceforwyominghistory.com>: For still more information on historic trails across Wyoming and the West, visit the websites of the Oregon-California Trails Association and the Alliance for Historic Wyoming. Illustrations Pioneer photographer William Henry Jackson based this sketch of wagons and the transcontinental telegraph line near South Pass, with the Oregon Buttes in the distance, on his experiences in , when he first crossed the pass as bullwhacker for a freight outfit at the age of The men to the right of the wagon train are shooting at the fleeing pronghorn antelope. Photo by Randy Wagner, used with thanks. Used with permission and thanks. The rest of the photos are by Tom Rea.