

Seattle Pacific University

From the Selected Works of Michael J. Paulus, Jr.

April 5, 2013

The Hand of Myron Eells in the History of the Pacific Northwest

Michael J. Paulus, Jr., *Seattle Pacific University*



Available at: https://works.bepress.com/michael_paulus/38/

The Hand of Myron Eells in the History of the Pacific Northwest

Michael J. Paulus, Jr., Seattle Pacific University

American Society of Church History, Portland, Ore., April 5, 2013



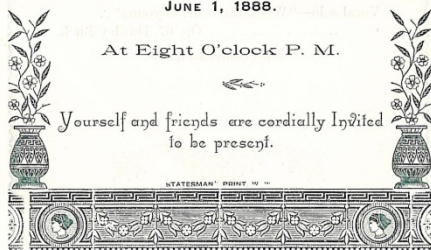
Sixth Annual
COMMENCEMENT
OF
Whitman College.

SMALL'S OPERA HOUSE,

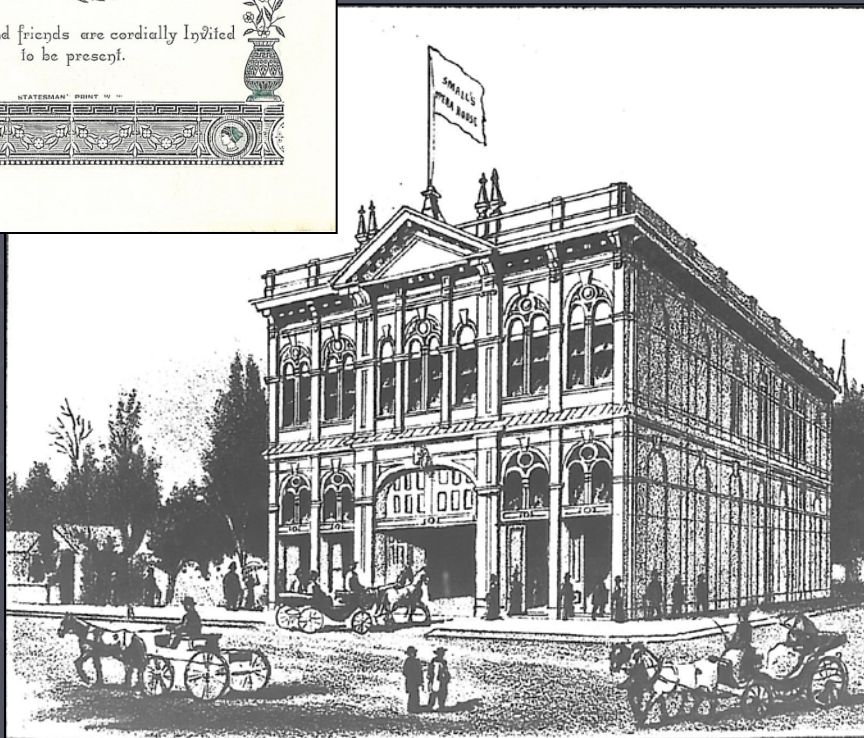
JUNE 1, 1888.

At Eight O'clock P. M.

Yourselves and friends are cordially invited
to be present.



STATSMAN PRINT



WALLA WALLA, W. T.

The Hand of God in the History of the Pacific Coast.

—:O:—

ANNUAL ADDRESS DELIVERED BEFORE THE TRUSTEES, FACULTY,
STUDENTS AND FRIENDS OF WHITMAN COLLEGE AT THE
SIXTH COMMENCEMENT, JUNE 1, 1888, BY REV.

MYRON ELLS.

MR. PRESIDENT OF THE BOARD OF TRUSTEES AND FACULTY OF WHITMAN COLLEGE. LADIES AND GENTLEMEN:—Fifty years ago a little band of nine missionaries were on their way from the United States to Oregon. A copy of the journal of one of them which I have says that on June 1st they were at Fort William, on the Laramie river, where they had arrived two days previous, and from which place they started the next day. The record for that day was very common place. It reads thus: "June 1st, Friday, (for it was on the same day of the week as it is this year). Attended to writing. Indian women and children continually calling on us. The company gives us a horse. Mr. Gray takes one he left here a year ago." Other records show that that period of two days was spent by the ladies in washing, mending, writing and the like, and by the gentlemen in making repairs and arrangements for the remainder of the journey. It was a short period of rest, to repair up the past, and prepare for the future. In this respect it was an emblem of what we are here for to-day to review the past and prepare for the future, and this is true whether we refer to those students of the institution who are only partially through their course and are still on their journey through college, as those pioneers were on their journey fifty years ago; or whether we speak of those who are now graduating and who are stopping for a day or two at the Fort, preparatory to going on with their education through life; or whether mention is made of the college, its founder, patrons, and all of you who come here to celebrate the period from 1838 to 1888, it is a short period of rest to look back over the past and prepare for the future. In doing so I wish to speak of the Hand of Providence in the history of this Pacific Coast, and to show first and mention how that hand has guided us, so that we have become what we are—that is to review the past; and last but briefly, to point to a lesson, which we ought to learn, that is to prepare for the future.

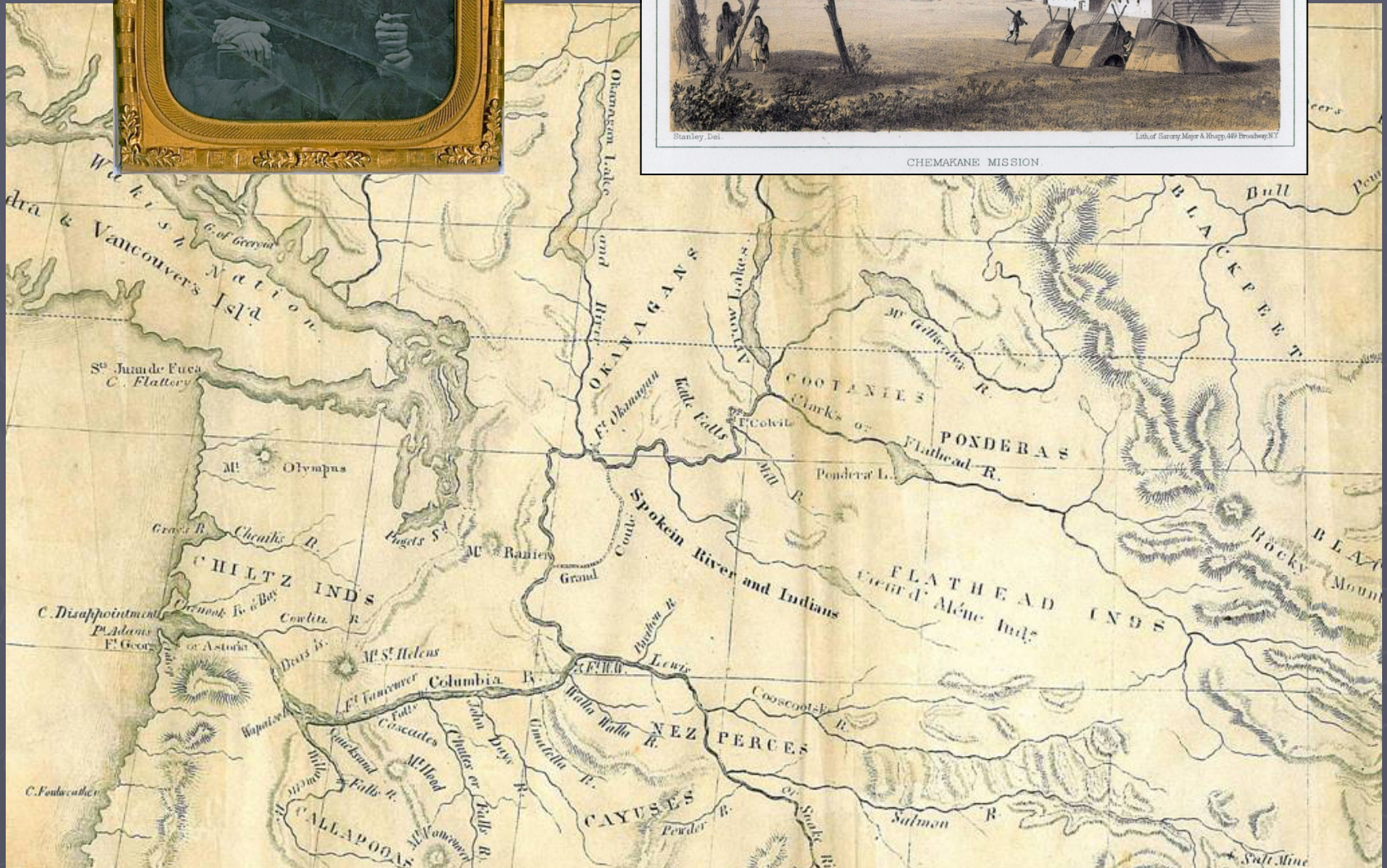
An old proverb says:

"There is a providence that shapes our ends
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And one who has read carefully the addresses made before the Pioneer Society of Oregon, will often find in regard to the word of those men who came to this coast in the thirties and forties the old expression used, "They builded better than they knew;" when they laid the foundation of the State of Oregon.



CHEMAKANE MISSION

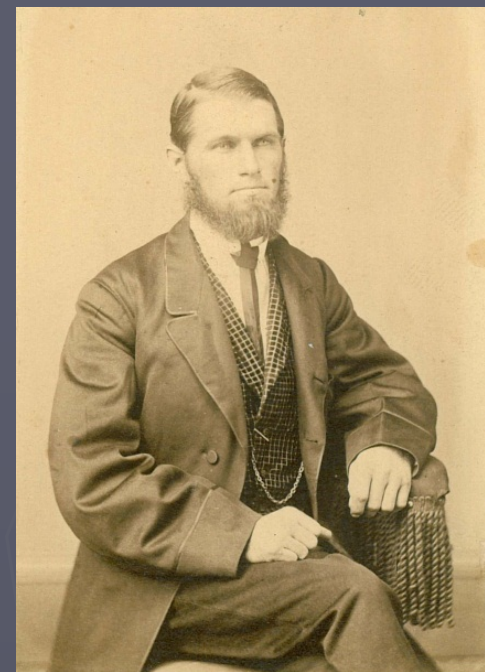




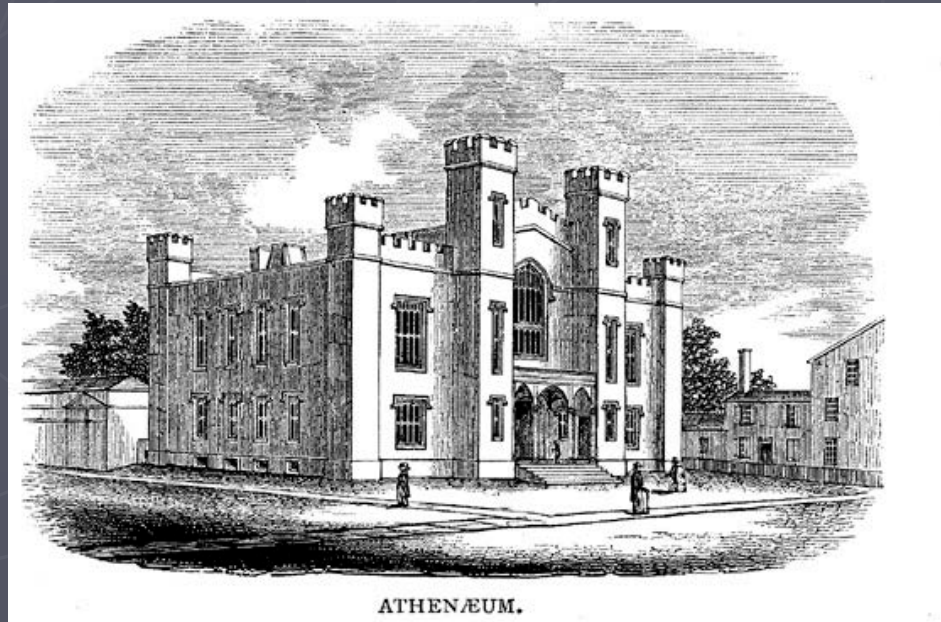
*An Act to Establish An Institution
In Walla Walla County,*

Sec. 1. Be it enacted by the Legislative Assembly of the Territory of Washington, that there shall be established in Walla Walla County An institution of learning for the instruction of persons of both sexes in science and literature to be called the "Whitman Seminary" and that Elkanah Walker, George H. Atkinson, Elisha J. Tanner, W. A. Kenney, H. H. Spalding, Crastus E. Fosdyer, John C. Smith, James Craigie and Cushing Eells, and their successors are hereby declared to be a body politic and corporate in law, by the name and style of the President and Trustees of Whitman Seminary.





500
 42
 400
 Walla Walla. W. W. W.
 Sat. July 26th 1868.
 I am going to the States
 to Connecticut the land
 of blue laws. I am going
 to keep a journal of my
 trip & this shall be it. I
 expect I shall get a great
 many new ideas see many
 new sights & I know of
 no better way of remembering
 them than to write
 them down. Eyes & ears open
 for the next two months.
 To day have been to town
 & settled with Messrs. Rogers
 Messrs. Whitman & Son
 whose agent are the sale of



ATHENÆUM.



ART. IV.—THE TWANA INDIANS OF THE SKOKOMISH RESER-
VATION IN WASHINGTON TERRITORY.

BY REV. M. EELLS,
Missionary among these Indians.

PLATES 23-25.

INTRODUCTION.

The following account has been written in answer to questions asked* by the Indian Bureau, for the Centennial Exhibition and the Smithsonian Institution. If it is of any value, it is not altogether because it describes the Indians under their old native habits and customs, but because it gives an account of them in a state of *transition* from their native wildness to civilization. For the past sixteen years, a United States Indian agent and Government employes have been on the reservation. Previously to that, there were American settlers in this region for ten or twelve years, and previously to that, the Hudson's Bay Company were trading in the country for thirty years or thereabouts. They have therefore had contact with civilization for a long time, during which they have been adopting civilized customs more or less rapidly, and may be called about half-civilized. Hence, transition is marked in every department of their lives—in food, dwellings, clothes, implements of use, manners, customs, government, and religion; therefore it is very difficult to describe their primitive customs, especially in regard to their ancient ornamental dress, war and hunting customs, stone-work, adornment, secret societies, and tamanamus. There are very few, even of the old men, who know all these customs thoroughly.

The families have not all made equal advancement in civilization, and hence what applies to some will not apply to others, even at the present time; the younger, as a general rule, being further advanced than the older ones. On this account, it has also been difficult to describe all truthfully. On looking over the list of individuals, which number about sixty-five, forty-two of them are at least half-civilized in regard to eating-customs and houses, while of the remaining twenty-

[*In the publication entitled "Ethnological Directions relative to the Indian Tribes of the United States.—Prepared under direction of the Indian Bureau, by Otis T. Mason.—Washington: Government Printing Office, 1875."—8vo, pp. 32. The article is in the form of answers to the questions there asked, following the printed heads of subjects of inquiry very closely.—Ed.]

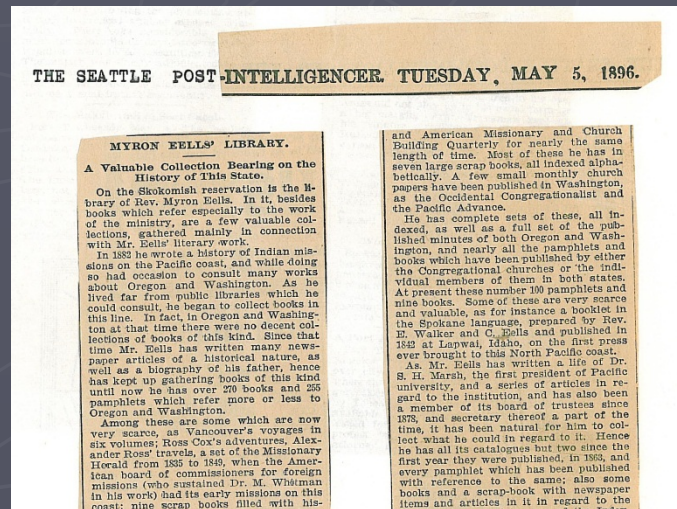
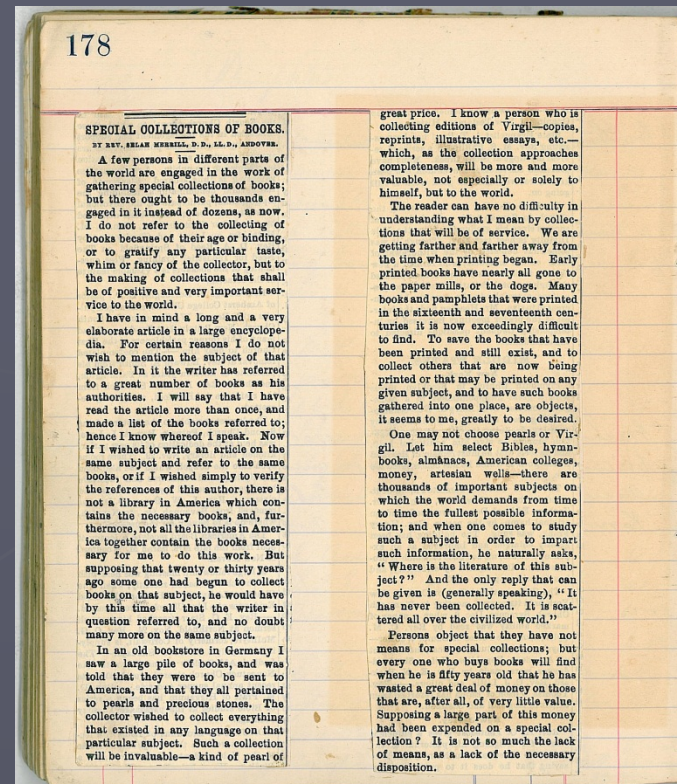
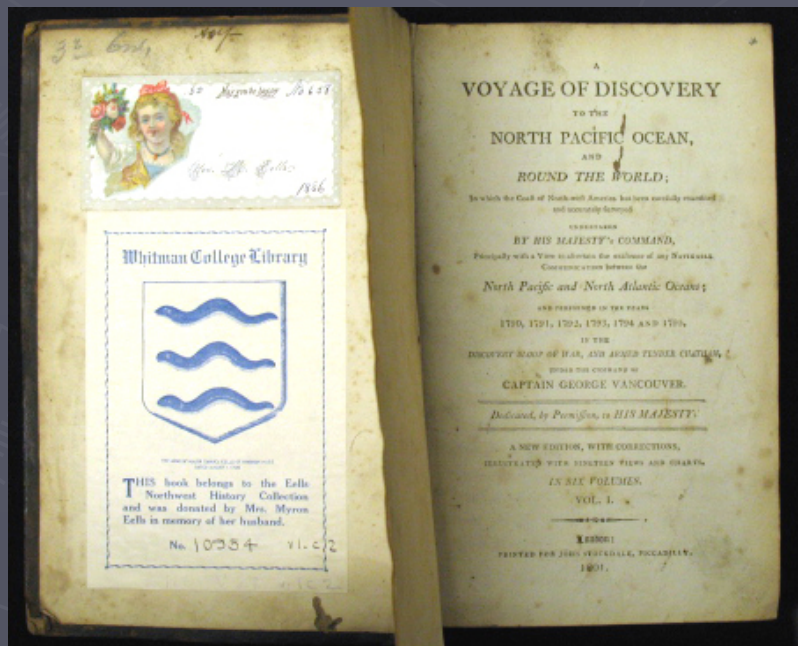
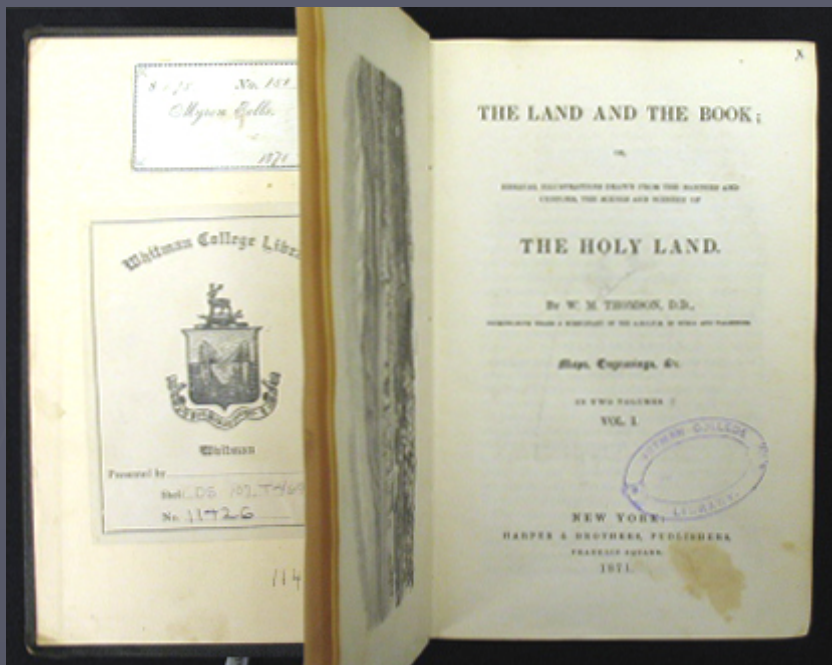
✓ 617	Choirs Business Directory		
✓ 618	Brouillet's Protestantism in Oregon & Aff. Seignees		
✓ 619	Indian Missions. Ellis.		
620	Common Sense. H. Harland		1 50
621	Cosmids		1 75
622	Happy Homes		5 -
623	Primary Songs		0 5
624	Godful Hymns Vol. 2.		20
6 25	Keely Bible 12 ^{mo}		50
626	Docto Gallery	Mr. J. Baker	
627	Keely Bible 4 ^{to}	Bois Ch. & S.	
6 28	Lower Chehalis Lang.		
629	Wish Congl. Assoc. Or. & Wash.		
630	Memorandum Book B.		
6 31	Journal 1868		
6 32	Pastors Book 1882-89.		
6 33	Letter Book B. Mem. Book C.		
6 34	Seven Oaks	ms &	
635	New Testament		0 5
✓ 636	American Antiquarian Vol. 8.		4 -
6 37	Scrap Book S. M. E.		
638	Catalogue of Library		13 15

|| 638 Catalogue of Library



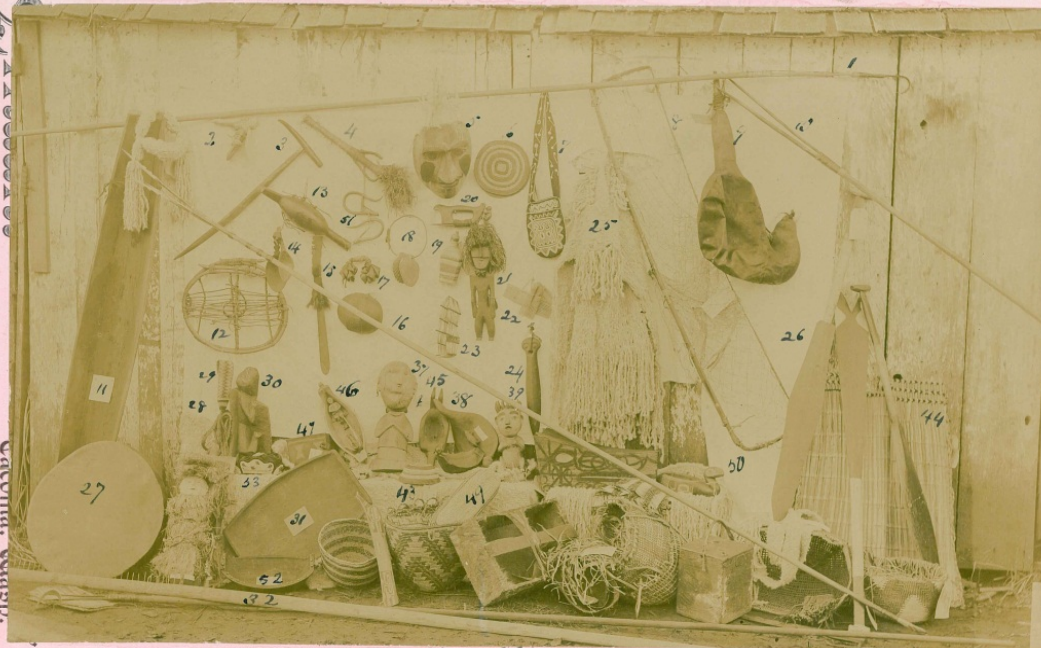
Myron Ellis.

Scrap Book.



- 1 Fish Hook with handle.
- 2 Hand adze.
- 3 Camas digger
- 4 Tamahouie Rattle Quinault.
- 5 Hoak.
- 6 Table Mats
- 7 Beaded Shot Pouch
- 8 Quinault Fish Net.
- 9 Pauuk Oil bottle
- 10 Fish spear.
- 11 Plate
- 12 Snow Shoes
- 13 Black Tamahouie rattle
- 14 Ladles.
- 15 Copper War Club.
- 16 Duck Spear
- 17 Deer hoof rattles
- 18 Shell "
- 19 Bottle covered with grass work
- 20 Quinault Hand Adze
- 21 Quinault Doo-ter
- 22 Combs.
- 23 Head Band of Shells
- 24 Stone War Club.
- 25 Wool dress
- 26 Paddles

Frontispiece



- 1925 -

Photograph of a number of articles in my cabinet, together with some which I obtained for the World's Columbian Exposition at Chicago. Taken 1892.

27. Whallam Drum
- 28 Baby's cradle.
29. Strap for carrying basket.
- 30 Head of Haida Canoe.
- 31 Plate
- 32 Herring Rake.
- 33 Canoe.
- 34 Basket - Honey
- 35- " Hat-light
- 36 Luana Drum
- 37 " Carving
- 38 Duck floats
- 39 Haida Doo-ter
- 40 Basket - Hleipik
- 41 Water top
- 42 Basket - Makah
- 43 Basket
- 44 Mat-Coat
- 45 Duck float
- 46 Canoe.
- 47 Boy
- 48 Basket
- 49 "
- 50 Duck or Puffin dish
- 51 Halibut Hooks.
52. Dish
- 53 cap.



26. Nov. The Lord in great mercy has added another to my imperfect years. To day I have one 35 years & one day from the cradle to grave the Lord appointed for all being but the Lord can make the journey has been just as I had many remaining to be added some can know. The Lord of death could not but can have as yet which not. Fourteen years ago I was in the broad road that leads to hell plunging it to the straight & narrow way that leads to life & peace. In passing which in the winter of 1836 I spent with the great & good friends a Unitarianist with whom I had lived the 4 previous years, worked for my bread & went to a common school which he taught. Here I commenced the study of English Grammar & orthography, and read so as to be understood & wrote after a copy. In this winter I had some serious impressions which led to long reflections but they were not lasting. The next summer I spent at Franklin & graduated from the Haverhill Co. Vt. my native place. After going into business in my studies, I traveled 3 miles from the Haverhill & attended every Wednesday for some season, also to avoid speaking & writing compositions as I was too fearful to read these duties. Having passed from death into life, as a slave I united with the Haverhill Union Church in that place on the first Sabbath in Aug. The next winter I taught my first school in Haverhill Co. Vt. The next summer I attended Franklin & graduated again in the same place. My friend Haverhill but spending some days at the academy in a regular campaign against despatch. I am not sure that I was on the whole as successful. I taught & visited great numbers of people during this & various years after he showed himself on the conquered ground. The schoolmaster of the first school in the neighborhood of my first steps was the town of Haverhill. Haverhill Co. Vt. was rough up from the sea & 15 months in a stranger's house in the winter. The next summer was summer before school had in Haverhill Co. Vt. & working on the same. In the winter I taught school in West Haverhill Co. Vt.

Sabbath morning Aug 25th

Read part of the 11th of John. meditated upon the 10th verse. "For as much as I live, I will not cease this, that if thou wouldst believe, thou shouldst see the glory of God." Gracious Father we will continue to bring our little ones to thee to explore thy loving upon them the blessing of thy grace we seek for them & heavenly wisdom for ourselves that we may be enabled to discharge the accountable duties of father.

Monday morning Aug 26th

Read part of the 6th chap of 1st John. meditated upon part of the 6th verse. "Thou hast the word of eternal life." And mine is the privilege of coming to thee for blessings even the blessing of thy grace for ourselves and the children thou hast given us, and we would continually come daily believing that thou art that Christ the Son of the living God who hast said, "I give little children & give them not to come unto me."

Tuesday morning Aug 27th

Read the 33rd Psalm. meditated upon the 14th verse. "Behold the eye of the Lord is upon the just that fear him, upon them that hope in his mercy." For

many comforted, I desire to assist in an every day in relation to our infant charge.

Aug 31st Evening morning

Meditated upon the 28th Psalm of the 33rd Psalm. "Let thy mercy, O Lord, be open unto us according as thy hope in thee." So we hope in thy mercy for ourselves & for the little ones thou hast in great mercy entrusted to our care.

Thursday morning Aug 30th

Read part of the 31st Psalm. meditated upon the 1st verse. "Oh how good is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men."

Our God, how faithful are his ways!

This love endures the same;

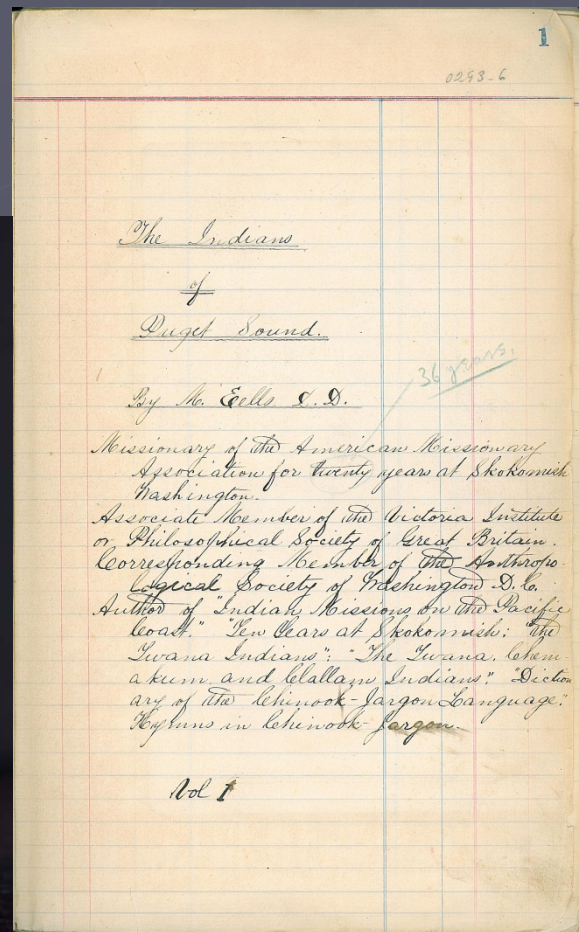
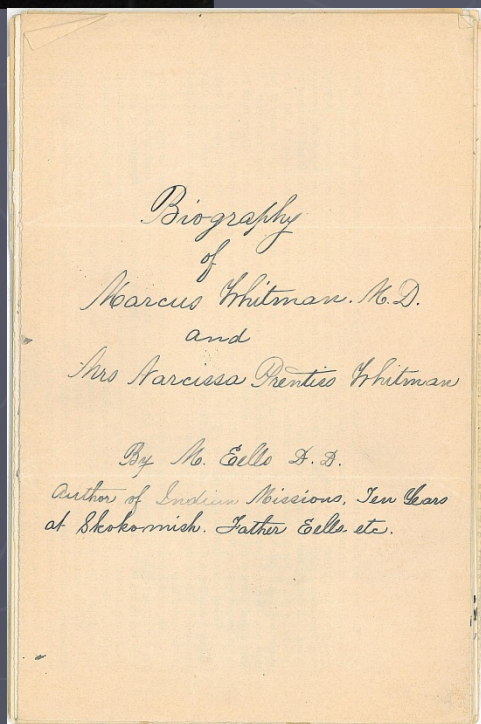
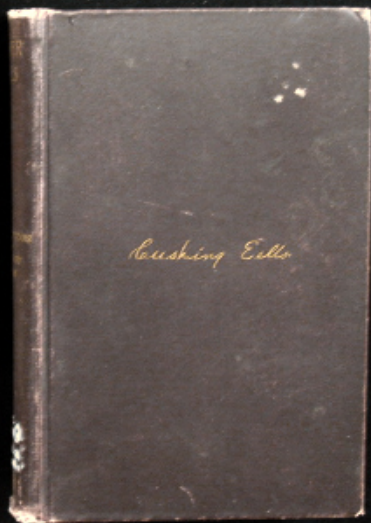
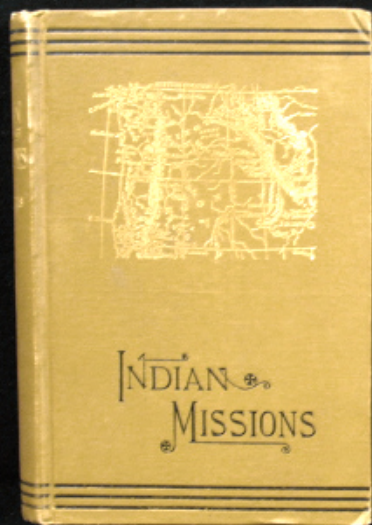
Oh from the promise of his grace

Bring out our children & raise them.

Friday morning June 1st 1858

Read the 62nd Psalm. meditated upon the 8th verse.

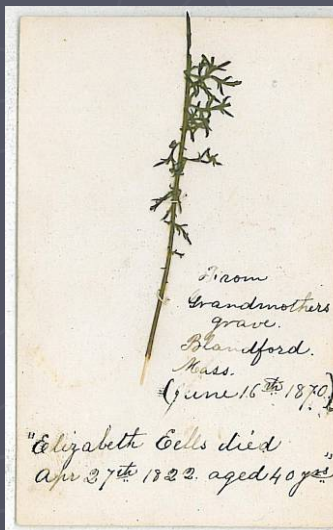
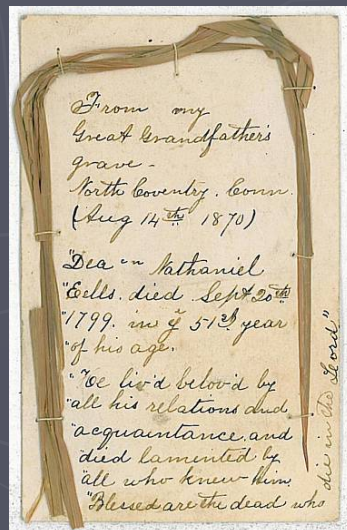
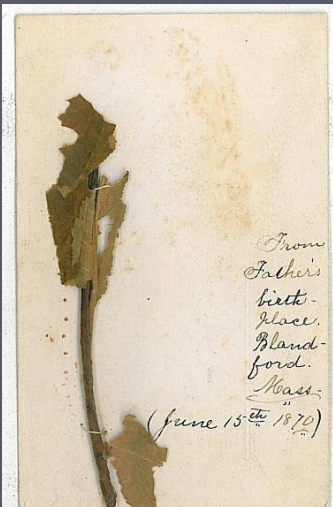
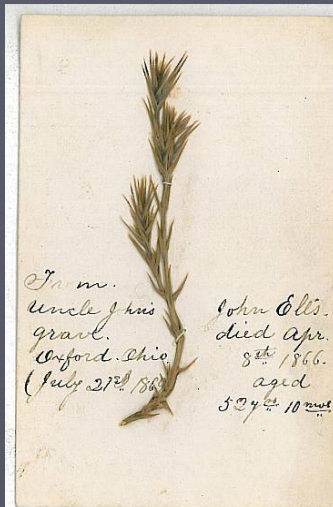
"Trust in him at all times, ye people, pour out your heart before him, God is a refuge for us." We could trust our nation had our children of the land of our covenant God, and rejoice with thankful hearts for the blood of his Son.



Collections of Minerals.

- 1 Granite from Walker's Quarry, N. H. ^{Class II. 1. a}
- 2 Quartz " " " " " " ^{Class I. 1}
- 3 Very tallied Quartz " " " " " " ^{Class I. 1}
- 4 Alkali Rock. Hall's Hall, N. H. ^{Class I. 1}
- 5 Petrified Pine Knot. Umatilla Co. Oregon. ^{Class I. 1}
- 6 Slate. " " " " " " ^{Class I. 1}
- 7 Mica. Plate. Bolton. Conn. Much used in paving streets. (2.) ^{Class I. 1}
- 8 Slate. Hartford. Conn. Used for roofing. ^{Class I. 1}
- 9 Mica. Hartford. Conn. Originally from New York. Used in stove doors. ^{Class I. 1}
- 10 Green North Windham. Conn. Used in building a pulpit. ^{Class I. 1}
- 11 Red Sandstone. Hartford. Conn. Used in buildings. ^{Class I. 1}
- 12 Anthracite Coal. Schuylkill. Used for burning. ^{Class I. 1}
- 13 Bituminous Coal. or Blacksmith. ^{Class I. 1}
- 14 Horn Blende. Building Abutments. ^{Class I. 1}

- 12 West. ^{Class II. 1. a} Granite. Umatilla. N. H. ^{Class II. 1. a}
- 13 Granite. " " " " " " ^{Class II. 1. a}
- 14 Portland. ^{Class I. 1} Keelyoke. ^{Class I. 2}
- 15 Soap Stone. ^{Class I. 1} Kulland. Vt. ^{Class I. 1}
- 16 Black. ^{Class I. 1} Glass. N. H. ^{Class I. 1}
- 17 Green. ^{Class I. 1} " " " " " " ^{Class I. 1}
- 18 Black Gold. ^{Class I. 1} Egypt. ^{Class I. 1}
- 19 Italian. ^{Class I. 1} Carara. Italy ^{Class I. 1}
- 20 Limestone. ^{Class I. 1} G. G. Patterson. Hartford. Conn. ^{Class I. 1}
- 21 Limestone. ^{Class I. 1} Gray. N. H. ^{Class I. 1}
- 22 Petrified Moss. Catkins. Cave. Niagara. ^{Class I. 1}
- 23 American. ^{Class I. 1} Plutony. Marble. ^{Class I. 1}
- 24 West. ^{Class I. 1} Hampton. Mass. ^{Class I. 1}
- 25 North River. ^{Class I. 1} Green. Flapping Stone. N. H. ^{Class I. 1}
- 26 " " " " " " ^{Class I. 1}
- 27 Red Conglomerate. Sandstone. ^{Class I. 1}
- 28 Grey. " " " " " " ^{Class I. 1}
- 29 Burned Clay with Carbonate of Copper & Quartz. ^{Class I. 1}
- 30 Clay. ^{Class I. 1} Plate. Red. Blue. & ^{Class I. 1}
- 31 Soap Sandstone. ^{Class I. 1}
- 32 Free Stone. ^{Class I. 1}
- 33 Carried to D. 110.



Preface.

When I was six or seven years old, there was among our Sabbath School books, one entitled, "Fragments". On its title page was the verse, "Gather up the fragments, that nothing be lost." It was a good book, composed of various stories, which I liked to read more than most books, and did read at least two or three times, but I have forgotten all now that was in it except the title, and that verse. This is in some respects, however so much like it, that I have given it the same title.

It has the word I in it so many times that many may think it very egotistical, and I do not like it exactly, and yet as it is a record mainly of personal experiences, I do not now see how I could leave the word out and do any better.

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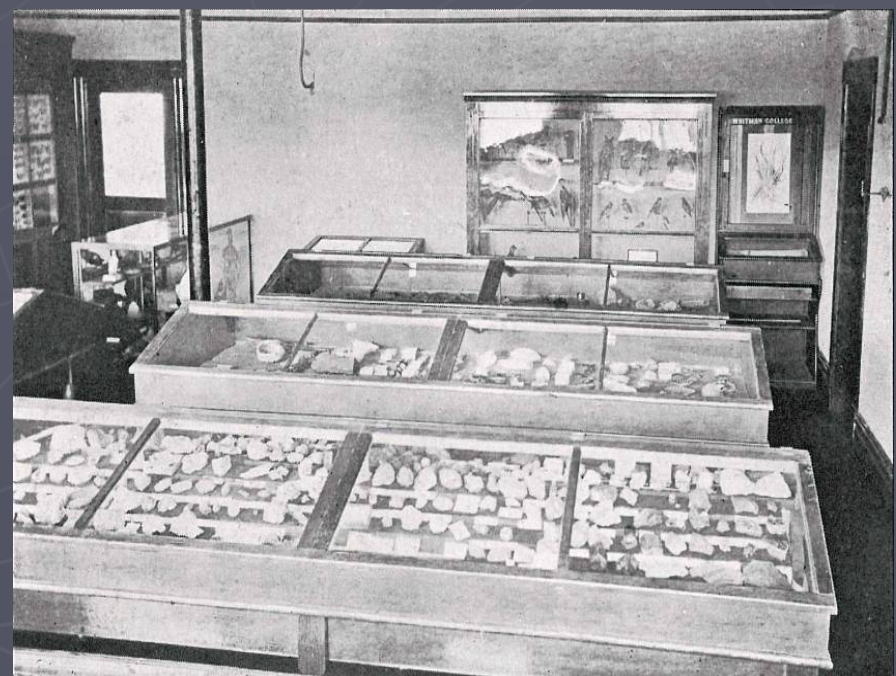
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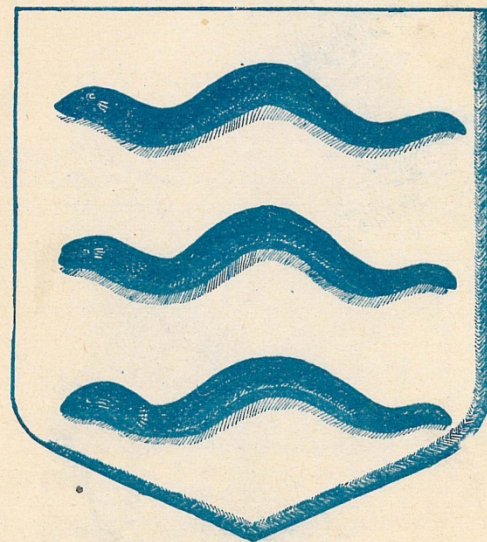
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Whitman College Library



THE ARMS OF MAJOR SAMUEL EELLS OF HINGHAM MASS
DATED AUGUST 1.1705

THIS book belongs to the Eells
Northwest History Collection
and was donated by Mrs. Myron
Eells in memory of her husband.

Nwest

AC

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.F19

vol. 2

No. 10944

Vault

Eells

Northwest

History

Collection