

## THE PROTESTANT EPISCOPAL AS A MISSIONARY AND PIONEER CHURCH.\*

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The Episcopal Church is sometimes spoken of jocosely and derisively by those of other religious denominations as being an urban affair, unsuited to early settlements, to primitive times and conditions, and to successful undertaking in the field of the missionary.

Such terms as "kid gloved," "silk stockinged," and "hot house," are applied to its ministers, congregations and efforts. However it may have been elsewhere, this humor, on the part of our religious co-workers of the other denominations, has never been applicable to the Episcopal Church in the State of Washington. Here it has been the Pioneer Church, dividing honors with but few, and leading among the few.

The first real or substantial missionary work in the State of Washington goes to the credit of our church. Though Jason Lee, for the Methodists, preached a couple of times at Fort Vancouver in 1834, and Samuel Parker, for the American Board of Commissioners, held services there in 1835, it was left for the Church of England to firmly plant the cross there in 1836. The sovereignty of this country was then in dispute between the Governments of Great Britain and the United States. Except a few Hudson Bay Company people there were no white men here then, and there were no white women whatever unless half Indian women are so considered. That year an ex-chaplain of the British Army, Rev. Herbert Beaver, who had been doing service in the West Indies, was sent on the *Nereid*, a sailing vessel, to the Columbia River. It arrived in midsummer (1836) at Fort Vancouver. The salary of Mr. Beaver was £200 per annum. Six weeks or two months after his arrival the Rev. Messrs. Whitman and Spalding came overland, and about the end of the year located missions east of the Cascade Mountains. As they started from the States months after Mr. Beaver started from England, and arrived at their destination months after he arrived, and they were the first three clergymen to locate in what is now Washington, it follows that to Mr. Beaver and to those he represented belong the credit of leading in the work of God in this part of the American Union. So also to Mrs. Jane Beaver attaches the distinction of being the first white

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woman to become a resident of this State. Mr. Beaver at once took up the work he came to do. Before this time men and women had been living together without form of marriage. He opposed this custom, though it required courage on his part, as the higher officers were offenders equally with their subordinates. He succeeded, however, and soon the old custom was reversed. The first marriage service in the State was performed by Mr. Beaver in January, 1837, when James Douglas and Nellie Connolly were joined. Douglas was second officer in the company, and in a few years became the first, later being knighted by Queen Victoria, and appointed Governor of the two colonies of Vancouver Island and British Columbia. Dr. John McLoughlin, the head of the company here at that time, being actually both Governor and Government, was also married, but, for a personal reason, not by Beaver. Though Mr. Beaver rendered himself somewhat obnoxious to the Hudson Bay Company employes by his assumption and officiousness, there can be no question that he did good missionary work, this matter of marriages alone being worth to the world all the cost of time, money and effort involved in his coming. He conducted religious services regularly, buried the dead in due form, baptized many persons, and received into the church a number of communicants. In 1838 he and Mrs. Beaver returned to England.

All forms of Protestantism in Washington, as represented by ministers, missions and churches, were destroyed or suspended in the troubles with the Indians of 1847-48, the whole field being left to the Roman Catholics for five years. Among the immigrants of 1847—the year, I may say, that my own mother came to Oregon—was the Rev. S. M. Tackler, sent by the Protestant Episcopal Church as a missionary. He stayed, and, though not a very capable laborer, did what he could to establish the Church of Christ in the country south of the Columbia River.

In the summer of 1852 the Diocese of New York took notice of the absence of ministers and churches in the country north of the Columbia. At that time there was not one Protestant clergyman or organization in all the land included now in our State. To John McCarty, D. D., was secured the office of Army Chaplain at Fort Vancouver, he arriving from the Atlantic at his post of duty in January, 1853. The matter of priority in the resumption of church work in this State is a question between the Episcopalians and the Methodists, all other Protestant denominations being after them. It is said that two good Metho-

dist brothers—Roberts and Wilbur—came over to Olympia near the end of 1852 to determine whether or not the Puget Sound field was populous and great enough for the employment of a missionary. They held a service in a saloon on Main Street, calling the people to it by firing a cannon. They concluded a minister was needed, and about Christmas the Rev. Benjamin F. Close was sent. His first meeting was held in the schoolhouse December 26th. The little congregation had barely left before the roof fell in under the weight of a heavy fall of snow.

Dr. McCarty attended to his official duties at Fort Vancouver faithfully, and in addition served the citizens of the town, visited Puget Sound, and aided in the starting of St. John's Church at Olympia. For a time he was Chaplain at Fort Steilacoom, in 1855-56. Upon his return to Vancouver he interested himself in the town church, which was consecrated on Whit Sunday of 1860 by Bishop Scott, Dr. McCarty and one of the new clergymen recently arrived from the East, Rev. Peter E. Hyland. Scott was the first Bishop, dating back to 1854, who found upon arrival that Messrs. Tackler and McCarty were the only two ministers in his jurisdiction. As all ministers should be, Messrs. Scott, McCarty and Hyland were married, their wives being lovely women, who helped in the work little if any less than their husbands.

And so in the early 60's the church was represented by St. Luke's at Vancouver, by St. John's at Olympia, and for a short time by an Army Chaplain at Fort Steilacoom, Rev. Daniel Kendig. Major Hugh A. Goldsborough, as lay reader, conducted the services at Olympia, and at intervals other lay readers succeeded him. In 1865 Mr. Hyland resigned the charge of Trinity Church in Portland and assumed the Puget Sound Parish, with home and church at Olympia. St. John's, it may be said, was the third church in Olympia, not considering the Roman Catholics, who had abandoned their mission and church, and for a score of years were unrepresented at the Territorial Capital. The other predecessors of the Episcopalians were the Methodists and Presbyterians. Bishop Scott and Mr. Hyland consecrated St. John's Church on the 3rd of September, 1865. It stood on the west side of Main Street between Sixth and Seventh. In somewhat altered appearance it still stands, being now devoted to the purposes of trade; a new building, larger and better adapted to the needs of the congregation, having succeeded it.

That year, 1865, was a busy and eventful one for Mr. Hyland. He had to acquaint himself with the people and their wants from one end of Puget Sound to the other. To do this he traveled by sailboat, canoe, horse, and occasionally steamer, traveled on foot, slept in the wood or on the beach, went hungry frequently, and generally roughed it in a manner that would appal the easier-going, pleasure-loving citizen of today. He had to introduce himself, hunt for places of meeting, call out his congregations, and not only put encouragement into others, but overcome the discouragements that at times came upon him in numbers and strength all but overpowering.

In 1860 John F. Damon, then a newspaper publisher at Port Townsend, with religious inclinations, began to conduct services there as lay reader. This little start resulted in St. Paul's, the first church in Port Townsend. The building was completed in 1865. Dr. Thomas T. Minor for many years, in the absence of a regular clergyman, held the congregation together, reading to the people, while Mrs. W. H. Taylor sang, and Mrs. O. F. Gerrish helped greatly in other directions. Mr. Hyland not only aided them in their earlier work, but in 1871 moved to Port Townsend and took personal charge of the field there and nearby.

During the same year (1865) Mr. Hyland visited Seattle, and in August conducted services according to the Protestant Episcopal form in the Methodist Episcopal Church. He interested Mr. Hiram Burnett, who organized a Sunday School, read the service, and who was confirmed by Bishop Scott the following year, he being the first person here to receive that rite. Mr. Burnett found a number of good women willing and eager to help in the work, including Mrs. C. C. Terry, Mrs. J. N. Draper, Mrs. M. R. Maddocks, and Mrs. Taylor, mentioned before as helping at Port Townsend. The five hundred people in the town already had Methodist Episcopal and Methodist Protestant organizations, and there was scant room for a third. "Sociables," Christmas trees and entertainments supplemented the religious work, and with the growth of the town to one of a thousand inhabitants there was finally found room for Trinity Church. The first minister, Rev. Itas F. Roberts, necessarily had to resort to other means than preaching for securing a living, as the congregation in the latter 60's was too small and poor to maintain him. That he succeeded admirably is well known, as he bought two lots on the southeast corner

of Fourth and Madison, and there erected a dwelling, a house that still stands, after nearly forty years of use, one of the oldest in the city of Seattle. These lots are worth today \$200,000, and have been sold during the past year at well nigh that figure. Mr. Roberts was succeeded by Rev. R. W. Summers, in 1870-71, under whose direction the first church was built on the northwest corner of Third Avenue and Jefferson Street, with rectory. It would be pleasant to go on with the history of Trinity and tell of the works of Messrs. Bonnell and Watson, Mrs. Kellogg, Mrs. Robbins, Mrs. Calhoun, Mrs. Leary, Mrs. Hemenway, Mrs. Slorah, the Hydes, the Thorn-ton, the Bagleys, the Paulsons, and others, but I must not, as my paper is already drawn out to a length greater than at first contemplated.

The next church after those named was St. Peter's, at Tacoma. In the summer of 1873 the Northern Pacific Com-pany located there its terminus. Bishop Morris at once visited the place. Securing a lot by gift from E. S. Smith, and calling to his aid Rev. Charles R. Bonnell, the church was put up in August, a generous Philadelphian, named Houston, contribut-ing the money required for the building. This was the first church in Tacoma. It still stands on Starr Street near Twenty-ninth, its doors open to welcome citizens and strangers, be-liever and unbeliever, alike. St. Peter's has done much work for the Master, and its usefulness is by no means lessened by its age. It has long been one of the most cherished objects in our neighbor city. Owing to circumstances beyond the fore-sight of its builders the location was not in later years what it was in the beginning anticipated, and other churches have been built in more favored localities that have outstripped St. Peter's in the race. One of these was St. Luke's, which was the fifth Episcopal Church built on Puget Sound, Tacoma be-ing the first town to have more than one of our churches, and for that matter the first town to have more than one church of any denomination.

By 1880 the churches in what is now the Missionary Dis-trict of Olympia numbered seven, including the six heretofore named, and St. Andrew's, at Kalama. The communicants were about two hundred; Trinity of Seattle, with eighty, being the strongest of the seven. To us here it has been pleasant to have the home church in the lead, well supported, ably manned, and, doing as it has done, the best work, not only among the people

of our own city, but for and among the needy ones of other parts of the world.

From the statements here presented it will be seen that our church has not lagged in Washington. It was the first of all to make a fixed, determined effort, in 1836, as said, at Vancouver. Among the towns of the earlier days it was the first at Port Townsend and Tacoma, the third at Seattle and fourth at Olympia. Even more favorable contrasts could be made in some cases, but they might be considered invidious and are omitted. These statements are presented only for the purpose of showing that the railery aluded to in the beginning—that our church was not fitted for pioneer work, that it could live and thrive only in cities, and that it was the child of wealth and luxury and not of labor and poverty—was not well founded. We know that the Protestant Episcopal Church is not lacking in any of the elements requisite for success in any quarter, and that in our own State the measure of its accomplishments is very large.

To one who has lived in the country all the years since the re-establishment of the church at Vancouver, who has been identified with it since childhood, who has known all the persons named herein, and who has had more or less cognizance of every step in its progress to the present time—its houses of worship, schools, hospitals, grounds, societies, and, above all, its vast increase in membership, running up now into the thousands—the wonderful advance made and the high standing attained, are gratifying indeed. Particularly has this progress been cause for rejoicing since the advent of St. Mark's in 1889. This church—our own beloved church—has more communicants now than all the Episcopal churches in the Territory of Washington had at the time of the setting off of our parish from Trinity. The latter—the mother church—has grown, too, and can now claim thirteen daughters and grand-daughters in the County of King alone—fourteen Protestant Episcopal Churches in and around the City of Seattle. There are but few places in the United States where in this respect so great a showing can be made as here.

It should be borne in mind, however, that we live in a great country, among great people, where great deeds are common, and where a great church must live, thrive, grow and work.

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