

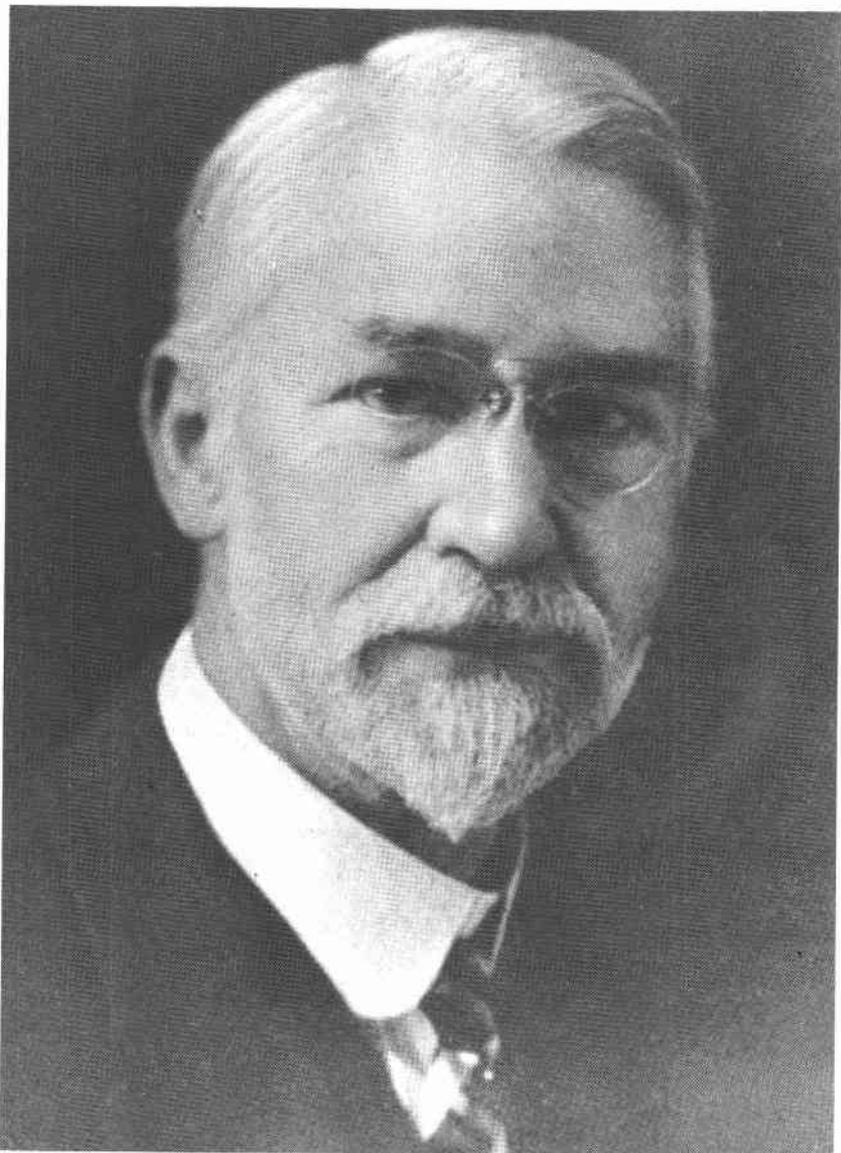
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Imprint: Oregon

Vol. 4

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No. 1



Edward Sanford Burgess (see p. 3)

BOTANISTS AS COLLECTORS

Quite by accident the three articles in this issue of *Imprint: Oregon* deal with botanists in one form or another. The first article describes the acquisition by the University of Oregon Library of the collection of rare and unusual books assembled by botanist-biologist Edward S. Burgess of Hunter College. The largest single segment of the collection was Burgess's herbals, both ancient and modern. A second article delineates the personalities of the "home grown" botanists of the Pacific Northwest, and describes their reliance on each other as well as their relationship with the scholarly botanists of the eastern universities and herbaria. The third article, based on a letter of missionary Jason Lee, may be claimed as related to botany because Lee worked in the vineyard of the Lord—a religious viticulturist.

All three articles are based on material in the University of Oregon Library, thus fulfilling the purpose of this magazine, which is to produce literate articles of general interest, calling attention to the resources of the Library.

Too few members of the Library faculty, or the faculty in general are aware of this outlet for their scholarly efforts. We take this opportunity, therefore, to solicit articles from members of the University community. Our circulation is world-wide, and a number of articles appearing herein have either been reprinted in other scholarly periodicals, or have been cited in appropriate bibliographies.

HEMLOCK BARK BREAD

(see p. 15)

"I have completely forgotten the native name of the Hemlock Bark Bread, and my notes were destroyed in the slight fire we had at the Forestry Building . . . The method of baking the bread is as follows. In June, when the sap is

at its fullest flow (in that latitude) the men repair to the woods and fell a medium-sized hemlock or two, strip off the outer bark, cut rings around the fallen tree at 11 or 12 feet apart, and strip off the inner bark in long strips. These strips are taken to camp, where the Kloochees (women) pick them up into small pieces and add a little water to make a sort of batter. The batter is then put into frames 11 inches square and $\frac{1}{2}$ to $\frac{3}{4}$ inches deep and smoked in the smokehouse for 24 hours. The cakes are then ready for use and are packed in mats of red cedar bark like cantles of codfish. There are two methods of using it, namely, A. It is broken up into small pieces which are put into a mortar or similar vessel, pounded to a powder and then scattered over the boiled smoked salmon which forms the chief winter food of the coast tribes. B. The bark cakes are broken up into small pieces as before, dropped into a pot of boiling water until they are completely soft. They are then put outside on the snow until they are quite cold and are then eaten—usually at the end of the meal as we would eat ice cream."

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The Edward S. Burgess Collection

Among the special features of the new University of Oregon Library, completed in June 1937, was a room to house and display one of the Library's most notable acquisitions, the Edward S. Burgess Collection of rare books and manuscripts. As identified on a bronze plaque in the room, the collection had been "... gathered through a lifetime by a scholar of rich attainments, Edward Sandford Burgess, Humanist, Man of Science, Man of Faith."¹

The plaque told by no means the whole story. The collection had been obtained by the University of Oregon partly by gift and partly by purchase from E. S. Burgess's sister, Julia Burgess, long-time member of the Department of English at the University of Oregon. The recital of how Miss Burgess brought the collection to Oregon involves a complicated series of events and non-events. It illustrates how difficult the reconstruction of even recent history can be. It also illustrates the pitfalls awaiting bibliographic amateurs engaged in giving and receiving.

Miss Julia Burgess, though both donor and seller of the collection, was never quite certain of its exact contents. Her notes on various lists testify to her con-

fusion in this regard. However, Henry D. Sheldon, who was on the University Library Committee at the time and wrote his history of the Library soon after, stated that the original collection consisted of 38 manuscripts and 52 incunabula. The manuscripts, most of them medieval, but a few dating from as early as the tenth century, included examples from the Middle East as well as from Europe. In addition to this central core of rarities were some 200 volumes ("from 1500 on") and about 800 books of travel, ethnology, and 19th century English and American literature.

Except for a few later gifts from friends, the collection was part of the personal library of Edward Sandford Burgess, professor and head of the Department of Biology at Hunter College, New York. In attempting to assess Burgess's motives for assembling so catholic a collection, it is important to know that, although his doctorate was in botany, his undergraduate work at Hamilton College (1876-1879) had been in classical studies. He was class poet in 1879, and an organizer of the Emerson Literary Society at Hamilton. After receiving his baccalaureate degree from Hamilton he was awarded a fellowship in Greek at Johns Hopkins. He later earned a doctorate at Columbia (1899), his dissertation being on the varieties of the aster species.

Beginning in 1882 he taught school in Washington, D.C. and spent his summers at Martha's Vineyard Institutes. He also became interested in anthropology, and what today would be called the "interface" between botany and literature, an interest manifested in a lecture at the U.S. National Museum and an article on "The Influence of Flowers on Literature." In addition to his teaching, field trips, lecturing and writing, he

¹ Most of the information herein about Edward S. Burgess is based on a privately printed volume edited by his sister, Julia, *Edward Sandford Burgess* (N.Y., 1932). Other major sources of information about the collection and its acquisition are among the files of the University of Oregon Archives, and are not specifically cited. E. S. Burgess wrote on a variety of subjects. Other than textbooks, he published *The Chautauqua Flora* (Clinton, N.Y., 1887); *Genealogical Notes Containing Sandford Ancestry* (n.p., 1881-1890); *History of Pre-Clusian Botany in its Relation to Aster* (N.Y., 1902); *The Old South Road of Gay Head* (Edgartown, Mass., 1926); *Species and Variations of Biotian Asters* (N.Y., 1906).

courted and married Irene S. Hamilton of Fredonia, N.Y.

Edward Burgess was appointed to the faculty at Hunter College in 1895. He taught botany and anthropology, administered the Department of Biology, and occasionally served as acting president of the college. He also traveled abroad, edited his dissertation for publication (1902), wrote articles on plant illustration in the Middle Ages, and a history of the Torrey Botanical Club.

Although details are lacking, it is apparent that Burgess was a book collector already during his undergraduate days. His sister mentions that he purchased books "in the classics" from his allowance for "ringing the chapel bell and assisting in the library" at Hamilton College. She recalls these books as "representing often, though inexpensively, the unusual in literature." Discussing his later career, she implies that he frequented the Anderson Galleries and the sales rooms of the Rosenbach Company. The books and manuscripts he bought were used in his teaching at Hunter College, and the "Asterium" at the Burgess home in Park Hill, Yonkers was described as "... an 'Edwardian' arcanum" filled with "rare old books—history, genealogy, incunabula."

Miss Burgess also refers to her brother's collection and use of bibelots and ancient weapons, to his genealogical studies, and to the preparation of a two-volume study on ancient glass.² Little of

² Burgess, *op. cit.*, p. 59.

this material is represented in the portion of the Burgess Collection which came to the University of Oregon. There are a few books on anthropology (ethnography), but the original collection had been rich in that field.

The reason for this lack is that Dr. Burgess made gifts of books to several institutions after his retirement in 1925.

Columbia University obtained an ethnographic collection on the Romantsch of eastern Switzerland; the Lee Library in Silver Creek, N.Y. was given a "large number" of books of travel and popular interest; Johns Hopkins benefited from a collection of books in the classics; Hamilton College received "samples of fine work of early printing," "ancient books on literature," and material on ancient art. Later, Hamilton College also received the bulk of a collection of Greek vases and old glassware.

Edward S. Burgess was a natural historian in the 18th or 19th century style. Even to his own specialty, asters, he applied historical and descriptive rather than experimental methods. Walter K. Fisher described this vanishing species:

In our strenuous era of high pressure research, when beginners emerge from courses in test-tube biology . . . with a somewhat cynical and suspicious attitude toward Nature in her visible forms it is perhaps permitted one to reflect upon the passing of the fine art of instilling an appreciation of natural history.³

This statement, made in 1928, is even more applicable today. We are no longer accustomed to the polymath who collected in a wide range of subjects because he was active in all of them and saw relationships among them. Miss Burgess said of her brother, "Nothing wrought by the human spirit was alien to him." Burgess himself decried narrow specialization and was proud that Hunter College had not copied Eliot's elective system at Harvard, but offered, rather, a combination of required and optional work, to the end that the "college should be a place for training the mind; to make of it a self-active instrument of power . . . [which] can best be achieved through the discipline of

³ *Ibid.*, p. 2-3.

high scholarship," and in which "Science and the humanities should divide the student's time and go hand in hand."

The catholicity of taste evident in E.S. Burgess's library may be a reflection of his view of education. On the other hand, it may simply be a symptom of that most addictive of all avocations—the collecting of rare and unusual books and bibelots. For better or worse, he was an antiquarian, be it as botanist, poet, anthropologist or genealogist. Whatever his motives, he was fortunate to be collecting when the market for rare books was less competitive and less rarified than it is today. It was possible, then, for a person of "comfortable circumstances"—as Burgess obviously was—to indulge a taste for incunables and early printed books, and even manuscripts. Of course, he could not compete with the great and wealthy private collectors, but neither was he obliged to outbid a host of institutional libraries.

By the time of his death on February 24, 1928, Edward S. Burgess had accumulated (not assembled) an eclectic collection of considerable value and interest. Though much of the collection had been dispersed, the remaining portion became, in due time, the property of his sister, Julia.

Julia Burgess (1870-1942) had come to the University of Oregon in 1907. She had a Bachelor's degree from Wellesley (1894) and a Master's from Radcliffe (1901), and had taught in the public schools of New York. At the University of Oregon she was promoted to assistant professor in 1913 and to full professor in 1916 in the Department of English.

She is remembered at the University as a rather "formal" person,⁴ a respected teacher, described by her dean, C. Valentine Boyer, as

. . . One of the best teachers and one of the most scholarly teachers that we have had on this faculty. She loved to teach; she loved to make others reverence the best things in literature. This love and respect for her subject matter she communicated to her students, not by sentimental effusions, but by maintaining the highest standards of appreciations and knowledge.⁵

Her course in the history of literary criticism is recalled with particular respect. One student described her lectures as "workouts." Oliver Field, a member of the Library staff, said in an article about her,

Students may, for their own reasons, flock to the lectures of an instructor who asks as little of his students as he does of himself, but their abiding respect goes to the professor who drives because he is himself driven.⁶

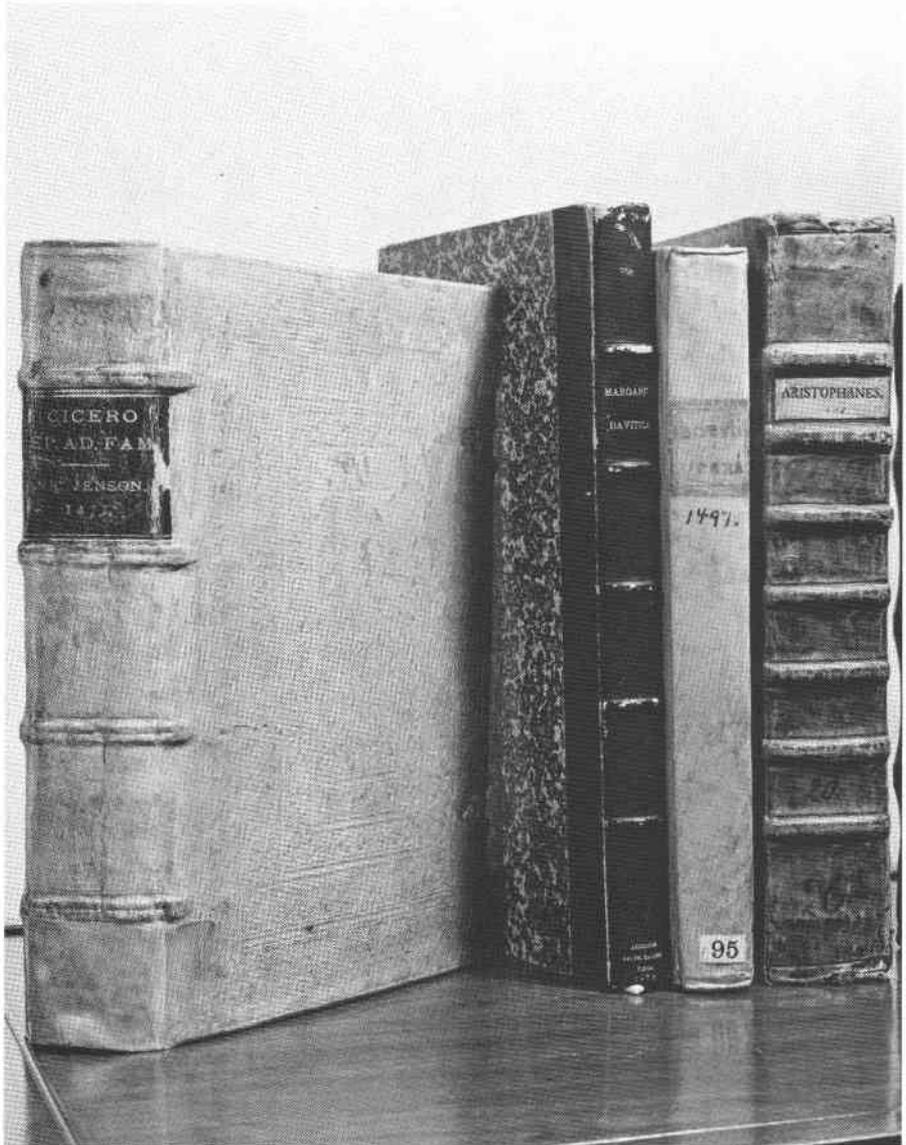
Field regarded Miss Burgess as the latter sort, one who believes that "no one who serves truth serves an easy master."

The late Professor Robert Horn, in an interview in 1974, was able to furnish some insight into Miss Burgess's personality. He was her colleague after 1925. According to Horn, Julia Burgess was a "Lady" in the old-fashioned sense of the word—very formal in conventional ways. Her gentle voice was never raised except, perhaps, in righteous indignation about violations of what she regarded as good manners. Horn thought of her as a very private person who "not only wore gloves but left no fingerprints." She had no desire to impress herself on the consciousness of others.

⁵ *Register-Guard* (Eugene, Ore.) Feb. 13, 1942, p. 1, 2.

⁶ Oliver T. Field, "The Julia Burgess I Knew," *The Call Number* 3 (Aug. 1942), p. 13-14.

⁴ Conversation, Perry D. Morrison with Lois Baker, Law Librarian Emeritus, Dec. 20, 1977.



Incunabula in the Burgess Collection

At a time when women faculty members were unusual in universities, Miss Burgess was one of the "Three Graces" who were members of the English faculty at Oregon. It was a contentious faculty, dominated by several forceful males. It is not difficult to understand that Miss Burgess might have developed a certain reticence and circumspection as to what she said or wrote.

Though she was not a "publishing scholar," she did write articles and poetry, most of it published either in *Quarterly* of her alma mater, Wellesley, or in the alumni magazine, *Old Oregon*. She was active in such cultural organizations as Pot and Quill and in the Fortnightly Club, a women's literary society in Eugene, Oregon. She was faculty adviser to Chi Omega. She traveled. These—and other—activities establish her active role in the University and in the community.

That Miss Burgess loved books there can be no doubt. According to Robert Horn, her office overflowed with books and periodicals, so that she was sometimes almost hidden from view. But she was not a collector in the sense that her brother was. In his remarks at Miss Burgess's memorial service, the president of the University of Oregon, Donald Erb, attempted to draw a connection between her love of books and her part in bringing her brother's collection to the University. He quoted a poem by Miss Burgess entitled "Orphans," the first line of which was, "My books will be little orphans when I die." The poem is perhaps too sentimental for modern tastes, but a careful reading makes it quite evident that it was the content, not the physical form of the book, that Miss Burgess hoped to preserve. Her allusions are not to vellum, gothic script, or harmonious typography, but to marked passages in trade editions of such writers as Wordsworth, Lowell, Thoreau, Crane and Dickinson.

No doubt Oliver Field was right to say that Both Miss Burgess and her brother "knew that a good author deserves a good printer as surely as a flawless gem warrants a craftsman's setting."⁷ However, it was only after she acquired her brother's collection that Miss Burgess paid much attention to the setting as opposed to the gem. There is no evidence that she herself ever acquired a book for any other reason than its contents. For most of her career she was neither a collector nor a bibliographer of rarities or choice editions.

This all changed in 1935 when Miss Burgess inherited the undistributed portion of her brother's collection of rare books and manuscripts. At that time she selected 20 "rare old books" from the collection and sent them to Oregon, a gift to the University.⁸

These books were first exhibited in the old Library (now Fenton Hall) from December 3 to 14, 1935. It is not clear just what titles were included. A terse note in *Old Oregon*⁹ refers to "four large volumes printed before the year 1500." It then identifies them as "a Latin copy of the comedies of Plautus . . . printed in Italy about 1490" and the *Summa Theologica*, printed by Koberger in 1496.¹⁰

⁷ *Ibid.*, p. 14.

⁸ This is not to suggest that Miss Burgess became a collector of rare books, but that she developed an interest in them as items of value and beauty.

⁹ *Old Oregon*, 17 (Nov. 1934), p. 4.

¹⁰ In one of the many subsequent lists of the contents of the collection these two and no others are listed as "previously given." Other titles may have been incorporated into subsequent lists. Whatever the case, it is apparent that the "lists" are unreliable. One of the problems was that Miss Burgess was dealing not with librarians, but with enthusiastic and inexperienced book-lovers, none of whom appreciated the importance of bibliographic exactness; for that matter, neither did Miss Burgess.

The pattern of vagueness in gifts and non-gifts was thus established.

Whatever was exhibited in the Fenton Hall library aroused considerable interest among the faculty and friends of the University in Eugene and Portland. Letters to President C. Valentine Boyer from Dr. Ralph A. Fenton of Portland, and Benjamin B. Beekman make this interest evident. Dr. Fenton, in particular, had obviously consulted with Miss Burgess, because he refers to her gift of "some \$2,500 worth" of books to the University in 1935. He informed President Boyer that Miss Burgess, rather than send the remainder of her brother's library to New York for auction, would be willing to turn "these treasures over to a donor or group of donors for presentation to the University Library as part of the ceremonial of opening, for \$3,000."

He also mentioned additional treasures—"letters by Keats and others"—and "splendid 17th and 18th century editions," as being also withheld from auction, and available for an additional \$1,000.

Slightly more than a month later President Boyer took action on Dr. Fenton's letter. He appointed a committee "to see what might be done toward making the purchase of this collection for the library possible." Chairman of the committee was Dr. Fenton; its one University member was Dr. James H. Gilbert.

Julia Burges had meanwhile consigned the collection to the American Art Association-Anderson Galleries for sale at public auction. However, the expression of interest by the University led to a change of mind. She asked Mr. Arthur Swann of the American Art Association for a release should the University decide to acquire the collection. In a remarkable letter dated July 3, 1936, Swann agreed to release the collection. His reasons were that "It would be a permanent memorial to your brother, one of our

earliest patrons; it would be "of permanent and high educational value, far more than the estimated value of the collection in terms of money;" and the collection "comprises more books in their particular fields than there are in any collection, either public or private, in the state of Oregon." He then described the collection and the choice items in it.

The tone of Swann's letter suggests that he may have been pessimistic about how much a collection of interesting but often imperfect manuscripts and incunabula would bring in the market of 1936. He noted that "some of the books are somewhat imperfect (only slightly so)" and stressed their educational value, a descriptive device common among dealers who have second-rate collections on their hands. He noted, however, that certain items, especially a fragment of a Keats manuscript and a Cicero manuscript "might easily create keen competition." In all, Swann mentioned 186 volumes, presumably the manuscripts "of the fifteenth and sixteenth centuries," and the products of "early printers." He then referred to "a series of first editions of English and American authors, as well as autograph letters of some of them," an estimated 250 or 300 volumes "or pieces."

Swann was particularly interested in the fragment of an original holograph manuscript by John Keats, part of the poem, "I Stood Tiptoe upon a Little Hill." He was similarly impressed with three letters by George Keats, "as well as letters by Joseph Severn, J. H. Reynolds, Benjamin Haydon, and others of the group." Nevertheless, Swann agreed to release the collection, saying, ". . . we are informed by you that you are willing to transfer the entire collection to the University of Oregon for the sum of \$3,500 [and] we strongly urge the University authorities to acquire it. . ."

The collection described by Swann dif-

fers by omissions and additions from that which eventually came to the University of Oregon. However, it was on the basis of Swann's description, plus a list Miss Burgess had prepared (apparently in June 1936) that she opened negotiations with President Boyer. In a letter of July 22, 1936, inclosing Swann's letter, she offered to the University of Oregon, for \$3,000, a collection "according to catalogues left with you in June" consisting of two parts:

(1) Ancient Manuscripts, Incunabula, Rare Books, numbering 140; (2) Keats Ms Fragment, Autographs letters, with 42 books (Browning 1st editions, Shelleyana). Total 192 books (which might easily be made 200) besides letters and Keats Ms. This includes 24 volumes *additional* to the 168 consigned to Amer. Art Assn. and mentioned by Mr. Swann in his letter.

For an additional \$500 Miss Burgess also offered to sell the "English and American authors, with autograph letters of some of them" referred to in Swann's letter. Finally, she declared, "I shall hope to make another personal gift of books this coming year of equal value with that already made."¹¹

To these generous sentiments in her letter to President Boyer, Miss Burgess added an ominous postscript. In it she paraphrased Swann's interest in and appraisal of the Keats manuscript—"more than \$660." Whether this veiled suggestion led to a change in Miss Burgess's plans may only be conjectured. But Mr. Swann had his way; neither the "Tiptoe" fragment nor the associated letters appeared on any subsequent lists, and did not come to the University of Oregon.

¹¹ This is presumably a reference to the 20 "rare old books" given to the Library in 1935,

and appraised, anonymously, at \$2,500.

Nor did a group of 37 autograph letters from various 19th century literary figures, including Matthew Arnold, Dante Gabriel and Christina Rossetti, Walter Savage Landor, and Charles Darwin.

From passages in Edwin Wolf's biography of A. S. W. Rosenbach, it seems clear that these items were consigned to the Rosenbach Company, and sold, probably to Arthur Houghton. On the other hand, three items once consigned to Rosenbach were recalled by Miss Burgess and are now at the University of Oregon.

Through all this labyrinth of negotiation and re-negotiation neither the seller nor the buyer ever produced a complete, reliable, accurate or bibliographically recognizable inventory of what was given, sold, or what was bought. As a result, even today only the presence of an item can be relied on as evidence that it was either a gift or a purchase. The absence of a title may only mean that it never arrived.

During the school year 1936-1937 the campaign for funds to buy the Burgess collection was moderately successful. Private contributions brought in \$1,500. A like sum was obtained by mortgaging the book budget of the Library for three years. In May 1937 Dr. Burt Brown Barker, honorary vice-president of the University, agreed to purchase the 962 volumes which had not been included in Miss Burgess's original list. In this group were various categories of English and American literature, some association copies, some "rare books" (1500-1700), facsimiles and reprints and "unusual books (racial studies)"—for all of which Dr. Barker contributed a check for \$1,000, with the understanding that Miss Burgess would "add about fifty more books to the list."

At some point during these proceedings, Miss Burgess submitted a formal (but undated) offer of 1,000 volumes

from her brother's collection for \$4,000. This was exactly the amount that had been raised. This offer was accompanied by lists of books giving specific titles in ten categories. The offer stated that the manuscripts were valued at \$1,200 (apparently medieval and renaissance Latin and Greek); Oriental manuscripts were valued at \$800; incunabula at more than \$2,500. These values were assigned by the dealer, A. S. W. Rosenbach, in a letter no longer in the files. In effect, Miss Burgess was offering a collection of manuscripts and incunabula with a value of more than \$4,500 at a stated price of \$4,000. Seven hundred other titles, dating from 1500, were added as lag-nappe.

Payment for all this required two invoices, one to the Alumni Holding Company which handled gift funds, and one to the Library which disbursed state funds. In addition there was the \$1,000 check from Dr. Barker. The total amount paid was the agreed-upon \$4,000.

Funds to furnish the special room intended to house the collection were obtained from the Alumni Holding Company, from the Library budget, and from Miss Burgess herself.

The entire transaction, bargain though it was, roused the bureaucratic suspicion of the Director of Libraries of the State System of Higher Education. To satisfy the legal requirements, University Librarian, Matthew H. Douglass, prepared a detailed "statement which would explain the reason for purchasing from someone connected with the State System of Higher Education."¹²

¹² Letter, M. H. Douglass to Lucy M. Lewis, April 1, 1928. The State of Oregon, and especially the State System of Higher Education, was ever alert to the possibility that a faculty member might sell his private library to a state institution at a profit to himself. The result of this attitude has been the loss, to Oregon, of some excellent collections.

Despite the proliferation of lists, invoices and statements, it was soon apparent that the collection included miscellaneous items previously unspecified. To clarify this situation, Miss Burgess executed a deed of gift dated August 8, 1941 formally conveying to the University of Oregon "in consideration of One Dollar . . . All of those books in the Collection Room of the Burgess Collection of Rare Books and Manuscripts" which were not included in earlier transactions.

The deed included several provisions, among them the "confident expectation" that a bomb-proof shelter would be provided for the collection. Fortunately the University was advised that confident expectations are not a condition of gift, and the shelter was not constructed. Another such expectation was that an "illustrated catalogue of high quality" would be prepared and published. This interesting and scholarly task Miss Burgess delegated to herself. Meantime, the acquisition of the collection was publicly celebrated on "Library Day," May 3-4, 1941,¹³ and President Donald Erb reported to the Chancellor of the State System of Higher Education that "the Burgess Collection of rare books and manuscripts is complete."

To prepare for the compilation of the proposed catalogue of the collection, Miss Burgess, now semi-retired, attempted to educate herself in such unfamiliar fields as paleography, typography, the history of printing and publishing, bindings, illumination and the preparation of formal bibliographies. The result was a catalogue described by Librarian M. H.

¹³ The best contemporary summary of the nature of the collection and the facts concerning its acquisition by the University of Oregon is a radio script written by Miss Burgess and read over Radio Station KOAC April 29, 1941. It was published, lacking the final paragraph, in *The Call Number* 1 (May 1940), p. 6-9.

Douglas as complete except for proof-reading.¹⁴

Mr. Douglas was too optimistic. When Miss Burgess died on February 12, 1942, only a catalogue of manuscripts was finished. It was in galley proof. She had made some notes toward a catalogue of the incunabula and other early printed material, but there was no copy suitable for publication.

The catalogue of manuscripts, unfortunately, suffered from defects of scholarship on one hand, and excess of enthusiasm on the other. Miss Burgess, in her identifications and descriptions, relied heavily on notes and excerpts from dealers' catalogues tipped into the volumes by her brother or by previous owners of the manuscripts. She also quoted freely from and relied implicitly on such secondary sources as the *Encyclopedia Britannica*, the *Catholic Encyclopedia* and standard medieval histories for assignments of authorship and descriptions of contents. Her collations were unreliable and incomplete. She indulged in flights of rhetoric when describing illuminations and other artistic values. In short, she attempted to produce a catalogue of professional quality without first learning the technical terminology and the standard rules governing the form.

For example, while she was unable to assign or estimate a date for one manuscript (Sextus Rufus), she was carried away by the physical beauty of the item: "The profusion of skillful illumination gives an indescribable brilliance and gaiety to the pages of this volume, which seems to express the elation and exuberance, the boundless expectancy of the Italian Renaissance."

The only evidence that she attempted to repair her scholarly deficiencies is

¹⁴ "Phi Beta Kappa Honors Julia Burgess for Life of Scholarly Effort," *The Call Number*, 3 (Dec. 1974), p. 14-15.

her correspondence with the director of the Morgan Library, Belle da Costa Greene. She inquired about three specific manuscripts, but did not use the information thus obtained.

In defense of Miss Burgess, it should be pointed out that her catalogue was not intended to be a definitive work of bibliography. Its subtitle describes it as "A Handbook for the Better Understanding and Enjoyment of a University Collection." In her introduction she included a biographical sketch of Edward S. Burgess, concentrating on his love of books and their contents.

The catalogue was neither completed nor published. In 1948 Dr. Reynard Swank, then University Librarian, obtained an opinion as to the merits of the project from H. Richard Archer of the William Andrews Clark Library in Los Angeles. Archer's opinion was negative. He felt the work did not meet scholarly bibliographic standards. In view of Miss Burgess's stated intentions, this might not have been a fatal flaw, but by any standards the work was uneven and filled with errors of omission and commission. The printers were instructed to abandon the project, and the catalogue exists today only in galley form.

At about the time Miss Burgess was struggling with manuscript cataloguing, the retired Chief Cataloguer of the University Library, Beatrice Barker, was making a card catalogue for the 19th century American and British literary and association items. While her scheme for such cataloguing paid only slight attention to professional standards (indeed, it was strictly home-made) the books were, by this means, represented in the general library catalogue.

About twenty years later a professionally qualified cataloguer, the late Marie Flack, made a card catalogue of the incunabula and early printed books, so that they, too, are represented in the

general catalogue. In 1957 the University Library magazine, *The Call Number*, published an essay consisting of a detailed description of and comment upon the Cicero *Orationes* manuscript in the Burgess Collection.¹⁵ This essay, by Prof. Edward N. O'Neil of the Department of Classics, was intended to be one of a series describing the Burgess manuscripts *seriatim*. Unfortunately, Dr. O'Neil left the University in 1958, and no one has appeared since with a similar interest in bibliographic exercise.

Miss Burgess was concerned not only with bomb shelters and catalogues; she also stipulated how and by whom the collection should be used. According to her deed of gift, the collection was "to be under the care of a properly trained custodian . . . who will permit little and only very careful handling of books (for class or bibliography use)." Since many of the items in the collection are, by reason of their quality or lack of it, particularly suitable for teaching, are, in fact "working copies," this provision of the deed of gift has been loosely interpreted. A few pieces, such as the Aldines, are in fine condition, but generally speaking the collection is of secondary quality. Most of the older manuscripts and printed items are defective in one way or another. Indeed, there is evidence that Miss Burgess herself permitted the Rosenbach Company to cannibalize "for use in another copy" an already incomplete copy of a 1633 edition of Donne's poetry.¹⁶

There is ample evidence that the collection has had that measure of judicious use intended by Miss Burgess. Selections from it have been put on public display

on appropriate occasions. Among the items most often shown are the manuscript and printed herbals which, because of Edward S. Burgess's special interest in botany, are among the better specimens in the collection. Regular and especially gratifying use of the collection has been by the classes in history of the book taught in the School of Librarianship. Teachers and members of the class have found that the collection is, in effect, a laboratory in the history of printing. Hardly a day passes without a request for one or more items from the collection.

Occasionally scholars discover unsuspected treasures in the collection. In 1955 Paul M. Zall of the Department of English at the University of Oregon found a holograph letter from William Wordsworth tipped in a copy of Wordsworth's *Poems* (1847). The letter, addressed to the "Misses Constable" and dated June 6, 1844, proved to be unpublished, and in addition the only extant evidence that Wordsworth was personally acquainted with John Constable, the landscape painter. Mr. Zall wrote a charming essay based on this discovery.¹⁷

The Library has been prudently liberal in permitting use of the collection by qualified persons. There have, of course, been complaints that the books are inaccessible—that is, they are not on open shelves, and must be specially paged. On the other hand, at least one of the incunabla was made available on inter-library loan, which must be a record of sorts. Use of the collection would no doubt be greater if there were a catalogue, or even a handlist of the manuscripts.

The condition of the Burgess Collection today is less satisfactory than the

¹⁵ Edward N. O'Neil, "Manuscripts in the Burgess Collection: Cicero, *Orationes*," *The Call Number*, 18 (Spring 1957), p. 19-21.

¹⁶ Letter, Julia Burgess to John Fleming, the Rosenbach Company, Jan. 5, 1938.

¹⁷ Paul M. Zall, "Dora's Dilemma," *The Call Number*, 17 (Nov. 1955), p. 21-26.

use made of it. Many of the bindings need repair or even restoration. Slip cases should be made for many of the manuscripts and some of the books, and the special room, once the pride of the Library, should be equipped with temperature and humidity control. Providing a bomb shelter may once have been thought essential, but it is now obvious that it would be more useful to find some means of retarding the slow destruction of the collection from air pollution and extremes of climate.

Despite the deterioration in physical condition, the value of the Burgess Collection has appreciated. Demand for the kinds of books and manuscripts in the collection has increased while the supply has dwindled. Even a cursory inspection of dealers' catalogues and auction records indicates that, with all its imperfec-

tions, the collection was indeed a bargain.

When Julia Burgess died in 1942, the tributes paid to her memory stressed her part in bringing her brother's library to the University of Oregon. The *Eugene Register-Guard* quoted unidentified experts as saying that the collection was "the finest thing of its kind in the West," an uncritical encomium which would have surprised the curators of several California libraries. Nonetheless, if the purpose of the collection was to make rare books and manuscripts generally available to students at all levels of competence, then the Burgess library was, and is, unique in the West. Oddly enough, its very imperfections have made this special function possible.

PERRY D. MORRISON
RANDY B. MAFIT



St. Peter and St. Paul, from 15th Century Choir Book

Indigenous Botanists of the Northwest

The botanical history of the Pacific Northwest began with the work of explorer-naturalists who were trained scientific observers and collectors. The names of some of them are familiar—David Douglas, John Jeffrey, and John C. Fremont—because they appear as place names, or are associated with the nomenclature of plants and animals in the literature of descriptive science.

Less well-known, indeed hardly remembered, are the indigenous describers and collectors who walked the Oregon Trail with their parents, or who arrived in the early days of rail transport. These resident botanists were self-taught. They collected widely throughout Washington and Oregon. Some of them collected cooperatively, or in the interest of original work and accuracy they verified their findings by correspondence with each other. Usually they began by collecting locally, and then, as they gained experience and confidence, explored the Cascades, Blue Mountains, or Wallows, the frontiers of new and fascinating flora. Only rarely did they leave the region.

The records of these resident field botanists were often deposited with academic institutions in the Northwest, mainly at Pullman and Seattle, Washington, and Eugene, Oregon. Several collectors in Oregon either gave or sold their collections to the University of Oregon between 1900 and 1925. Such collections included not only exsiccatae, but photographs, sales lists of plants, diaries, correspondence, field notes and even expense accounts.

In an earlier article, "The Procession of Botanists in Oregon," published in *The Call Number*, Fall, 1960, I reviewed the chief contributions of these early residents, and attempted to associate the contemporary field workers Thomas

Howell, William Cusick and Louis F. Henderson with distinct geographic areas of their greatest field activity. Since then, a good many more manuscripts have been uncovered in museums and libraries in the Pacific Northwest, particularly at the University of Oregon and Washington State University.

The correspondence and other records of Thomas Howell, Martin Gorman and Louis Henderson, three very sociable field collectors living in the Portland area between 1877 and 1893 indicate clearly that they needed one another. By correspondence and sometimes by joint field work they verified observations and substantiated conclusions. The great concern was to be accurate when they sent their observations beyond the Pacific Northwest to professionals in eastern institutions. They were "provincial" in the broad and pleasant sense of the term, geographically far removed from the closet scientists, the establishment botanists and editors.

These provincial collectors had to maintain lines of communication with the accepted authorities in Boston, New York and Washington. Such men as Asa Gray and Sereno Watson of Harvard, Daniel C. Eaton of Yale, and Charles V. Piper at the Department of Agriculture were the ones who could release to the scientific world the acceptable English and Latin descriptions of new western plants. That we have western plant genera *Howellia*, *Suksdorfia*, and many specific names within our flora, as *Hendersonii*, *Germanii*, and *Leachiana*, indicates the cooperation and genuine respect existing between the resident collectors of the Pacific Northwest and the plant describers of eastern herbaria.

Examples of the communication among the early resident botanists are presented herein to display their person-

alities—humor, annoyance with and compassion for others, love of solitude and for growing things, and their zeal for accuracy. The letters have been selected to display these indigenous field collectors each on a quest for the human self.

Thomas Howell and William Cusick were family farmers. Each had come to Oregon as a child. The Cusick family settled first in Linn County. After some college experience at Willamette University, and brief army service at Fort Lapwai, Idaho, William Cusick and his brother began ranching and family gardening in Union County on a tributary of the Grande Ronde.

The Howell family arrived in Oregon in 1850, settling in the Forest Grove area. In 1851 they moved to a farm on Sauvie's Island, near the confluence of the Columbia and Willamette rivers. From the Sauvie's Island farm, Thomas Howell collected plants, until he moved to the Oregon City area about 1893.

Both men were avid collectors, and their field work took them ever farther from their homes. To support themselves, they sold plants. Each man had lists printed and distributed to correspondents, friends, and herbaria. The first Howell list known is dated 1873, a list of living plants offered for sale. Later he issued lists of dried plant specimens for sale. These lists were usually undated, and remarkably variegated as to spelling. Cusick, on the other hand, sold only dried specimens from dated lists, with numbers corresponding to his own field collection. (See *illus. p. 16.*)

The regional botanists cooperated not only in collecting, but in publishing. In the first issue of *Mazama*, published in early 1896, there appeared two articles. One was titled "The Flora of Mount Adams," and was credited to William Suksdorf, botanist of Bingen, Washington, and Thomas Howell. The other,

"The Flora of Mount Hood," was written by Howell. We know from various sources that Martin Gorman, first secretary of the Mazamas, had urged Howell and Suksdorf to compile these papers. We know, also, that Howell, who had little schooling, used Gorman as an editor who would revise his work into acceptable form. Suksdorf, also, was incapable of writing an article. Gorman's solution to this problem appears in a letter of February 10, 1896. (See *illus. p. 18.*)

The diverse interests of these early botanists is demonstrated by the fact that several of them devoted considerable study to the use of plants by Indians. Among the records of Martin Gorman and Louis Henderson are manuscript lists on the subject of ethnobotany. The recipe on page 2 is from a typed letter dated Feb. 24, 1926, from Gorman to an unknown correspondent. It is an example of Gorman's first-hand knowledge of the food plants of the Indians. His diaries, on file in the University of Oregon Library, record his seven summers (1890-1899) when he worked for a fish cannery at Yes Bay, Alaska. During those summers he collected plants, kept meteorological records, and compiled Indian vocabularies.

Interesting in a very different way is an exchange of letters between Louis F. Henderson and Charles V. Piper. They were old personal friends. Piper had taught at Washington State College between 1893 and 1903 while Henderson was ten miles away at the University of Idaho. Piper became chief agrostologist of the U.S. Bureau of Plant Industry in Washington, D.C., while Henderson retired to his apple orchard at Hood River, only to come out of retirement in 1924 to the University of Oregon as Curator of the herbarium. He retired in 1930 at the age of 86.

Henderson's correspondence reveals

The Mountain Flora of Northeastern Oregon

Distribution of Wm. C. Cusick --- 1909

The plants of the following list were collected in 1907-08.

190 sheets, more or less, are offered, carriage paid by me, at 10c. per sheet. A discount of 5 per cent. will be allowed for duplicates that may be undesirable.

Address Wm. C. Cusick, Union, Oregon.

3154	<i>Acer Douglasii</i> Hook.	3323	<i>fraterna</i> Greenm. n. sp.
3288	<i>Adiantum pedatum aleuticum</i> Rupr.	3134	<i>Chaenactis Douglasii alpina</i> A. Gray.
3307	<i>Agropyron tenerum</i> Vas.	3104	<i>Clematis columbiana</i> (Nutt.) T. & G. (var.)
3143	<i>Agrostis depressa</i> Vas.	3324	<i>Cryptogramme acrostichoides</i> R. Br.
3284	<i>exarata</i> Trin.	3181	<i>Danthonia intermedia Cusickii</i> Williams.
3144	<i>pallens foliosa</i> (Vas.) Hitchc.	3325	<i>Delphinium simplex</i> Dougl.
3214	<i>Rossae</i> Vas.	3175	<i>simplex</i> Dougl.
3237	<i>Amelanchier florida</i> Lindl.	3320	<i>Deschampsia atropurpurea latifolia</i> (Hook.) Scribn.
3234	<i>Anemone oregana?</i> A. Gray.	3126	<i>caespitosa</i> (L.) Beauv. (alpes- trine.)
3220	<i>multifida</i> Poir.	3338	<i>elongata</i> (Hook.) Piper.
3216	<i>parviflora</i> Michx.	3222	<i>Dodecatheon vulgare</i> (Hook.) Piper.
3233	<i>quinquefolia</i> L.	3315	<i>Dryas Drummondii</i> Richardson.
3193a	<i>Antennaria luzuloides</i> T. & G.	3304	<i>Elymus glaucus</i> Buckl.
3256	<i>Howellii</i> Greene (var.)	3270	<i>Macounii</i> Vas.
3257	<i>Howellii</i> Greene.	3303	<i>oregonense</i> Buckl.
3217	<i>Aquilegia flavescens</i> Wats., alpine form.	3295	<i>Epilobium atrichum</i> Lév.
3311	<i>Arnica mollis</i> Hook.	3118	?
3266	<i>Asarum caudatum</i> Lindl.	3313	<i>clavatum</i> .
3105	<i>Aster Cusickii</i> A. Gray.	3210	<i>Erigeron Chrysoptidis brevifolius</i> Piper.
3108	<i>integrifolium</i> Nutt.	3142	<i>membranaceus</i> Greene.
3328	<i>reductus</i> n. sp. Piper (ined.)	3208	<i>membranaceus</i> Greene.
3250	<i>Athyrium cyclosorum</i> Rupr.	3186	<i>microlonchus</i> Greene.
3332	<i>Balsamorhiza Careyana</i> A. Gray.	3261	<i>microlonchus</i> Greene (form)
3255	<i>deltoidea</i> Nutt.	3309	<i>speciosus</i> DC.
3264	<i>Berberis nervosa</i> Ph.	3318	<i>speciosus</i> DC.
3267	<i>Betula</i> ?	3174	<i>tegetarius</i> Cov. n. sp. ined.
3254	<i>Bromus hordeaceus glabrescens</i> (Cross) Shear.	3170	<i>tegetarius</i> Cov. n. sp. ined.
3245	<i>hordeaceus</i> L.	3315c	?
3204	<i>polyanthus</i> Scribn.	3350	?
3197	<i>Richardsoni pallidus</i> (Hook.) Shear.	3291	<i>Eriogonum Piperi</i> Greene.
3120	<i>Calamagrostis canadensis</i> (Michx.) Beauv.	3132	<i>Piperi</i> Greene.
3238	<i>Calochortus elegans</i> Pursh.	3302	<i>Eriophorum gracile</i> Koch.
3161	<i>Capnoea pumila</i> (Dougl.) Greene.	3243	<i>Festuca megalura</i> Nutt.
3167	<i>pumila</i> (Dougl.) Greene.		
3160	<i>pumila</i> (Dougl.) Greene.		
3133	<i>Carex festiva decumbens</i> Holm.		

him as a loving human, a grandfatherly man, characteristics which are corroborated in several interviews the writer has had with those who knew him.

On October 18, 1923, Piper wrote from Washington, D.C. to Henderson:

"Some time ago Aldrich told me about the stunt you performed on your seventieth birthday, namely of rowing a boat across Columbia River and back. I am nowhere near seventy yet, but I don't believe that I could perform the feat . . . It must feel fine to become of age like that; and I judge from your rowboat feat that you are as strong and vigorous as of yore."

On October 22, Henderson replied, with justifiable pride:

"Yours of Oct. 18th just rec'd. Strange how things happen! I was going to write you *today*. You got my stunt wrong, though. Better than rowing. I swam the Columbia at this place. And I believe I have one if not two daughters, and one granddaughter 10 years old who can do it too. I'll try it again next year, as I hope I may . . . I am still in that *devilish* business of raising apples, in which I get poorer and poorer every year, if that were possible. Well, I am now blowing out with dynamite a part of it, non-productive varieties, and that is going to give me more time for study, if not money . . ."

The interdependence of the resident botanists in the Northwest is nowhere more clearly demonstrated than in the botanical exploration of southwest Oregon, an area defined by the drainage basins of the Rogue, Illinois and Chetco rivers in Josephine and Curry counties. The earliest botanizing in this interesting area was done by Thomas Howell. In 1884 he found there one of the last new tree species described for North America. He visited the area repeatedly until his death in 1912.

Following Howell's footsteps came

Louis Henderson, who collected in the southwest counties of Oregon in 1924, 1925, 1926 and 1930. Albert R. Sweetser, too, followed Howell into the upper Illinois River country in 1922 and 1923. Sweetser left detailed records of his trips, in part because he was a methodical man, and in part because he received some financial support from the American Association for the Advancement of Science. Henderson, too, left field notes. This was especially important, because Howell's work is represented only by collections of pressed plants, many of them only vaguely identified so far as locality is concerned.

It is instructive to see Sweetser's expense account for his field trips from 1923-1925. (See illus. p. 19.) The total expense was somewhat less than would be required today for "overhead," to say nothing of field work itself.

Sweetser's diary for 1925 illustrates the methods of collecting. He was accompanied on this trip by his wife. Assisting him was Lincoln Savage, a local botanical enthusiast and collector.

"May 5. With Mr. and Mrs. Savage and Jimmy drove to Slate Creek bridge. Had picnic lunch, then collected on the slope of Hayes Hill, paying special attention to the Erythroniums. Found the apparent meeting place of *E. hendersoni* and *E. gigantea* along a line bearing about N. 80 E. To the east and south *E. hendersoni*, to the west and north *E. gigantea*. A great variety of apparent hybrids of the two were found as is shown by the specimens collected.

"May 13. Trip to Waldo. The Savages and the Sweetser's drove to Waldo. Took the old mine road to the foot of Indian Mountain and parked for the day. Collected on the neighboring serpentine hillside but found nothing new. It was in this region that Mr. Savage saw Thomas Howell collecting and is part of the region so often referred to by him as

Wazamas.

229 Pine street
Portland, Or., Feby 10/96.

My Dear Mr. Howell

The Executive Committee of the Wazamas has decided to include a sketch of the "Flora of Mt. Adams" in the bulletin which they are about to publish and with this end in view the Secy. (Rev. Mr. Waller) wrote to Mr. Saksdorf asking him if he wd. write the same.

Mr. S. has replied that he does not consider himself capable of writing such an article but he is willing to write out a list for any one who will undertake to complete the sketch, with the understanding of course that he will get due credit for what he does.

Now! Do you think you could furnish a good sketch if you had Mr. S.'s list? - try time in the next 10 days will do as the ^{printing} Committee is not yet ready to go ahead owing to that, now, universal complaint financial stringency. Mr. S. has been written to and we will probably have an answer from him in a day or two.

Frank and I searched our stock on Sunday the 2nd and could not find a single specimen of Sullivania - nothing but a few old scraps.

Yours respectfully, W. A. Gorman

'Found on serpentine near Waldo.'"

Albert Sweetser was probably the first of the botanists to become interested in the work of his predecessors as an historical record. Between 1917 and 1936 he attempted to obtain biographical information about all scientists who had lived in or travelled through the Pacific Northwest. Among his correspondents was William Suksdorf of Bingen, Washington. Suksdorf's papers are at Washington State University, but many of his plant specimens are in the herbarium of the University of Oregon. He was German, wrote several important botanical papers in the German language, and his correspondence indicates that he must have suffered during the anti-German period of World War I. In 1920, re-

sponding to a request for biographical information from Sweetser, he wrote a bitter letter referring to his origins, to anti-German sentiments, and predicted that worse was to follow.

The manuscripts herein quoted or reproduced represent a small selection of the available record of the indigenous botanists of the Pacific Northwest. They illustrate personalities, and suggest the trials, tribulations and triumphs of some of these men. It is to be hoped that some interested scholar will, in time, use these records to produce a much-needed definitive account of the contributions of these botanists to science, and of their own special individual qualities.

EDWARD P. THATCHER

STATEMENT OF EXPENSES

In Connection With The Kerby Trip

From April 27 to May 31, 1923.

Hotel and meals en route	\$ 18.50
Gas, oil, storage and repairs	15.20
Rent of automobile for Oregon Mountain trip .	10.00
Tent and furniture	26.00
Photographical material	13.50
Freight	5.60
Postage on specimens	1.00
Miscellaneous repairs	1.30
Total	\$ 91.40

The Salvation of Jason Lee

In the 1830s, motivated by a strong missionary fervor that swept the eastern United States, the Methodist Episcopal Church determined to save the souls of the Indians in the Pacific Northwest. To begin this work the church sent Jason Lee and his nephew, Daniel, to Oregon in 1834. With the aid of John McLoughlin of the Hudson's Bay Company, the Lees found a site for their mission on the Willamette River, about ten miles north of present-day Salem.

Jason Lee, a man of intense convictions, had converted to Methodism at a revival meeting in 1826. Of this experience, he said, "I saw, I believed, I repented. After that, old faces wore a new glory, old friends spoke a new tongue." He then attended Wilbraham Academy in Massachusetts, and conceived a desire to minister to the "red men of the West." The "call" to Oregon came at an opportune moment; Lee was waiting unsuccessfully for a missionary assignment in Canada. After some consideration, he agreed to go to Oregon and chose his nephew and close friend, Daniel, as his companion. Their stated goal was "to elevate and save the heathen from moral degradation and ruin."

Mission work demanded untiring devotion to duty, and in the wilds of Oregon, a constant struggle to survive. The Lees quickly became convinced that they could use more help with the work as they had, among other things, the care of thirty or forty Indian children, students at the school they had established. In May 1837, the first group of missionary recruits arrived. Among them were several women, including Anna Maria Pittman, who became Jason Lee's first wife. One year later, while her husband was traveling east to request more reinforcements from the mission board,

Anna Lee died in childbirth, and her baby son with her.

Although the death of his wife grieved him, Lee continued on his journey. His plea to the mission board was successful and he returned to Oregon in 1840 on the ship *Lausanne*, with over fifty more missionaries and a new wife, Lucy Thomson of Barre, Vermont. A dedicated woman who married Lee "from a firm conviction of duty . . . my only ambition is to glorify God, and my only aim to benefit my fellow human beings who are perishing for lack of knowledge," the second Mrs. Lee died three years later, shortly after the birth of her daughter, Lucy Anna. As she appeared to be recovering rapidly from her confinement, her death was a shock to her husband and friends.

It was at this critical moment that Lee wrote a letter recently obtained by the University of Oregon Library. He had just lost his second wife and, in addition, not all was well at the mission. The Indians he had come to save were dying from diseases the missionaries brought with them. The new missionary recruits were murmuring about Lee's poor administration and "secularization" of the mission work; many objected to his emphasis on teaching practical trades and living skills to the Indians and his involvement in certain business dealings with settlers.

In the midst of these painful and troublesome events, Lee wrote to his sister, Azubah Lee Morrill. He used his wife's death to waken Mrs. Morrill to recognition of her lost state and her need for formal repentance and conversion.

The letter is, therefore, a remarkably clear statement of Lee's character and philosophy of life. Undaunted by the

unhappy turn of events, Lee emphasized the promises of rest and reward to come for the "righteous" and warned of the doom awaiting the unrepentant soul, in this case, that of his erring sister. He reminded her of her own brush with death; indeed, he apparently viewed the event as an ideal opportunity to stress her need for salvation.

A postscript, written on the back of the last page of Lee's letter by his sister-in-law, Nancy Lee, suggests that his letter is reminiscent of his preaching style. Indeed, as one reads through the letter it becomes evident that the phrasing and punctuation, which appear somewhat awkward on paper, are actually designed for a rolling, powerful, revivalist sermon.

The letter itself, obviously written in passionate haste, is at times a barely legible scrawl. Lee undoubtedly had a respectable command of spelling and grammar. However, the letter is full of the kind of errors associated with haste: a dropped "e" in the word "glimpse," the phrase "I consideration" in place of "in considering" and "d's" added to inappropriate words in past tense phrases ("I am constrained to acknowledged" and "my voiced is hushed in death"). Even allowing for differences from present rules of spelling and grammar, the evidence is overwhelming that Lee, in his emotion, had a difficult time keeping his pen on the paper.

Certain "poetic" phrases were favorites with Lee. He constantly referred to the "voice" from "beyond the Rocky Mountains." After his second wife's

death, Lee frequently identified himself with the friends of the prophet Daniel in the fiery furnace. His allusion to "passing the furnice heated seven times hotter than it is wont to be heat" is an echo of a reference made in an earlier letter to Osmon C. Baker, also in regard to Lucy Lee's death: "I can exalt in the midst of the furnice, One like unto the Son of man is with me, and I expect to come forth without the smell of fire upon my garment."

It was well that Jason Lee had such a sustaining faith. His career was on the wane. Shortly after his wife's death, the discontent among the missionaries came to a climax. Lee was called east to explain the situation to the mission board. He was accused of appropriating mission funds for private speculation, misuse of funds and failure to report concerning mission property. Although he cleared himself of all charges when he finally appeared before the board, it was too late for Lee to return to Oregon. Another had been appointed in his place, without his knowledge. He returned to his native Canada and lived with a sister during his remaining years. His nephew Daniel continued working in Oregon. The "little Motherless Daughter" whose care concerned him so greatly remained in Oregon also and was raised by another missionary family. Three years after his wife's death, Jason Lee died in Stanstead, Canada, thus fulfilling, in another of his favorite phrases his long-held desire to "fly away and be at rest."

CHERYL ROFF

Falls April 27th 1842

My Dear Sister

The feelings with which I take my pen it is impossible for me to discribe; but the motive by which I am actuated, I am at no loss to determine. It is not simply to call forth your sympathies, that you may weep with them who weep; it is not merely to excite a momentary pleasure by giving you information concerning one you love, it is not only to lay you under obligation to write your bereaved *Bro.* in his affliction but it is a far *higher* a more *glorious* an *infinitely* more important motive that stirs within my breast and nerves my heart, and hand, for the performance of this duty.

Scarely has the mournful accents, of that warning voice sent by the Eternal from beyond the Rocky mountains died away upon your ears; than God in mercy to you, determined that it should be followed by another; no less powerful; no less mournful, and no less calculated to *force home* upon your mind, and fix indelibly there the solemn *conviction*, that *you too* must *die*. It is my dear sister, an ardent desire, to aid you in making timely preperation, for that; to the sinner most *awful*; to the saint most *glorious* hour, that I have now taken my pen. May Heaven guide it so as to produce the happiest results.

I have already writen to Achsah, (I think) the circumstances of the Death of my Dear; *Dear Wife* and as you can have access to that account it will be unnecessary for me to repeat them. My own *distess* under this second, and most *awfully severe* dispensation, of my Divine Master towards me, I must leave out of the question; and even while I am passing the furnace heated seven times hotter than it is wont to be heat I am constrained to acknowledged that though many are the afflictions of the righteous, "yet *the Lord delivereth him out of all his distresses.*" Viewing my preasent condition, in the most unfavorable light possible, with a heart most feelingly alive to my irreparable loss, bleeding at evry pore, and unable to discover any thing of an earthly nature, calculated to mitigate my pains, or assuage my sorrows; I am, nevertheless, bold to declare that, I consideration my *preasent* situation infinitely preferable to *yours* (of you in your sins) or that of any poor mortal, who has no interest in Christ; and ten million worlds would not induce me to exchange places, with the most hily favored of those who, are led captive by satan at his will.

You, my Dear Sister, have not been left ignorant of your true condition. God has spoken to *you* again, again and *again*, in language too plain to be misunderstood. I have just been reflecting on that *dread* hour when God forced you to the verge of eternity suspended you by the attenuated thread of human life and shook you most *fearfully*, over that lake which burneth with fire and brimstone; where their worm dieth not, and where their fire is not quenched. With what horror did you shrink back, from the faint view you then had of that tremendous pit! But if the dim glimps, seen through the deep vale that hides time from eternity be so *appalling*, what will the *end* be!—when the angel in obedience to the command, of his most merciful, but injured—Lord; shall hurl from the battlements of Heaven, the self willed the impenitent *sinner* into the midst of that awful abyss. My heart bleeds while I reflect, that, that special, most powerful but *slighted* warning renders it so much the more unlikely, that any thing will ever arouse you, and lead you to repentance. Yet, I cannot: I dere not despair! With God all things are possible; and I cannot but hope and pray that you may again be made to *feel*. And while you reflect, that, your Dear Sister in Oregon, in the midst of her days. and usefulness was cut off in a *moment*; that by the breaking of an ulcer, her breath was *instantaneously* stoped; and her spirit in the

tinklin of an eye, ushered into the preasence of God; even while to human appearance there was good ground to hope for her recovery: and while you are thus most forcibly reminded that you *may* be as sudenly hurried away; I would to God, that this warning voice rolling onward, from the shores of the vast Pacific, over the Rocky Mountains; gathering strength as it goes. may fall upon your heart, in accents louder than seven *thunders* uttering their voices and ten thousand times more shrill, and distinct. fix indelibly upon the tablet of your soul, and *consience* the solemn—truth, that, “*in such an hour as ye think not of the son of man cometh.*” Weep not for me!

I am happy in prospect of meeting my beloved ones in glory shortly. But weep for *yourselves* for your *husband*, for your *children*. What a fearful relation you sustain, to other immortal spirits besides your own. What have you done to bring your husband, your children to God? Have you ever reflected upon the influence of a *wife* of a *Mother*? O, remember that the eternal destiny of children, depends much upon the training of the Mother. Can a stream rise higher than its fountain? and is it reasonable to expect children to be more pious than their parents? Through the mercy of God it is sometimes the case, but no thanks to the ungodly Parents no stars in their crown, even if they should come in at last themselves. I have one little Motherless Daughter entrusted to my care and it seems to me, with the assistance of all the grace that I possess, that, I am scarcely competent, to the important duty, of training it up for God. And how will you answer to the God of your life for not having secured the assistance of his grace to aid you in training your numerous family for the skies. My Dear Sister, should you live to see these lines, you will bear in mind, that this may be the last that this hand may ever trace for your perusal. My duties are numerous, my health is not firm, and you, or I, may soon be cut down as a flower or as the grass that withereth. And I bear record, to the praises and glory of God, that I am happy in his love, and fully expect ere long to enter into that rest that remaineth to the people of God. And my God forbid that I should sin against him by ceasing to pray for you until my voiced is hushed in death. Will you not pray for yourself?

Are you obstinately determined to persevere in sin, and thereby render ineffectual the prayers of your friends the blood of your Redeemer No, my Sister, it must not be. Your Soul is of too much value to be thus thrown away. I cannot persuade myself that you will submit longer to be the dupe of the Devil. Jesus is still on the mercy seat flee to him, tarry not. Throw yourself upon his mercy, you cannot fail, He feels ten thousand times more interested in your salvation than your unworthy Brother, and yet how soon would you apply to me if I had power to save. Go with ten thousand times more confidence to him than you would to your dearest earthly friend and you will be sure to succeed.

Write me the next opportunity and assure me that you are determined to meet me in heaven Could I but know that all my friends were in the way to heaven then Could I depart in peace and fly away and be at rest. The spiders most attenuated web is cable compared with mans slender tie on earthly bliss,

from your ever loving Brother Jason Lee

POSTSCRIPT

My dear Niece, as Mrs. Convers is going to Oregon I take the liberty to send this letter to you, written by your dear Father on the death of your own dear Mother, thinking that it will be as interesting to you as it has been to me to read it, your

Father wrote this to his sister Azubah she was the only one that did not make a profession of religion at that time, I think she left an evidence that she was happy before she died which was about fifteen years since, now there is only one living of that large family your Father was the youngest my husband the next older his name was Ira he has been in the grave ten years that is his body, I have had nine children but the Lord has taken them all to heaven but one that is living in Iowa he has been to California to get gold but he is a Jonah he does not do the work his Lord calls him to do I had four good daughters die strong in the faith of our Lord oh so very happy the youngest was eighteen when she died in 1863 one died since but she was older now I am left alone and yet I am not alone for the Father son and holy spirit are with me and I fully expect to go and find all my dear ones in that blissful world where my saviour is, your Father was a Brother that was loved by all that knew him his letter is very much like his preaching, this from your unworthy Aunt, Nancy Lee

