



Rev. Daniel Kendig

We ride on horse back often and during the winter the weather has been delightful. Since I wrote you there was a snow of 10 inches and a freeze, the cold being 12 degrees above zero, the coldest I have ever know over here.

Reverend **Daniel Kendig** was the post chaplain from November 1859 until January, 1863. He also served as a school master. In his journal Kautz says of him: "Mr. Kendig seems a very pleasant person and seems to like his position as he expresses himself perfectly content and happy." [Kautz, p. 352]

On January 29, 1863, *The Puget Sound Herald* reported that Kendig had been ordered to the military post at the Presidio in San Francisco. "During his stay at this post [Fort Steilacoom] ... Mr. Kendig has made many friends, all of which will hear of his departure with deep regret."

Rev. Daniel Kendig remained at the Presidio until his retirement on November 10, 1888. He then moved back to Pennsylvania where he died in 1911.

Reverend Raynor followed Kendig and served from 1864 to 1867. Both were also rectors at Saint Johns Episcopal Church in Olympia. A

James O. Raynor, chaplain, was stationed at Camp Reynolds, Angel Island in San Francisco in June 1870. He was transferred elsewhere in July 1876. Though unconfirmed, this may be the same person. [Mary Paynton, Reference Librarian, Washington State Library, Olympia, WA]

The fort was deactivated in 1868, so there were no more chaplains there.

Army Chaplains

There were thirty post chaplains in active service prior to the start of the Civil War. Prior to the new US Army uniform regulations of 1861, chaplains were not distinguished by any official army uniform. They either wore the normal ecclesiastical garb of their respective denominations, or civilian wear.

Commencing with the revised uniform regulations of 1861, chaplains were authorized to wear a black frock coat with standing collar and a single row of nine buttons down the front, black pantaloons, and a black felt hat or forage cap. Although the regulations called for brass buttons, many chaplains had their buttons covered with the same black material as their coats. They were given the rank of Captain, without command, and were not authorized to wear any official rank insignia, either a cap device or shoulder boards, but could wear a worsted sash, most often of black wool.

Chaplains were divided into three categories, Regimental, Post, and Hospital. Each chaplain had to be an ordained minister of a Christian denomination. Beginning in 1862, each candidate for chaplain had to provide an endorsement from his respective denomination.

Chaplains were appointed by the colonel of each regiment, upon the nomination of the company commanders. They were to be mustered in similar manner as commissioned officers and existed as civilians employed by the army. Although

considered equivalent to captains, no official document states that chaplains were commissioned officers prior to 1866. Beginning in 1866, with the enrollment of the Black Regiments, chaplains began to be commissioned. Existing Army Chaplains obtained rank retroactively starting in 1867. There were 3,000 chaplains appointed to the Union Army. The names of just over 2,300 are known to us.

Eleven chaplains were killed in action during the Civil War, with another four being seriously wounded. Seventy-three chaplains died non combat related deaths during that conflict. In April of 1864, Army chaplains were officially recognized by an act of Congress. This was done to establish a continuance of pay in the event of disability or absence from the command and also to allow for pensions following service.

Gideon Pete

CHRISTMAS of 1857



Saturday Evening
December 12, 2015
4:00 to 7:30 p.m.

Fort Steilacoom

9601 Steilacoom Blvd. S.W.
(on grounds of Western State Hospital)

\$5.00 for adult
\$3.00 for child or
\$10 per family (parents & kids)

www.historicfortsteilacoom.org
(253) 582-5838

Fort Steilacoom

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Chaplains at Fort Steilacoom

by Carol Stout

John D. McCarty served as chaplain to the soldiers at Fort Vancouver in 1853, before being transferred to Fort Steilacoom by the U. S. Army in 1854-1855. During that time he also conducted public services in the town of Steilacoom, at Saint Johns Episcopal Church in Olympia and at the Olympia House of Representatives. Additionally, he directed the building of the first Episcopal church in Vancouver, Washington Territory.

Before his time in Washington Territory, McCarty had insisted on going into battle during the Mexican-American War and was known as the "fighting parson" by troops. He distinguished himself during the Battle of Churubusco when he ignored heavy fire to console the wounded and encouraged the other men to go on fighting. When they were fording a stream he was quoted as saying, "Boys, this is an unholy war, but be careful to keep your powder boxes up and not get your powder wet."

Charles Prosch, in his book *Reminiscences of Washington Territory*, had some comments about McCarty, including this incident:

On one occasion, while journeying on foot between Steilacoom and Olympia, Dr. McCarty lost his way in the timber. Night overtaking him, he had no alternative but to seek shelter before proceeding further. Fortunately he found a prostrate log into which a fire had burned a cavity large enough to accommodate his entire person. Into this he



The Fort Steilacoom chapel as it looked after reconstruction in 1992. The building is now used for the museum's Interpretive Center and gift shop.

crawled and slept till daylight. When he emerged from his couch he resembled a member of the burnt cork fraternity; but he was used to roughing it, and was not much disturbed at his changed complexion. [pp. 96-97]

Prosch quotes this tribute to McCarty by Bishop Morris:

He was a missionary of the true spirit, with a zeal and devotion, self-denial and patient endurance of hardships rarely equaled in any cause. Lost in the forest of Puget Sound on a winter night, and lying till day dawned under a fallen log beside his faithful horse, or wading the

Columbia Slough between Portland and Vancouver, with the water up to his armpits and his clothes bound on top of his head, he went on with his work in a cheerful and uncomplaining spirit that none fail to admire. [p. 97]

George M. Berry, a Methodist Episcopal minister, was appointed as the Fort Steilacoom Post Chaplain in October 1856. He was also a school master in the town. Lt. August Kautz notes in his diary incidents of Berry's argumentative nature and states [Jan. 8, Friday, 1858, p. 139] "Mr. Berry is very frequent with his religious discussions. He does not sustain his position with much ability."

(Continued on page 3)

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 Telephone: (253) 582-5838 or 756-3928
 Editor & Publisher Orville H. Stout

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President's Message



The Board of Historic Fort Steilacoom has led the Association through a year of successful programs, including the 2015 Valentine Tea featuring a display of "Godey's Ladies Prints" and "Fancy Fair" silent auction.

Karen Meador spoke to an overflow audience about the "Fort Steilacoom to Bellingham Road," and Jean Sensel, author of *Images of America—Spanaway*, explained that retired Fort Steilacoom soldiers were early Spanaway settlers.

Armed Forces Day in May was well attended, as was the May Memorial Day Open House. After a flag retirement ceremony, Loran Bures explained the customs and history of U.S. flags in June. On July 4th the Fort had a booth in Steilacoom with Fort information and gift items for sale. Soldier reenactors also posed for photos.

During the Summer Fest Open House on July 11 and September's "Museum Day Live," many guests viewed military life at the Fort.

And at the Annual Meeting on October 18, I told about Protestant chaplains and Catholic priests who

served Fort Steilacoom. This issue of our winter newsletter features two articles about Army chaplains. The spring newsletter will tell the stories about the Catholic priests.

In November, Alan Archambault gave a Power Point program about military uniforms soldiers wore at the Fort. And, of course, on December 12 reenactors will be performing at our annual candlelight Christmas at Fort Steilacoom.

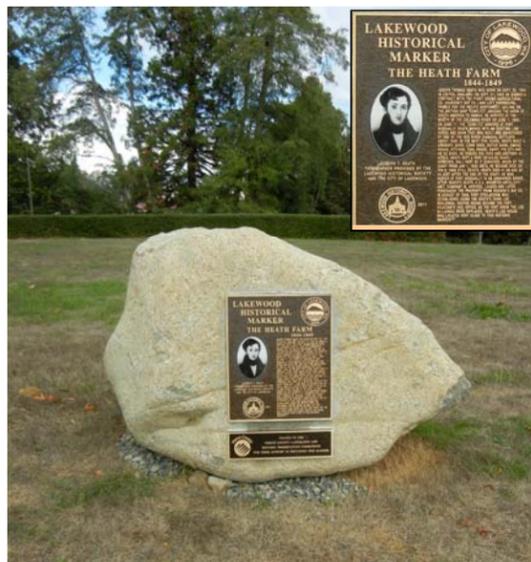
The Board and other Association members have also conducted group tours for military personnel and civilian families throughout the year.

A major project this year has been the continuing library renovation and reorganization led by Loren Bures. An agreement between the Sons of Union Veterans of the War and Historic Fort Steilacoom has provided the fort research library with a large collection of books containing the records of the Union and Confederate armies. A number of additional book collections have also been donated to the fort. Trish and Loren are cataloging the library books and some of the duplicate and excess books will be available for purchase in the Fort gift shop. Bernie Bateman and his crew of helpers have built and painted new shelving for the books.

The Quarters 3 foundation repair is an ongoing process, with the actual work on the building waiting to be done. Joe Lewis and Ken Morgan are pushing hard to get this project completed.

Thank you to all board members who continue to keep Historic Fort Steilacoom running and open to the public: Bernie and Lawrence Bateman, John Roten, Loran Bures, Joseph Lewis, Michael McGuire, Nancy Keller-Scholz, Thomas Melberg, Kenneth Morgan, Orville Stout, and honorary member Gideon Pete.

Carol Stout



Monument commemorating Joseph Thomas Heath and the Hudson Bay tenant farm now on the Western State Hospital grounds. Part of the Heath farm became the site of Fort Steilacoom in 1849.

Heath Monument

A new monument has been placed between Quarters 1 and 2 by the Lakewood Historical Society. It commemorates the site of the Puget Sound Agricultural farm operated by Joseph Thomas Heath until his death on March 7, 1849. On July 25, Heath's farm implements and remaining effects were auctioned off.

Less than a month later, Major John S. Hathaway and Captain Bennet Hill of the First Artillery arrived searching for a site for an American fort. Dr. Tolmie, Chief Factor of the Hudson Bay Company, showed them Heath's buildings, which the United States Government arranged to rent, along with twenty acres, for \$50 a month.

Troops, under Captain Hill, had moved in by August 28, and by October seventy-five soldiers and five officers were remodeling the rough log farm house and other outbuildings into quarters and constructing other log buildings. [*Memories of Nisqually*, Ye Galleon Press, Fairfield, Washington, 1979]

Chaplains at Fort (from p. 1)

Berry also seemed to be in pursuit of the fort commander Silas Casey's daughters. On April 13, 1858, [p. 179] Kautz wrote: "We all went over to the Casey's and spent a pleasant evening. Mr. Berry, I think, is in love with one of the Caseys (Abbey or Bessie). I don't know which one, but he is certainly after them when they ride out with anyone; he follows after."

Kautz continued his comments on Berry: [July 23, 1858, p. 222] "I called on the Cols. family this evening. They are all much pleased with the new minister (in town), Mr. Silvan, and I think they are desirous of having him appointed chaplain. The Colonel jumped me to see what I thought of it. They express themselves quite tired of Mr. Berry."

On November 5, 1858, Kautz notes: "They have turned Mr. Berry out of the chaplaincy at Steilacoom, which is certainly wrong and I should have opposed it." [p. 265]

The *Puget Sound Herald* commented on Berry's departure:

[November 5, 1858] "We are informed that the functions of Rev. George M. Berry will cease... in a few months....The present commanding officer at the Fort is a Presbyterian, and Mr. Berry is, unfortunately, a Methodist.... Nearly half of the officers and a large majority of soldiers are Roman Catholics, and a Catholic priest may possibly succeed the present incumbent.

The Fort Steilacoom newsletter of March 1991 includes an article written by Esther Schooler, an art student at Syracuse University in New York. She found an old book in the State Street Antique store with fifteen to twenty letters by at least three people with ties to Fort Steilacoom: George Berry, Col. Silas Casey, and Lt. August Kautz. She also found a handwritten letter, author unknown, about the trial of Leschi. Perhaps the letter was by Kautz.



Esther Schooler visited Fort Steilacoom in November 1990 to gather and share information regarding letters she had discovered tucked in a book. Looking on are Orville Stout, Arnold Stern, and (far right) Steve Anderson.

For several days past, the people of Olympia and of Pierce County have been in a state of excitement, the consequences of the approximation and developments of the day appointed by the court for the execution of Indian Chief Leschi.

The writer was at the trial and summed up compelling evidence to acquit Leschi. He talked about the Indian Wars, the contradictory evidence about Leschi's placement at the scene of the crime, and finally the state of affairs concerning the sheriff.

About noon on the 22nd the sheriff was arrested by virtue of a warrant issued by the U.S. Commissioner on the charge of selling liquor to Indians and during the process of the charge, the time named for the death warrant for the execution expired. Leschi was not hanged.

Miss Schooler bought the book for \$2.00 and spent time researching those mentioned. She submitted a grant proposal to go to Steilacoom to see what she had wondered about for

six years. She had a specific purpose to photograph the site for her artwork.

Members of the Historic Fort Steilacoom Board met with her and showed her the newly restored buildings, though displays in the Interpretive Center had not yet been developed. In return, she later shared a letter written by George Berry while at Fort Steilacoom—a letter to a special friend to whom he was proposing marriage. The letter is dated March 10, 1858.

My Dearest Friend,

The time of my coming to you to claim you mine forever...is nigh. The first steamer for San Francisco in May is the one upon which I am to embark [sic] so as to leave that city on the 20th of the same month for New York....

In the letter he comments about Col. Casey's daughters:

There are five ladies belonging to the station, all married but the Col.'s two daughters who have been here about three months. The oldest leads our singing on Sabbaths at Church although a non professor [sic].