

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE: Wyoming	
COUNTY: Fremont	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
	APR 11 1973

1. NAME

COMMON:  
Shoshone-Episcopal Mission

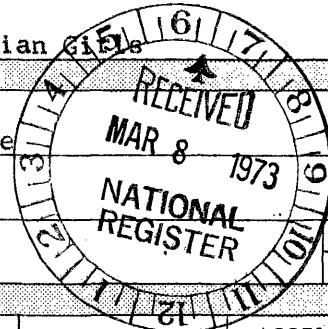
AND/OR HISTORIC:  
Shoshone-Episcopal Mission School for Shoshone Indian Children

2. LOCATION

STREET AND NUMBER: *3 miles south of Fort Washakie*  
1 1/2 miles south, then 1 1/2 miles west of Fort Washakie

CITY OR TOWN:  
Fort Washakie, Wind River Reservation

STATE: Wyoming CODE: 56 COUNTY: Fremont CODE: 013



3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input checked="" type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress	Yes: <input type="checkbox"/> Restricted <input checked="" type="checkbox"/> Unrestricted <input type="checkbox"/> No

PRESENT USE (Check One or More as Appropriate)

<input checked="" type="checkbox"/> Agricultural	<input type="checkbox"/> Government	<input type="checkbox"/> Park	<input type="checkbox"/> Transportation	<input type="checkbox"/> Comments
<input type="checkbox"/> Commercial	<input type="checkbox"/> Industrial	<input type="checkbox"/> Private Residence	<input type="checkbox"/> Other (Specify)	
<input type="checkbox"/> Educational	<input type="checkbox"/> Military	<input checked="" type="checkbox"/> Religious		
<input type="checkbox"/> Entertainment	<input type="checkbox"/> Museum	<input type="checkbox"/> Scientific		

4. OWNER OF PROPERTY

OWNER'S NAME:  
Episcopal Diocese of Wyoming

STREET AND NUMBER:  
310 University Avenue

CITY OR TOWN: Laramie STATE: Wyoming CODE: 56

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:  
Fremont County Courthouse

STREET AND NUMBER:

CITY OR TOWN: Lander STATE: Wyoming CODE: 56

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:  
Wyoming Recreation Commission, Survey of Historic Sites, Markers & Mon.

DATE OF SURVEY:  Federal  State  County  Local

DEPOSITORY FOR SURVEY RECORDS:  
Wyoming Recreation Commission, Historical Division

STREET AND NUMBER:  
604 East 25th Street

CITY OR TOWN: Cheyenne STATE: Wyoming CODE: 56

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7 DESCRIPTION

CONDITION

Reference is to principal		(Check One)	building of historic dist.	
<input type="checkbox"/> Excellent	<input type="checkbox"/> Good	<input type="checkbox"/> Fair	<input checked="" type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins <input type="checkbox"/> Unexposed
(Check One)			(Check One)	
<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered		<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

The subject relates both to nature and to man, to land and to buildings. The land, one hundred and sixty acres, is tied to its surroundings--the total valley.

The valley is broad and possesses a mean elevation of almost six thousand feet above sea level, it is lined on either side by mountains reaching another mile and a half into the sky. Thereon lie great drifts of perpetual snow and therein are found deep cirques subjected to continuous deepening by actions of the most extensive glaciers existing anywhere south of Canada. Out of these mountains flow numerous side streams, each having formed its own sub-valley as it sought its route to join with that central watercourse, the Wind River. Soils of both the river and the tributary valleys are deep and fertile but vegetation is limited by an arid climate. Where man has made these rich lands to produce more than nature's own scanty yields, irrigation has been his necessary tool. Besides its proven agriculture worth, the valley overlies rich deposits of coal and oil, uranium ores and metals.

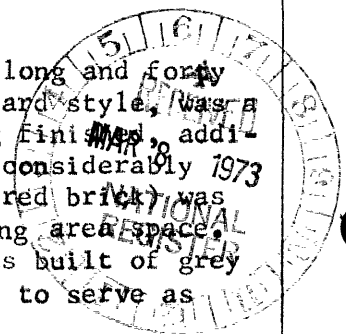
This broad valley is the treasure laden core of Wyoming's Wind River Reservation, a land which by treaty with the United States became the home of the Shoshone Indian people. Here along the banks of the side stream, Trout Creek, Old Chief Washakie, patriarch and autocrat of the Shoshones, gave to the "white robe", the Rev. John Roberts, one hundred and sixty acres of rich, irrigated farm land. The gift was for the purpose of establishing a mission and a missionary school. At hand, in the luxuriant verdure of that very ground, and far distant, in the view of forest lined and white capped mountains, the location is one of varied scenic beauty. This place, all of this one hundred and sixty acres of farmland now included in a proposal for enrollment in the National Register of Historic Places, was and is a place sacred to the Shoshone people.

On a spot surrounded by the fields of this farm the "white robe", the Rev. Roberts, built a school house. That building is the focal point, but it and other structures hereinafter described as well as the farmland are all included in this nomination.

The structure the Rev. Roberts built is currently the Headquarters (Mission House) Shoshone-Episcopal Mission. It was formerly the Shoshone-Episcopal Mission Boarding School, also known as the Shoshone School for Indian Girls and as Roberts' School. It is a two story building in Georgian architectural style.

Originally this rectangular building, its forty-eight foot long and forty foot wide red brick walls capped by a roof in modified mansard style, was a complete structure in itself. But, before it had been long finished, additions were attached to its back side. The first of these (considerably narrower than its parent, single storied and also built of red brick) was evidently added to meet growing needs for kitchen and dining area space. The second, extending the first and also single storied, was built of grey blocks of native rocks. Apparently its planned purpose was to serve as

SEE INSTRUCTIONS



**8. SIGNIFICANCE**

PERIOD (Check One or More as Appropriate)

<input type="checkbox"/> Pre-Columbian;	<input type="checkbox"/> 16th Century	<input type="checkbox"/> 18th Century	<input checked="" type="checkbox"/> 20th Century
<input type="checkbox"/> 15th Century	<input type="checkbox"/> 17th Century	<input checked="" type="checkbox"/> 19th Century	

SPECIFIC DATE(S) (If Applicable and Known)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

<input type="checkbox"/> Aboriginal	<input type="checkbox"/> Education	<input type="checkbox"/> Political	<input type="checkbox"/> Urban Planning
<input type="checkbox"/> Prehistoric	<input type="checkbox"/> Engineering	<input checked="" type="checkbox"/> Religion/Philosophy	<input type="checkbox"/> Other (Specify)
<input checked="" type="checkbox"/> Historic	<input type="checkbox"/> Industry	<input type="checkbox"/> Science	Aboriginal -
<input checked="" type="checkbox"/> Agriculture	<input type="checkbox"/> Invention	<input type="checkbox"/> Sculpture	transitional
<input checked="" type="checkbox"/> Architecture	<input type="checkbox"/> Landscape Architecture	<input checked="" type="checkbox"/> Social/Humanitarian	Period 7
<input type="checkbox"/> Art	<input type="checkbox"/> Literature	<input type="checkbox"/> Theater	RECEIVED
<input type="checkbox"/> Commerce	<input type="checkbox"/> Military	<input type="checkbox"/> Transportation	MAR 8 1973
<input type="checkbox"/> Communications	<input type="checkbox"/> Music		NATIONAL REGISTER
<input type="checkbox"/> Conservation			

STATEMENT OF SIGNIFICANCE

The legend reads:  
 "To the glory of God and in loving memory of the Rev. John Roberts D.D., L.L.D. 1853-1949. Pioneer teacher, priest, missionary and friend to all. Founded the Shoshone School for Indian Girls in 1883 and personally supervised erection of this building in 1889. Baptized Chief Washakie and remained a faithful pastor to his beloved Indian people until his death in 1949."

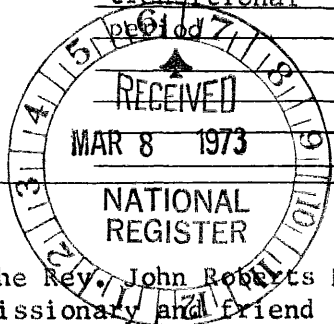
"Plaque placed here by resolution of the 54th Convocation of the Episcopal Church in Wyoming - 1963."

This legend prefaced by a handsome cross in color of gold appears in raised letters of identical hue against a dark background, the entirety enclosed by a narrow golden border. All of this has been cast in a plaque of heavy bronze measuring about eighteen by twenty-four inches. That ~~MOMENTO~~ to historic circumstance and service is posted at eye level against a worn red brick wall and at the right hand side of the main entrance opening into the former School for Indian Girls (presently the administrative and social headquarters building, Shoshone-Episcopal Mission). The building itself, worn within by generations of lusty human use and without by decades of exposure to the chinook blasts of this so aptly named Wind River Valley, is fully described under the Present and Original Physical Appearance heading of this nomination.

The principal significance of this historic place is found in its conformity to a condition prevailing on most western Indian reservations, in its relative smallness, and in its distant locale which, in a time and place served only by horse transport, resulted in isolation from other establishments of similar purpose. Thus, it offers a capsule perspective of the tribulations suffered by many American aboriginal peoples who, caught up in an inevitable tide of events, have been forced, too rapidly though perhaps not as callously as is popularly believed, from out of a savage existence into a civilized mode of life.

Of secondary significance, it stands as a symbol of determination on the part of a troubled people and as a memorial to two unusual men who each dedicated a large share of his life to the service of those people. The people were, and are, the Eastern Shoshones; the two unusual men were Chief Washakie and the Rev. John Roberts. Roberts, of course, was not a Shoshone ---except as he became an adopted member of the tribe; strangely enough,

SEE INSTRUCTIONS



9. MAJOR BIBLIOGRAPHICAL REFERENCES

Hebard, Grace Raymond. Washakie. The Arthur H. Clark Company, Cleveland, U.S.A., 1930.

Trenholm, Virginia Cole and Carley, Maurine. The Shoshones, Sentinels of the Rockies. University of Oklahoma Press, Norman, Oklahoma, 1964.

Ward, Mrs. Alfred. Unpublished Manuscript, written at Shoshone-Episcopal Mission, 1972.

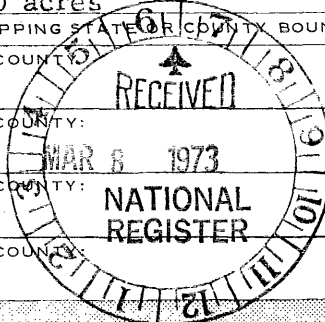
10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			OR	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
NW	Degrees Minutes Seconds 42° 59' 22"	Degrees Minutes Seconds 108° 54' 44"	Degrees Minutes Seconds 0	Degrees Minutes Seconds 0		
NE	42° 59' 22"	108° 53' 50"	"	"		
SE	42° 58' 55"	108° 53' 50"	"	"		
SW	42° 58' 55"	108° 54' 44"	"	"		

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 160 acres

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY:	CODE



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11. FORM PREPARED BY

NAME AND TITLE: Nedward M. Frost, Historian

ORGANIZATION: Wyoming Recreation Commission DATE: Dec. 26, 1972

STREET AND NUMBER: 604 East 25th Street

CITY OR TOWN: Cheyenne STATE: Wyoming CODE: 56

12. STATE LIAISON OFFICER CERTIFICATION

NATIONAL REGISTER VERIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National  State  Local

Name Paul H. Skelton

Title Wyoming State Liaison Officer

Date January 22, 1973

I hereby certify that this property is included in the National Register.

Robert H. Utley  
Chief, Office of Archeology and Historic Preservation

Date 4/11/73

ATTEST:  
W.D. Muntz  
Keeper of The National Register

Date 4 4 73

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Physical Appearance - 2

another school classroom but it is a full open wall continuation of the first addition's dining hall and presently all of the space in both additions is needed for the serving of parish suppers and similar social uses during festive occasions. As previously stated, the first addition is narrower than the width of the main house and the second addition is no wider than the first. Both are single story but the first is a little taller than the second and, where attached to the parent building, reaches a little above that structure's second floor level. Thus the effect, as viewed from the side, is a stair step one. But as viewed from the front, the parent building hides its own backside additions so that the impression is one of uncorrupted Georgian architecture.

The building was constructed without benefit of a true basement although a small cellar, almost totally filled by a huge old-fashioned furnace, exists. Depth of foundation footings are undetermined but it is in the foundation that the greatest danger to the building is found. During summer months irrigation water runs close by the house and there has been, over an extended number of years, constant seepage from unlined ditches. This has caused deterioration and settling of the foundation which in turn has resulted in readily apparent damage to upper walls. If this condition is not corrected and existing damage repaired, the building will soon be in very serious damage.

The bricks of which this house <sup>were</sup> constructed were made on the spot. They are evidently somewhat softer than most standard types and have weathered noticeably after more than eighty years of exposure to the famous Wind River Chinook. But this does not appear to be an alarming condition, no doubt these bricks have several times more years of usefulness remaining than has yet been extracted from their original period of serviceability.

Extending outwards from the north side of the school building the Rev. Roberts established, on an acre or two of ground, is a small orchard. Seemingly, this orchard once flourished, was later allowed to grow wild and has recently once again been brought under cultivation. A little distance through it and on its western side he built a tiny log church---one which might accommodate a congregation of twenty or thirty persons. The school house had been constructed during 1889-90 and this church, now named Holy St. John Chapel, was built ten years later. Just to the south of this church, between it and the school house but also along the orchard's west side, he built a small two room log cabin. It has been named "Rev. Roberts' Cabin". Subsequently another room, a bedroom also built of logs, was added on the back---the west side---of this cabin. However, because of an infestation of termites or some wood boring insects, thought to be termites, this addition has since been torn down. Only the original two rooms of the cabin remain standing.

In the 1880's, and for many following years, the seat of the Shoshone Mission was not at this farm and school for Shoshone Indian girls. It



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Physical Appearance - 3

and a half miles to the east at its original founding place, Wind River Agency. There, at Wind River, was built the Church of the Redeemer. It is a wood frame structure, painted white and crowned by a small wooden steeple.

Around the year 1909, after the army had withdrawn its no longer needed garrison from Fort Washakie, the Indian Agency moved into the Fort's vacated installations and abandoned its own original buildings at Wind River. The Shoshone-Episcopal Mission seat was then also moved to Fort Washakie where subsequently a new and larger church of logs, St. David's, was built. The Church of the Redeemer was then moved the one and a half miles west to a new location facing, and opposite to the front of, the Shoshone School for Indian Girls. About forty feet long and twenty-four feet wide, it so stands today--- face to face with what is now known as the "Mission House". The space between them is about one hundred and fifty feet and through this gap passes the access road from off the county highway. Otherwise that area is taken up by parking space and the "Mission House's" short front lawn.

With the advent of paved roads, school buses and consolidated schools there was no longer pressing need for such a boarding school as the one operated by the Shoshone-Episcopal Mission. Roberts' School for Indian Girls lost, with its founder's death in 1949, its chief remaining supporter. It was closed shortly thereafter. But the same good roads which encouraged busing of school children were available to parishioners of the mission. Maintaining services in two churches only two miles apart, at Fort Washakie and at this mission farm, was an unnecessary burden. During the 1960's the mission seat and St. David's (it being the newest and largest church building) were both moved to the farm which, eighty long years previously, old Chief Washakie had given to the young missionary, John Roberts.

The mission seat moved into the red brick school house; St. David's was placed on new foundations a little to the south and west of the new mission headquarters. Thus this church, built of sawmill squared logs and stained a brown color, is the third church to be established at this historic place. It stands about thirty-five feet in height and some fifty feet in length by thirty feet in width, some distance back from, but half facing toward, both the "Mission House" and the Church of the Redeemer. It furnishes room for a large congregation and within the triangle formed by it, the "Mission House" and the Church of the Redeemer is ample parking space for all the cars which bring that congregation to religious worship.



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**Statement of Significance - 2**

it seems that neither was Washakie---at least not by blood and, if so, only partly. But the nativity of the two men is a circumstance aside, the significance to be determined concerns the Shoshone-Episcopal Mission and the people serving it and served by it.

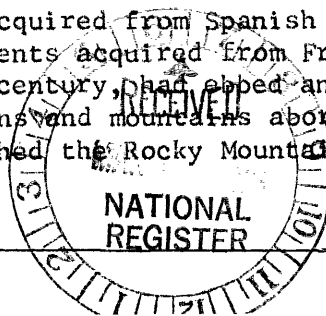
The Shoshones apparently were established, in numerous bands and separate tribes, throughout the inter-mountain region of the West and about as far back into prehistoric time as it has been possible to trace any recognizable present day western Indian culture. By virtue of this wide distribution in the West and Southwest they were among the first American aborigines to acquire--- through Spanish colonialism but in benefit of their own undisturbed native condition---the horse.

One tribe of these people, known as the Eastern Shoshones, had ranged since a time unknown throughout that region lying both to the east and the west of where the continental divide traverses the gap between the northern and southern Rocky Mountains. In present day geography that gap centers in southwestern Wyoming and the age old and easiest route for crossing the divide is found there---at famous South Pass. Here in this region and prior to acquisition of the horse, the Eastern Shoshones had existed as a forager society. That is they functioned in small roving bands that foraged for vegetation as much as they hunted for meat. These bands only drew together, thus assuming tribal proportions, at such times as the autumn when seasonal behavior of bison provided the optimum opportunity to drive the animals over death-dealing jumps or into slaughter-pen traps with resultant large scale procurement of food and clothing.

However, with the aid of the horse the Eastern Shoshones found they could successfully hunt bison during all seasons, and so their economy took a huge forward leap resulting in the evolvment of a year around tribal society. As such they were the founders, or at least one of the earliest practioners, of that horse-based, buffalo-hunting, animal-transport, nomadic culture which came to be associated with the name "Plains Indian".

Being early practioners, they had the advantage of tribal population concentration and cavalry tactics over opponents dispersed as foragers and who, in their pedestrian lot, were unequal to conflict with mounted warriors. With the horse for an ally, then, the Eastern Shoshones gained hegemony over the immense northern high plains and mountains region.

But, what they had won by way of the horse acquired from Spanish colonialism they soon lost by way of the gun their opponents acquired from French or English colonialism. Thus, during the 18th century, had ebbed and flowed the tides of power in a newly emerging high plains and mountains aboriginal culture. By the time American Fur Traders reached the Rocky Mountains, during



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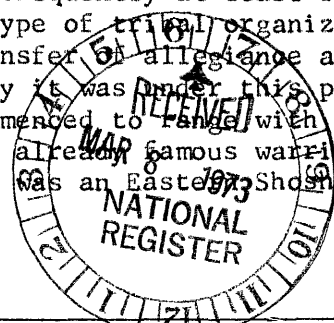
Statement of Significance - 3

the early 19th century, the Eastern Shoshones had for the most part withdrawn behind the first ramparts of that mountain chain from which they only occasionally emerged to hunt the buffalo on the open plains to the east.

Both the British Hudson Bay Company and the early American Fur Traders experienced their troubles with Shoshone peoples as well as with other Indians. But most of the trouble with the "Snakes", the mountainmen's name for Shoshones, came from further western divisions of that people. Since the American mountainmen were often at war with the Blackfeet and other enemies of the Eastern Shoshones, the latter were inclined to look upon them as allies. Also the Eastern Shoshones, whose normal range encompassed many of the Rocky Mountain's finest beaver streams, soon discovered that at the American trapper's summer rendezvous they could trade for, among other valuables, rifles which made them the equal or more than the equal of enemies equipped with smooth bore muskets. In short the Eastern Shoshones established a rapport with the early American mountainmen and for the most part held with consistency to that relationship.

About 1830 a sub-chief of the Eastern Shoshones, a noted warrior named Washakie, was deeply involved in this relationship with American mountainmen. Washakie was not a Shoshone, at least not a full blooded Shoshone. He had been born, sometime between 1796 and 1802, in a Flathead village in the Bitterroot Valley of western Montana. While yet a young child, his father was killed in a battle with the Blackfeet and evidently this defeat, it was a Flathead defeat, caused at least some disruption to the band in which his family lived. At any rate his mother took him and his brothers and sisters to live with the Lemhi Shoshone tribe in central Idaho. There this family of children were raised and, when they were grown, the mother returned to live with Flathead people. Washakie, then, was raised a Lemhi Shoshone but when still a young man he met a Bannock who had been a friend of his father's and he went to live with the Bannocks (also Shoshones) in southern Idaho. All of which points to the conclusion that if Shoshone blood did flow in Washakie's veins it probably stemmed from his father's side of the family.

The Bannocks ranging generally to the west of the Eastern Shoshones, were the closest neighbors both geographically and genetically of the latter. In fact a number of Eastern Shoshones and a number of Bannocks appear to have practiced an exchange of tribal affiliation, if not frequently at least from time to time. In the casual and largely unorganized type of tribal organization common to Shoshone peoples generally, such a transfer of allegiance apparently was a personal matter and no big thing. Probably it was under this philosophy of personal freedom and choice that Washakie commenced to range with a band of Eastern Shoshones. He was, before this time, an already famous warrior and also one listened to in council. Before long he was an Eastern Shoshone sub-chief, the leader of a band.





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Statement of Significance - 4

It was during this time, substantially the 1830 decade, that Washakie cemented a lasting friendship with the great mountainman James Bridger. He evidently spent considerable time as an active participant on Bridger led fur hunts and also it seems that his band of Eastern Shoshones and trappers of the Rocky Mountain Fur Company, under Bridger as the partner in field command, sometimes wintered in the same locale. Besides benefits to his band---mutual protection, trade for firearms, etc.---Washakie himself was provided the opportunity to study leadership as practiced by Bridger, his partners and lieutenants in the fur trade business. The Shoshones being an individualistic people with no traditions of strong tribal authority, it appears probable that Washakie may have picked up ideas of autocratic authority from his experiences in Bridger's company.

The 1840's was another eventful decade in Eastern Shoshone history. The tribe had been strengthened by firearms and otherwise through its trade association with the American fur trappers. But this tribal strength was more than offset, and the bounty of tribal hunting grounds more than upset, not alone by the emigrating white man who, for the most part, only passed by but, more seriously, by such former mid-western Indians as the Sioux. The latter, pushed on their eastern side by the advancing white frontier and attracted to the West by the affluency of the horse-buffalo based hunting culture, had come to stay. In fact, if the Shoshones with their firearms were more powerful than they had recently been, the Sioux were so much more numerous and powerful than traditional enemies that the Shoshones were still compelled to keep behind the mountains---to the west of the broad plains and the main herds of buffalo.

The heyday of the mountain fur trade had passed and mountainmen turned their attention to other activities. Bridger established a trading post on the Blacks Fork of the Green River and, while continuing to deal in furs, concentrated on trade with the overland emigrants. The Eastern Shoshones ranging in southwestern Wyoming and parts of Colorado, Utah and Idaho centered on this Blacks Fork Trading Post which came to be called Fort Bridger. Early in the 1840's the paramount chief of the Eastern Shoshones died and the tribe was sometime in acknowledging a successor. Washakie was a logical candidate except that many tribal members were not ready to accept his ideas of autocratic authority. Still, he steadily gained influence and by the end of the decade was generally accepted as paramount chief---but not in as effective authority over all bands and divisions as he desired.

The late 1840's, the 1850's and the 1860's were times of heavy westward emigration; of resultant wars with western Indians; of treaty making and treaty breaking; and, finally, of attempts to confine the High Plains and Rocky Mountain tribes to reservations. To the redman, the justification for war was great.

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Statement of Significance - 5

For the Sioux (though newcomers themselves), the Cheyennes, the Arapahoes and others the answer was war---intermittent but protracted. Lands ranged by the Eastern Shoshones, especially the Green River bisected by various emigrant routes, suffered as much as any hunting grounds of any tribe anywhere. But Washakie, wise in his estimate of the white man's strength, advised against war; his prestige had grown and the Eastern Shoshones heeded his counsel.

Thus, in those troubled times on the frontier, the Eastern Shoshones were recognized by the white man as friendly Indians. Washakie was known as a friendly chief. As such he sat, under his old friend Bridger's guidance, in the famous Fort Laramie Council of 1851 and, without that guidance, in two treaties at Fort Bridger---one in 1863 and the other in 1868. By the time of the second Ft. Bridger treaty he was a negotiator toughened by experience as well as one who knew what he wanted. He wanted a reservation for the Eastern Shoshones and he wanted one selected by himself (albeit with tribal approval) before his people were sent willy-nilly to occupy some unlikely place chosen by some uninformed bureaucrat. And he wanted and demanded one thing more: just as his people in hunting the Green River Country were protected by the Fort Bridger garrison against depredations by the Sioux who, in alliance with Cheyennes and Arapahoes, had taken to harassing the Shoshones even to points beyond the mountains, so he wanted his people to be also protected when they moved onto the proposed reservation. He wanted the army to build and garrison a military post there.

The Fort Bridger treaty of 1868 granted to the Shoshones the reservation on the Wind River (the warm valley) which Washakie desired. It also provided for a military post housing a garrison that would be concerned with the protection of the reservation's inhabitants rather than with their containment. However, there were several factors involved which resulted in a considerable time lag before the Shoshones were ready to make a truly permanent settlement on the Wind River and there submit themselves to learning the disciplines of civilized society.

In the first place the army, this time as good as its word, was busy as early as the summer of 1869 in the building of a post in the Wind River Valley. But the garrison to be, the very troops busily constructing their own quarters, were infantry. Washakie came reconnoitering, and found this infantry posted to ward off the hit and run tactics of the world's finest light cavalry. Negotiating like a seasoned practitioner of civilized diplomacy, he pointed out such strategic or tactical errors as well as other deficiencies relating to the development of an adequate agency. Or else he just "got lost in the mountains" and no one could find Washakie to question him why no Shoshones were living on the Wind River Reservation. One way or another, he practiced the game of statesmanship.

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Statement of Significance - 6

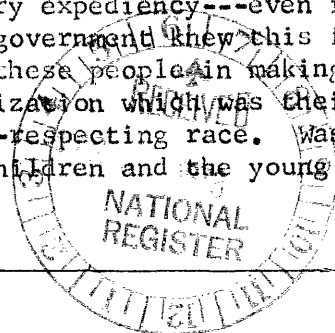
He did lead his people north out of the Green River, but chiefly for the purpose of buffalo hunts in the Bighorn Basin. Before and after those hunts, the Shoshones might pause for brief visits on the Wind River Reservation---but not for long enough to invite attacks from Sioux, Cheyenne or Arapahoe. It was some time later---1872-73---before Washakie, finally satisfied that his stipulations for security and the establishment of an agency competent to distribute annuities and impart agricultural and other educational training were being met, led in his people to take up permanent residence on the Wind River Reservation.

This marked a triumph of the policy Washakie had commenced to evolve as early as the 1840's and had resolutely held to throughout succeeding decades. Now, in the view of the Shoshones, his stature was greater than it had ever before been. He was presented the opportunity for which he had long since held inclination, that is to become the complete and absolute autocrat. And, in fact, he was one---henceforth to the end of his days.

Actually the Shoshones' move to the reservation didn't yet signify true permanent settlement. Under the treaty of 1868 Washakie had wrangled another concession---that the Shoshones could continue to hunt after their old nomadic fashion so long as adjoining lands were left unsettled by white men.

The Federal Government for its part had---just as Washakie and the Shoshones---been studying ways and means to make this and other new western Indian reservations functional realities. The government's most obvious and immediate obligation was to provide for the sustenance of people who had traded away their nomadic-hunter's means of earning a living for the doubtful values of bounded real estate which provided little space for roaming and small resources for maintenance of wildlife populations. Its answer was to engage to deliver at each reservation agency, there to be broken into family units, tribal annuities in the form of food and clothing. At such reservations as the Wind River, where many Shoshones had located miles distant from the agency and where the nearest railroad freight station was 150 miles via "jerk-line freight outfit" away, the delivery and breakdown of these annuities was not a simple logistic and administrative task. The Indian Agent himself and his agency (physical plant) were the keys to performance and insisting on the proper administrative set-up, personnel and facilities, was one of the reasons for Washakie's delay in settling his tribe on the reservation.

But a system of annuities was only a temporary expediency---even if "temporary" was measured as a century. The government knew this from the first, knew that it was obligated to assist these people in making the transference from savagery to that state of civilization which was their only hope of again becoming a self-sufficient and self-respecting race. Washakie knew it too, he said: "Our only hope is in the children and the young people, the old people can't hear".



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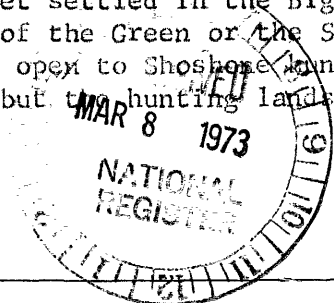
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Statement of Significance - 7

Following only about a century of experience in this two sided effort by the superseders and those superseded, it has become a popular vogue among white Americans to castigate themselves, their ancestors and, most of all, their government over the supposedly callous manner in which this nation has treated its aboriginal peoples. But what is, and what has been, the measure of this supposed callousness? Certainly no conquered American-aboriginal chief has been led in chains in a triumphal procession through the city of Washington; neither have his people been thrown as slaves into mines and quarries, the better to Christianize them and so save their souls. Possibly the outstanding significance of the Shoshone-Episcopal Mission is its usability to illustrate, in capsule form, the joint effort which has been made to overcome an intolerable situation.

As a result of the continuing westward drive by an infinitely more powerful race, a drive that that race itself could not control let alone permit control-ment by a weaker people, the Eastern Shoshones in the year 1868 plainly apprehended an ending to their nomadic way of life. Just as plainly, they sought to settle for what they considered the next best thing. That thing was, in their view, a reservation which they themselves would select. The white government did assist them in establishing this alternative they desired. Theirs was a hard lot, a cruel lot and it was a lot which was made worse by certain unscrupulous, even criminal individuals. But that hard lot was a condition which no people, no nation of people---either red or white, could prevent. It was an inevitable happening. And if there were individuals who for their own personal gain made this lot a harder one, so were there individuals who labored greatly and dedicated their lives that that lot might become an easier one.

Such an individual was the Rev. John Roberts, the revitalizer and the long time motivative force of the Shoshone-Episcopal Mission. But Rev. Roberts didn't arrive at Wind River Agency just at the time, about 1873, when the Shoshones commenced to give up the Green River Country and accept the Wind River Reservation as the focus point to be thought of as home. It is just as well that he wasn't there at that time---for he would have been hard put to find use for his exceptional talents. The words "focus point" and the word "thought" as used above are used purposefully; after 1873 when a Shoshone "thought" of his homeland his mind did "focus" on the Wind River instead of the Green. But he wasn't in residence in any permanent home either on the Green or the Wind River. White people hadn't yet settled in the Bighorn Basin or, for that matter, in most of the headwaters of the Green or the Snake and so, under treaty rights, these were lands still open to Shoshone hunting. Wind River Reservation was a home to return to but the hunting lands held the tribe for a large share of each year.



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Statement of Significance - 8

While the Shoshones were thus gradually working themselves toward what must have been a somewhat dreaded condition of permanent settlement on the Wind River Reservation, it is necessary to also consider the government's predicament in regard to this reservation.

Certainly Federal authorities already had had experience in the settlement of Indians on reservations, but here was found at least one new aspect. These were Plains Indians who, unlike the aborigines of the Mississippi Valley and the east and the south, had no tradition of agriculture and whose arid-lands reservation was not suited to cultivation except under the stimulus of irrigation. Here it was necessary to provide not only educational means whereby a savage society might be assisted in achieving civilized status, but it was also necessary to establish reclamation systems carrying water to dry but fertile soils and then teach nomadic hunters the rudiments of a specialized kind of agrarianism. Fortunately for the Shoshones, they had chosen well. The Wind River Valley was rich in soils and waters, it provided plentiful opportunity for inexpensive irrigation schemes.

The Wind River Reservation Agency was not just a gesture on the part of an unconcerned Federal Government. That government did make an effort to equitably distribute annuities; it did take the lead in establishment of stream valley irrigation systems; it did employ a boss farmer and assistants to teach the rudiments of irrigation farming; it did attempt, not always successfully, to forestall the depredations of certain predatory type white settlers. But there was one thing the agency, as representative of the government, was less prepared for than anything else. That was to provide an opportunity for acquiring a civilized education. This was not so surprising. After all, in 1870, the idea that government should provide for education of its own people was still rather new. There existed, in government circles, little if any conception of how to establish a school system administering to uncivilized people who spoke a strange language and understood no written language whatever. That was a thing that only the churches, through their missionary arms, understood and the churches were not prepared for the extent of missionary work suddenly becoming evident on the western horizon. Nevertheless, it was the churches to which the government, in its own unpreparedness, turned.

There had been a number of western Indian reservations created about at the same time and the administration of President Grant, in order to insure that one reservation might not receive a disproportionate share of missionary attention to the neglect of another, had officially divided the work among the several churches providing such services. Both the Catholic Church and the Episcopal Church were invited to work on the Wind River Reservation and both of them responded affirmatively. The Episcopal Church was first in the field and, in 1873, had established a mission at Wind River, the seat of the agency. But, as previously mentioned, there wasn't a great deal that could be



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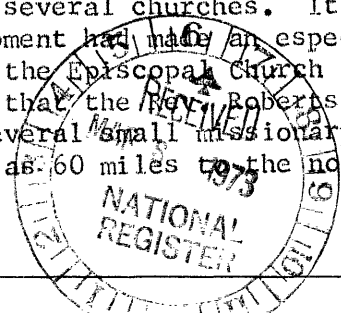
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Statement of Significance - 10

Here it appears worthwhile to compare the two men, Washakie and Roberts, who, working both separately and together but always under adverse circumstances, were somehow able to provide the basis whereby the Eastern Shoshones have, within less than one century of time, made such remarkable progress toward achievement of a civilization conforming to European standards but still preserving distinguishing marks of their own respected heritage. Roberts, a Welshman and product of the European civilization's centuries of rise, was not born until 1853. He was, therefore, young enough to have been the grandchild of the barbarian, Washakie, who, before he was born, had already been working some several years toward alleviation of the crisis he foresaw so rapidly approaching his own and all other tribes of Plains Indians.

When, in 1876, John Roberts was graduated by St. David's College, Oxford, Washakie had already led the Shoshones to their new home on the Wind River Reservation. The Shoshones were there getting themselves settled while Roberts was undergoing his indoctrination to missionary labors in the Bahamas, West Indies. In 1880 he was ordained a priest in the Cathedral of Christ, Nassau; there, in Nassau, he was assigned to St. Matthew's Church and there he met Laura Alice Brown, the organist for that church. In 1882 he came to New York and applied to the Episcopal Church for work among the American Indians, "in your most difficult field". The church's answer was "we have it, the Shoshone Indian Reservation". Roberts arrived at the Wind River Reservation in 1883 and immediately went to work. Three years later the Rev. John Roberts and Miss Laura Brown were married in Rawlins, Wyoming; their honeymoon trip lasted two days and one night, the amount of time necessary for the stagecoach to negotiate the 150 miles distance from the railroad at Rawlins to the Wind River Agency. There on the Wind River the couple spent the rest of their lives, working as missionaries among Shoshone children and raising five children of their own.

Although the Shoshone people were the chief responsibility of the Rev. Roberts' missionary work, their service was not the sum total of his obligations. As already noted, the creation of so many new Indian reservations was placing a heavy load on the missionary arms of nearly all churches in America and the Protestant-Episcopal Church was no exception to this condition. The Cattleman's Frontier, then flourishing, was resulting in the establishment of several embryo towns around the Wind River Reservation and in all of them there was at least a certain demand for church services. However, there were few congregations strong enough to stand alone and thus they also made a demand on the missionary arms of the several churches. It was true of the Cattleman's Frontier that its development had made an especially strong impression throughout memberships of the Episcopal Church both in the American East and in England. So it happened that the Rev. Roberts found himself serving the white congregations of several small missionary churches which were scattered from points as far distant as 60 miles to the northeast and an equal



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distance to the northwest of the original Shoshone-Episcopal Mission at Wind River Agency. Wagon or buggy roads were not very well developed and the practical way to travel was on horse back. The Rev. Roberts rode a buckskin Indian pony, bred by the Shoshones, and that little horse after carrying him as far as 60 miles over plains and mountains would stand over his dropped bridle reins while the priest conducted services. Roberts thought he had ridden the buckskin as far as half across the United States and back again; sometimes he would meet a cowboy and be greeted with the words: "Hi kid, where you headin'?"

But his main work was the mission at Wind River Agency. The government had started a school for Indian children but there was no teacher and John Roberts got that job. In it he discovered many complexities and perplexities besides the ordinary schoolmaster's problem of teaching A, B, C's and the three R's to students not overly concerned about the business of acquiring a formal education. For example most Shoshone children were given anywhere up to a half dozen names in order that they might be able to throw Ni-num-bi---a bad luck nemesis---off their trail should he get after them. This multiplicity of names was not only confusing to the teacher---it was a big aid to the student who didn't know his lesson or the young man who, knowing something better to do, found need to play hooky. Roberts' answer to this was to give all of his students an English name, usually using the name of whatever particular saint the day happened to be named after. He had a way with children and they responded to him.

Washakie by this time was eighty or more years of age but he was still a man of strong physical and mental powers. He watched the young priest, whom he named the White Robe, and approved of what he was doing. As an autocrat the old man had his own peculiarities of which one was that he usually understood a good deal more than he admitted to knowing. For example he could speak English and even more fluent French and, undoubtably, understood more of both than he spoke---still he customarily used an interpreter when conversing in either language. And it was his custom to do things in his own way, not to understand the white, bureaucratic way of conducting affairs of government and business.

Roberts, who was making progress with his government school pupils and with the building of a church (to be named Church of the Redeemer) at Wind River, soon expressed the need he felt to establish a boarding school for Shoshone Indian girls. The difficulty was that many Shoshones lived up to 20 or more miles distant from Wind River and, particularly for girls, a boarding school seemed to be the only answer to satisfy the <sup>14213</sup> ~~that~~ <sup>1973</sup> ~~problem~~ need in educational facilities. Washakie considered the facts of ~~that~~ <sup>1973</sup> ~~problem~~ and came up with a typical Washakie answer.



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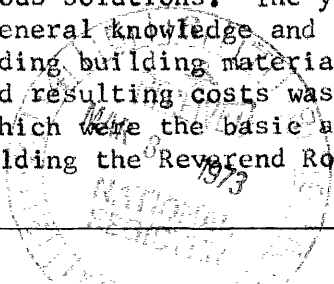
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By this time, 1889, the Wind River Reservation had long since been surveyed in detail, land tracts had been layed out and many Shoshone and Arapahoe families were settled on individual allotments. A vacant allotment of 160 acres lay only one and one-half miles to the west of Wind River Agency. It occupied a beautiful and---to the Shoshones---sacred setting along the banks of Trout Creek, a pleasing mountain stream. Now Washakie took Roberts to this place, pointed out the boundaries and presented it as a gift from himself, Chief Washakie, to his friend, the White Robe, so that this friend might have a place not only on which to build a school for Indian children but also one possessing rich lands that would help to support it. It was at this time that Washakie made the remark, previously quoted, which went, "our hope is in the children and the young people, the old people can't hear."

For Washakie it was enough that he was Chief of the Shoshones, if he wanted to give a piece of tribal land to a friend there was no one to say nay to him. It was that simple for him, someone else could work out the formal land recording procedures---he, Washakie, knew nothing of such administrative details. Well, those administrative details were worked out in correct form and in due time. Correct form involved approval by tribal council action and, because of the reservation status, a special act by the Congress. Due time was 20 years later, July 24, 1909. That was the date when a land patent signed by President William Howard Taft conveying title of this 160 acres to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was filed in the pertinent office of land registry---the office of the Fremont County Clerk in Lander, Wyoming. Long before that time the Shoshone-Episcopal Mission was a fully established and busily functioning entity.

In truth, if Washakie was not one to be concerned by red tape neither did Roberts stand in awe of such bureaucratic procedure; Washakie's verbal word-gift was good enough for him and, having that, he waited for no grass to grow beneath his feet. The same year, 1889, he commenced construction of the Georgian Mansion style building, described under the Present and Original Physical Appearance heading, which at first housed the school for Shoshone girls (classrooms, kitchen, dining hall and dormitory) and later became, as it presently functions, the control center and chief meeting place for all the mission's activities.

That important building was completed in 1890. As may be imagined, at any wilderness construction site located 150 miles from a railhead, and dependent on horse drawn freight wheeled over crude roads, the construction presented many problems requiring ingenious solutions. The year 1890, however, fitted into a time period marked by general knowledge and craftsmanship rather than specialized technology. Regarding building materials, what wasn't obtainable due to transport difficulty and resulting costs was created on the spot and this included the red bricks which were the basic and preponderant materials used. In addition to this building the Reverend Roberts built two other



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structures which still remain standing at this site. The first of these, built in 1899, was a small but charming log church which was given the name Chapel of the Holy Saints John. The second, built in 1900, was a two room cottage---also constructed of rough logs---which served as a home for a much loved missionary maiden who shortly became the bride of the Rev. Sherman Coolidge, the Arapahoe Indian who was an ordained Episcopal clergyman. Thereafter, two small rooms were added to this cottage and it became a rectory.

But meantime, throughout all of those early years, the true seat of the mission continued at Wind River (agency headquarters) and there John Roberts constructed, in 1885, a sizable frame building which was the Church of the Redeemer. When, in 1909, the army withdrew its last troops from the reservation the Wind River Agency fell heir to Fort Washakie and its extensive facilities. When the agency moved its location about one and a half miles north to the fort the Shoshone-Episcopal Mission also moved there and there built, in the 1930's, a new and larger church---St. David's. But finally, during the 1960's, the mission seat was definitely located on the land Washakie had given to his young, White Robe, friend and headquarters was established in the old, red brick, Georgian Mansion type, school-home that the White Robe had built. Here, as explained in greater detail under the Present and Original Appearance heading, were moved, first---in 1960, the Church of the Redeemer and, second--- a few years later, St. David's Church.

Three churches of one denomination located at one place seems a super-abundance. However, none of them are complicated architectural structures, each possesses only a single hall. In an age when travel distance is of little consequence the congregation has need of all the space offered by the largest church, St. David's. On the other extreme, the Chapel of the Holy Saints John, tucked away in a tree shaded corner of the grounds, offers a retreat for religious, historic and aesthetic contemplation. The Shoshones holding a deep feeling for special events and ceremonies, the Church of the Redeemer is frequently reserved and used for baptismal, confirmatory, funeral and related rites and services.

This accounts for all important physical appurtenances of the Shoshone-Episcopal Mission. But it does not account for the spiritual and educational work that mission has accomplished in the past and which it continues to carry forward.

How to portray---within a statement of significance---the beginnings, the continuation and, to this point of time, the accomplishments of such an important work becomes a quandary. Certainly the effort here has been a two sided affair, there had to be a willingness to learn as well as a will to instruct. One may consider the missionary teacher preparing lessons for a class made up of children who knew no tongue other than their native one, for which there

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existed no written symbols whatever; or one may consider the little girl born into a savage race, but a race whose parents doted over children, leaving her loving parents and a home that was only a tent or a lodge of skins to spend a week---followed by another and another---in a strange brick mansion under tutelage of a strange man who taught them to act in strange ways and, even, to eat strange preparations of food.

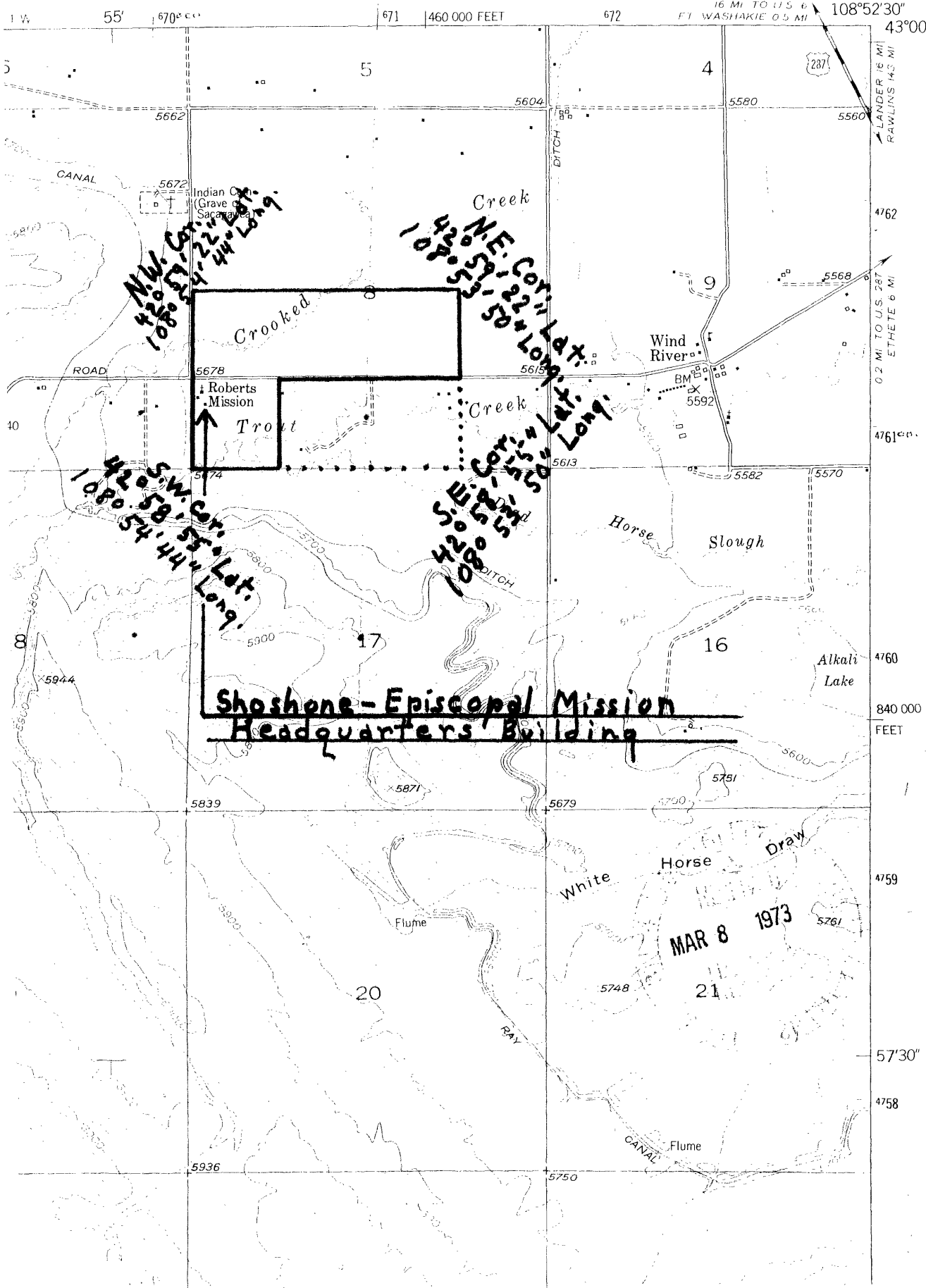
Those children were taught the methods and manners of civilization and they did learn. They learned the white man's language and they learned to fend for themselves in a white man's world. And, over succeeding generations, this learning was put to use on the Wind River Reservation where prosperous farms and ranches, snug homes, fine crops and good livestock have all become visible realities. Perhaps these Shoshone children learned too well---during three generations they have learned to think and speak in the white man's manner of thinking and speaking and they have commenced to forget the meanings and customs of their own heritage. But there were, and are, values in that heritage of which not the least one was, and is, that it belongs to the Shoshones themselves and to no one else. Presently this near loss has been recognized and is being felt. So, in this generation there has come to pass an even stranger phenomenon than the earlier Shoshone children found in the strange red brick mansion; now young Shoshone and Arapahoe people are going to school in order to learn to speak their own languages and to learn about their own heritages.

Thus, is evolving on the Wind River Reservation a civilization not entirely European but one which retains or is recovering vestiges of native Shoshone and Arapahoe cultures. Evidently this will remain a civilization limited to a small scale geographic encompassment, but there is reason to think that that smallness will not limit its quality and there is strong reason to believe that this will be a very proud civilization.

If that is what is destined to be, then white neighbors should take their cue from Shoshone people and remember this heritage left by Chief Washakie, the Reverend John Roberts and those other pioneers, white and red, who helped them. They can both of them, Shoshone and his white neighbor, take pride in that heritage and what has been built on it.

WIND RIVER QUADRANGLE  
WYOMING-FREMONT CO.  
7.5 MINUTE SERIES (TOPOGRAPHIC)

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(ETHETE)



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42° 55' 50" N Lat.  
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42° 56' 50" N Lat.  
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**Shoshone-Episcopal Mission  
Headquarters Building**

MAR 8 1973

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RAWLINS 14.5 MI

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