

One of the most important movements before the people of Washington territory at this period was that for admission to the Federal Union .

It was not a new movement.

A Walla Walla student of local history is quoted as stating that "the propositions for calling a convention to frame a state constitution, preliminary to asking for the admission of Washington territory to the Union was first submitted to the voters by an act of the legislature, session of 1868~~0~~ 1868-9, providing for a ballot upon the question of the June election of 1869.

Failing to meet the favorable consideration of the people at that time it was again submitted at the general elections of 1872 and 1874 and each time defeated.

In 1876 the question was again submitted and the people declaring in favor of such action, delegates were chosen and the convention met at Walla Walla the second Tuesday of June, 1878. After a session of ~~100~~ forty days a constitution was framed which received the indorsement of the ~~peo~~ people of the general election of that year, the vote being 6,462 for and ~~3000~~ 3,231 against--a total of nearly 3,000 less than the vote cast for delegate.

From the year 1878 until the year 1889 the admission of Washington to the Union ~~was~~ never wholly ceased to be a living issue. At one time a bill passed both houses of congress admitting the territory with the northern counties of Idaho added to the federal ~~0000~~ sisterhood but it was pocket vetoed by President Cleveland. The measure was insisted upon, however and on February 22, 1889 the celebrated omnibus bill enabling North and South Dakota, Montana

One of the strangest developments of the Indian doctrine of spirit and the one having the most marked influence on enslaving the untutored red man is a belief in what they term tamanowash.

The word is hard to define; an Indian can convey an idea of its meaning only by citing illustrative examples; but it seems to be a species of spirit power working through a mortal and exercising an influence in the affairs of individuals.

Persons through whose mediumship this power acts are known as medicine men or doctors. The method of initiation into their fraternity is this:

A boy under the age of puberty goes out alone into a lonely place and there remains until a message comes to him. Some wild animal or bird gives forth the sound peculiar to its kind and in an uncontrollable way intelligence from the realm of spirit is conveyed to the excited mind of the candidate.

If he remembers the words of this supernatural communication to maturity he is a medicine man having power to use for the blighting or healing of any individual of his race the resources of his patron spirit. This supposed ~~old~~ league with the supernatural gives the reputed possessor of it great influence over his less favored brethren for who of them would not fear a man who has the power to bewitch, to cast spells and even to take life by an effort of the will?

True, this power may be exercised for the benefit as well as to the detriment of an individual and indeed it is invoked whenever the Indian is sick with an internal malady, but as diseases of this character are supposed to be the effect of a malevolent use of the tamanowash power it can after all, at best accomplish nothing more, even in the hands of its most benevolent possessor than to undo the mischief which, differently applied, it has itself wrought.

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This belief in tamanowash is also baneful to the Indian in that it makes him too much the slave of the wizard doctor, who is many times the veriest charlatan. But if tamanowash is a curse to the common Indian it does not always prove an unmixed blessing to the doctor himself, for he is likely at some any time to be accused of causing the death of some tribesman who has fallen a victim of disease.

When so accused his charlantanry comes to the rescue, prompting him to lay the blame on some distant practioner of sorcery. Occasionally he is unable to escape responsibility in this way and dies at the hands of an enraged relative of the person he is thought to have murdered with his deadly spell.

Indeed a case of this kind occurred as recently as September of the year 1903 on the Ntatum river, twelve miles west of North Yakima. The matter was brought to the notice of the civil authorities and a deputy coroner having repaired to the scene found the headless trunk of an old woman known as Tisanaway in the wickiup of her son-in-law, Yallup. The victim was a ditchdoctor and had incurred the enmity of a number of her tribesmen by ~~them~~ giving as they would express it, "bad medicine." to their kindred.

It is thought that this was the cause of her death.

Such were some of the superstitious which held the Indian mind in bondage when benevolent white men began the work of evangelistic education among the Yakima tribes and such are some of the superstitions which are still enthralling a majority of those tribes, despite the efforts of the government and the missionary efforts. Central Washington History, Interstate, 1904.

Initiation

Jay Lynch, Indian agent account from Central Washington History, 1904:

..Mr. Lynch appeared at the time and place appointed and found a large tepee covering a space perhaps thirty by one hundred feet in dimensions in the center of a cleared and level tract of two or three acres.

When he got within a quarter of a mile of the spot he was halted by the two Indians that had been deputed to await him.

One of these remained with him, while the other went to announce his arrival to the Indians. Presently four horsemen made their appearance, dressed in full regalia and on the backs of steeds gaily caparisoned and decorated. These escorted him to the tent, one riding in front, one on each side of his team and buggy and one behind.

When he arrived at the clearing drums began to sound inside the tent and the crowd started to chant but the leader paused not in his march.

He took Mr. Lynch in a circle around the tent, the horses walking. A second revolution was made in a full trot and then a third at a still higher speed. The movements of the marchers apparently increased with the tempo of the drum beats and chanting within. This final revolution completed, the music stopped; the leader came to a halt and Mr. Lynch was invited to alight from his buggy and follow the directions of two guides who now took charge of him and conducted him to the door of the tepee where the sentry was alarmed by a series of raps.

Some conversation in the Indian tongue was now held between the escort without and the watchman within, after which the door opened and Mr. Lynch was led inside. He made a swift reconnoissance of the premises. Indians were standing in four elliptical rows around the tepee, the men on one side and the women on the other, while in the center

was a space of bare ground, smooth and clean as a tennis court. At the west end of the tepee stood Chief Teanana, gorgeously arrayed in all the finery the Indian taste could command, with drummers on his right and left. Behind him on the wall, painted on tanned white skins, were crude representations of the sun, moon and stars; also other pictures whose significance could not be surmised by the uninitiated.

In front of the chief some six or eight feet a small fagot fire was burning.

Three times Mr. Lynch was paraded around the fire and in front of the assembled red men; then he was stationed before the chieftian; who addressed him in language which being interpreted signified that he now recognized him as a brother and should always consider him one of the Indian people. The drum beating and chanted chanting which had accompanied the marching always had, of course, ceased when the chief began to speak.

At the conclusion of his brief remarks to Mr. Lynch Teanana addressed at some length the general assembly, referring to the tepee in which they were and comparing it unfavorably with the houses in which their wealthier forefathers were wont to meet, houses many times constructed of stone.

He gave a fanciful account of the creation, spoke of the earth as the Indian's mother, referred to a flood which destroyed nearly all of the people; stated that what they then and there did had been done by their forefathers from time immemorial; referred to the Creator as the father who lived beyond the sun; asserted that in olden times there were many prophets among the Indians who lived in such close touch with this great father that they were able to foretell the future; that they had long foreseen the coming of the whites and had advised the Indians to treat them as brothers, inasmuch as all were children of the same father.

At one point in his discourse the chieftain enumerated in a kind of prayer of thanksgiving the different foods used and blessings enjoyed by the red men, the people repeating each sentence after him in a sort of chant, Then the chief would say something like:

"We thank thee O God for the fish in the river" and then when the words had been sung by the other Indians he would say: "We thank thee O God for the bright clear water," the response to which was a repetition of the same language in chant. In this way the whole category of blessings was enumerated and thanks offered by each, first by the chief speaking and then by the people singing.

At the close of Teanana's address the Indians engaged in a series of songs and dances, the latter consisting mostly in a simple swaying motion of the body. This part of the program ended Mr. Lynch's conductor turned to him and said: "I will now shake hands with you Indian fashion."

He placed his hand over his heart ^{rt} directing the white man to do the same, then extended it palm upward. Mr. Lynch also extended his hand in the same manner. The Indian clasped it and three times elevated it as high as possible, then unclasped and both men returned their hands to their hearts. The Indian then explained that the placing of the first position of the hand signified "good heart", while its extension palm upward and subsequent inversion above the hand of the other man meant a willingness to give whenever occasion required. The next day, which was Sunday, was given up to songs, prayer, exhortation and feasting.

The method of cooking the salmon was described by Mr. Lynch. He said that fagot fires were made all around the large tepee and before these a row of Indians stationed themselves each holding a whole fish by means of a forked stick within roasting distance of the flame.

Walter Scott Elliott, speaking of Indian dances says:

"The medicine man executes many weird incantations to awe the ignorant savages into subjection to his rule. Their religious dances sometimes last for weeks at a time during which the medicine man offers up supplications to their high tyee for the sick and distressed.

Chinook dances are held for the early coming of spring and are engaged in toward the close of winter. Their dancing is merely jumping up and down and howling in a sort of sing-song.

White men are not allowed usually to attend their dances but the writer started out one night determined to attend a performance. The chanting of a hundred voices could be distinctly heard over a mile away getting louder and louder as I neared the camp. When I got within forty yards of the tepees several dozen dogs announced my arrival but the uproar inside prevented their alarm from being heard. I proceeded up to the cutaindoor and seeing nothing dangerous slowly raised the flap and crawled into the hallway or chute which led into the main room of the tepee, then plucking up a little courage walked boldly in.

The sight which met my eyes defies accurate description. I was in a room about fifty by twenty feet; two campfires were burning some distance apart, the dim light casting a lurid glare over the vast assembly of painted faces. The dances were formed in two lines facing each other with alternate men and women. Each of the men carried a bow and arrow in his left hand and in his right hand a single arrow with point upward. The women were in their gayest dresses but carried nothing in their hands. No one apparently noticed me at first so deeply were they interested in the dance.

Finally however, a big savage-looking Indian motioned me inside and compelled me to take off my hat and dance which I did, much to the general amusement.

Very soon the medicine man made his appearance with solemn tread going up and down between the lines of dancers, uttering the most heart renderin cries and pulling his hair as if he were in the greatest agony, finally stopping over the campfire and leaning on a wand, his head being bent downward he chanted away at regular intervals between which the dance proceeded as before. Then a little old dried-up man hopped around the room, handing each one a little camas root which he carried in a buckskin sack. At this juncture the savage looking Indian turned to me and said: "Go home now," which order was promptly obeyed.. "Interstate History of Central Washington, 1904.

A.J. Splawn account in Central Wash. History. Interstate, 1904.

.. During the Nez Perces war Chief Joseph's emissaries were continually going to and fro between the hostile camp and that of Chief Moses, trying to induce him to ~~come~~ go on the war path which he absolutely refused to do, as I afterward learned to my own satisfaction.

At that time in company with E.D. Phelps and W.I. Wadleigh we had purchased several thousand cattle on the White Bluffs and Crab Creek ranges covering the territory from Pasco to Moses lake and as far up the Columbia river as Moses coulee.

Indians from all parts began to move toward Moses' encampment; those around Snake river points passed through our range and committed depredations such as burning our houses and corrals, driving off the saddle horses and killing cattle.

- Everything indicated an Indian uprising. People in many parts of the country in isolated settlements moved to more thickly settled places for safety. This condition remained unchanged for about thirty days.

~~In this condition~~ People were fearful to relax their vigilance.. It was well known that a large body of hostiles had gathered around Moses. We had heard that their lodges extended for many miles up and down the Columbia above and below Wenatche. Our cattle were running on the range adjacent to this body of Indians and it boded no good to us in a financial way.

Mr. Phelps and I concluded to go over to Wenatche and talk with Moses and learn if possible of his intentions. When we declared our purpose many begged us not to go...

We left the fort (in the Kittitas) at 2 o'clock ~~on the~~ ^{and} that afternoon and were on the Columbia river six miles below the mouth of the Wenatche. Indian lodges were strung out on the opposite or north side of the river as far up as we could see. The plains were covered

with horses grazing, kept from wandering off by an occasional rider.

From the high range of hills a few miles north of the river we saw dust rising and steaming behind the like the smoke from a locomotive. The objects creating the disturbance were coming toward the river and as we dismounted to watch they soon came near enough to the river on the opposite side for us to make out a body of 16 warriors, their gun barrels flashing in the sunshine and making an interesting sight. They came down to the river to water their horses and espied us; two canoes near by were hastily manned and most of the party embarked. As the canoes neared the shore I saw in the bow of the first Chief Moses.

As he stepped on shore we met him. He looked searchingly at us for a few moments and then asked us why we came. I told him that the people in Kittitas and Yakima valleys had learned that he intended to make war on the whites and many had left their homes and moved into fortresses, the conditions were such that some act either of the whites or Indians would cause war and having known him for many years I felt it was not his desire to bring on a war with all the bad results which must necessarily follow, so we had come to see him and talk over the situation without fear of being killed by any of his men.

He told us to go up to Frank Freer's store at the mouth of the Wenatchee and we would find Freer and Sam Miller there; we could remain overnight and on the following morning he with some other smaller chiefs would come and have a big talk. We rode on up and found the Freer brothers and Sam Miller at their store feeling perfectly safe.

The few miles we traveled, between the place we left Moses and the store, we counted 190 lodges and were told that about

In-no-mo-sech-a chief of the Chelans was encamped with 100 lodges and still on up the river a short distance were the Okanogans and San Poils, numbering 150 lodges. ~~and~~

Moses camp of 200 lodges was at the present site of "aterville.

Each of these lodges would turn out six warriors, enough to have swept our valley.

Moses was on hand promptly the next morning with the following chiefs: Smo-hal-la, of the Priest River or Push-"a-na-pum, In-no-mo-sech-a of the Chelans; besides some smaller lights.

On the flat in front of the store were many Indians. I was told that among those present were five Nez Perces of Chief Joseph's bands which were at that time retreating up the Clearwater in Idaho, followed by Gen. O.O. Howard, whom the Indians called Day-After-Tomorrow. Moses always received news from the seat of war earlier than we did. Their line of swift riding couriers would have been a credit to any army.

Moses spoke first saying that he had no intention of joining his cousin, Chief Joseph, in waging war on the whites which would only end with the killing of many on both sides and the humiliation of himself and his people and having recognized the danger of small parties or individual Indians committing outrages upon the whites he had at the beginning of hostilities sent word for all the Indians to come to him at once. Some Indians had thought the order meant war and consequently on their way to join him had done as he feared.....

..the Lake Cle Elum region began to settle up. April 28 , 1883
 Thomas L. Gamble came and staked off as a homestead the southeast
 quarter of section twenty-six township twenty north, range 15
 east which is now a portion of the townsite of Cle Elum.

By him Walter J. Reed was induced to come in and take the claim
 adjoining on the west. These women were the first permanent
 settlers in the township but later the same summer C.P. Brosious,
 a prospector and located on a claim between Cle Elum Lake and the
 site of Roslyn. He was followed by Chris Anderson, John East and John
 Stone.

Hardly had Mr. Gamble completed his cabin but his attention was
 called by Mr. Brosious to the float coal found in the vicinity
 . Mr. Gamble was familiar with the mineral, coming from Pennsylvania
 but he was however too busy with his own homesteading work.

George D. Virden and William Branam, the former of whom it is
 claimed opened up what was probably the first deposit of any size
 found in the county, a portion of what afterward became Mine No. 3
 situated at Ronald. But little development work was done the first summer

In reference to the recent coal discoveries in the county we learn from
 Messrs Gamble and Masterson that the present limits of the coal
 field are the Masterson gulch, left fork of the Teanaway and Lake
 Cle Elum. Thirteen locations have been made by Seattle and Renton people
 and six quarters sections by Messrs Schnebly, Smith, Bull,
 Walters and others of Ellensburg.

To George D. Virden and Nez Jensen belong the honor of exporting the
 first coal from the Roslyn mines. The former took his out in a
 sack and tried it in a blacksmith shop in Ellensburg June 24,
 1884. Jensen started with his first load and throughout the whole
 summer made fortnightly trips with team and wagons supplying the Ellens-

burg blacksmiths. Among the seekers for hidden treasure were Brosious and Reed who together had the previous year discovered the vein on which Mine No. 3 was later located. They met with little success in 1884, finding only occasional specimens or broken ledges of poor quality but during the spring of 1885 in company with Judge I.A. Navaree of Lake Chelan they discovered the famous Roslyn vein in upper Smith creek canyon.

Judge Navaree called the Northern Pacific Railroad's attention to the discovery of the Roslyn vein and succeeded in inducing the company to send experts to locate the property and look over the field. None of the original discoverers were ever directly recompensed for the valuable information furnished the railway officials. They could not locate the find themselves as it was upon railroad land.

In May 1886 the Northern Pacific Company's party made its appearance in Kittitas county.

August 12, 1886 active development work was begun by a force of 18 men under the supervision of James Anderson. Simultaneously with the prospecting party came also a company of engineers, surveying for a practicable route from the main line at Cle Elum to the coal fields and began work on the Roslyn branch. By November or December the road to the mines was completed and shipment of coal commenced at once and the rapid development of the region began.

Unfortunately the opening of the mines gave rise to much litigation between the railroad company and the settlers. The company began at once an effort to secure possession of the entire district by buying claims of settlers and carrying them forward to patent as rapidly as the law would allow. Many persons took advantage of the situation by acquiring inchoate right to land in order to sell to the railway at a good price. Some claim netted their owners as high as \$3,000. Many bona fide settlers were forced to sell as they could

not prove up under either the homestead or pre-emption laws when the land was shown to be mineral in character and to patent the claims under the statutes governing the disposal of such lands cost \$20 an acre in cash besides a specified amount of development.

Of course the railroad company could not acquire the whole district peaceably and in August 1886 it contested the claims of twenty-six settlers on the ground that the land was mineral and not agricultural in character, offering as evidence to sustain its contention the affidavits of H.E. Graham and Archie Anderson, two of the prospecting party sent out the previous spring.

In order to oust the settlers the coal company must prove that at the time of filing on the claims the settler knew of the existence of mineral thereon, certainly a difficult task. The case was taken directly to the General Land office and two years later was settled in favor of the settlers.

Meanwhile the main line of the NP was in the course of construction through Kittitas county, giving employment to all who wished it, furnishing a market for the products of the agriculturists, distributing thousands of dollars in a county that had therefore suffered through lack of a sufficient circulating medium and otherwise contributing almost immeasurably to the development and settlement of the whole of south central Washington.

Throughout the entire year, 1885-1886 the company was active in Kittitas county and the mountains to westward, pushing to completion the connection between the two parts of the Cascade division.

During the fall of that year the efforts to fill in the gap became especially strenuous. In October, 13, 1886, the track had been laid on the west side of the Cascade mountains nearly to Hot Springs, a distance of thirty three miles east of Eagle Gorge and on this side the track had reached McGinnis' s, twelve miles from the mail route tunnel.

When at last the gap was bridged and trains began laboriously working

their way back and forth over the intended interminable windings of the switchback, the country enjoyed not only the blessings of a transcontinental railway but likewise a continuation of the period of construction for the great Cascade tunnel kept men at work constantly for years. The impetus given to the territory at large by the completion of the iron pathway connecting it with the east soon enabled it to knock successfully at the doors of the federal union and Kittitas county by reason of the fact that the bars of its isolation were broken forever and owing to the development of its mineral as well as its agricultural and timber resources was ready to take a prominent place among the political divisions of the larger Washington.

Central Washington History, Interstate. 1904.

Natural place for cowboys to congregate and camp, natural too that cowboy camp should become site of a primitive mercantile establishment. J. Splawn's log cabin store, Robber's Roost. It passed in 1871 into the hands of John A. Shoudy and William Dennis, the former of whom is the real author and founder of Ellensburg. Mr. Shoudy named it Ellensburgh in honor of his wife but in the year 1894 the final h was dropped through action of the postal department. July 20, 1875 the first plat of Ellensburg recorded by John A. and Mary Ellen Shoudy. Central Washington history, Interstate, 1904.

Population

The entire population of what are now Yakima and Kittitas counties probably did not exceed two hundred in 1865--The Central Washington history, Interstate 1904.

Mr. J. W. Doolittle and his family were

so experienced.

Lesson to retrieve that a serious opportunity when nature was about to

return the summer of 1882 Mr. Doolittle and his family were again

It is also interesting to note the granting of the first ferry license.

February 1, 1869 the board granted to Thomas J and James Jenkins brothers, the privilege of operating a ferry on the Columbia at a point one and a half miles above Columbus.

The board fixed the following rates:

Footman 25 cents; man and horse \$1; loose animals 50 cents; wagon and span of horses or yoke of cattle 43; each additional span \$11; sheep and hogs each 15 cents; freight per ton \$1.25 wood per cord \$1.25; lumber per thousand feet \$1.50

The Central Washington History--Interstate Pub. co. 1904.

1885-1889

All these projects naturally had the effect of encouraging home seekers to come to the country even though there was no assurance that they would ever materialize; but the local project, that of constructing the large irrigating ditch was much more direct and immediate in its effect.

The history of the Sunnyside canal scheme takes us back to about 1885 when the first survey was made.

However the enterprise was not taken up in good earnest until 1889 when a number of persons experienced in irrigation conceived the idea of buying up the lands of the Northern Pacific company to the southward of North Yakima and constructing a canal to water them and alternate sections belonging to the government.

With this end in view they began again the work of surveying for a practicable route. The result of the investigations of their corps of engineers is embodied in a report of Chief Engineer J.D. McIntyre, ~~dated~~

..Completed November 2, 1889...

The result of this surveying was that on the 4th of December, 1889 the Yakima Canal and Land Company was organized with a capital stock of one million dollars divided into two hundred thousand shares.

The officers of the company for the first three months were Walter N. Granger of St Paul, president; James Millisch, secretary and Albert Kleinschmidt of Helena, treasurer.

Previous to making the surveys this company had obtained from the Northern Pacific company ~~an~~ an option for the purchase of railroad lands in the Sunnyside region.

The success of McIntyre's survey and the substantial evidences presented that the enterprise was about to be consummated induced the

Northern Pacific company to make advances to the irrigation company looking toward an amalgamation of interests with the result that the NP took two thirds of the stock and lent its mighty force to the undertaking.

Upon the entrance of the NP into the company Paul Schultze of the land department succeeded Mr. Granger as president, the latter taking the position of vice president and general manager and upon his shoulders fell the greater part of the burden of making a success of this gigantic industrial scheme.

The name chosen for the new corporation was the Northern Pacific, Yakima and Kittitas Irrigation company.

It purposed to construct seven reservoirs in the mountains and to build one irrigation canal in Kittitas and two in Yakima county/

In order that no mistake might be made the services of William Hamilton Hall a famous irrigation engineer of California were procured to verify the work of Mc. McIntyre and to make further surveys.

His report on the practicability of the enterprise was favorable and early in the year 1891 work on the great irrigation system was in progress. The company began operations on the lower of their two projected ditches in Yakima county, one which left the Yakima river just below a gap where the river pinches itself between two high hills.

At once an agreement was made with the farmers by which their ditch known as the Konnewock was to be owned by the company and enlarged and extended so as to carry one thousand cubic feet of water per second of time and serve 68,000 acres of land. Work was continued in the prosecution of this design until the main canal was constructed to nearly the 42nd mile post and many laterals were put in and land sales made.

The first water was taken by the new settlers from the main

canal in April 1892.

The next year operations had to be suspended owing to the widespread financial depression and a period of not a little distress among the settlers followed. But they had before them what the farmers had accomplished under the Konnewock ditch and they did not lose faith. They cleared their land of the sage brush; they leveled it; they placed water upon it and planted fields of alfalfa, clover, timothy, corn and potatoes; they set out orchards of peaches, prunes, pears, apricots, cherries and apples and with the advent of prosperity came also an abundant reward of their labors. Central Washington, Interstate, 1904.