

(Conservation assn. State of Minn. 29-54-

Point out I'm a plan man. Know nothing about the dead languages, Latin and Greek and am a bit shaky on the living ones.

[And I don't believe in eating dictionaries and going around frightening boys and girls with big words.

Moreover, after considerable dabbling in history, research and writing, have about reached the conclusion that Mark Twain, ~~did after publishing several historical stories.~~ ^{He} said that he was convinced that the American People would rather see Lillian Russell in scanty stage costume than General U.S. Grant in full uniform. And there's a lot of truth in that, to this day.

[I have my own views on history and research and am convinced that too much historical writing is embalmed, as though the tired writer had thrown in a tired piece of history.

I find a distinct parallel in history and conservation, soil or otherwise.

[It is not important what happened, but why it happened and the result of that happening.

[Here in ^{our} ~~this~~ section of Washington there was a time when the Horse Heaven Hills were covered with bunch grass so thick and ^{so} high that an Indian couldn't see a coyote 100 feet away.

[Now anyone riding in that area can spot a reasonable sized rattlesnake three fourths ^{so} ~~a~~ a mile distant.

The old-timers hereabouts--like the one I tried to interview and said: What do you want to know about them fellers fer, they air dead aint they?-- can remember when bunch grass grew all up and down the Columbia River, flank deep to the ~~sagebrush~~ livestock.

It was a feed bonzana. No Sagebrush grew in the Satus ^{Indian land} ~~and now~~ ^{where now} that's about all you will find in some areas. ^{And they want to take that away from the Indians}

But it has always been that way in America. The country has been picked bare by ^{those I will call by the easy name because in a helter in a helter} the get rich quickers. ^{The good American earth has} ~~it has been victimized.~~ And ~~we~~ so thank God for conservation--soil and otherwise.

We are Spoiled.

We have had too many free things in this country--~~free~~ land, silver, gold, oil, grass and now uranium. ^{all for the taking} And it doesn't take long for over exploitation to ^{Spoil} ~~spoil~~ the natural setup.

You could ^{Change} ~~change~~ the name of Horse Heaven now to Hungry Horse pasture, were it not for the ~~bonanza~~ bonanza of wheat growing that has been going on down there, ^{and no one could argue with you.}

^{And Conservationists have not come to the rescue} Where the grass has been eaten away, the weeds have moved in and if not the weeds, the soil has been carried away, by the ~~winds~~ ^{wind}.

Somewhere I recall a story originating in Eastern Washington, where the grass and nature's protective covering has been grazed away. The only thing left was the earth, ^{and a suitable crop of} ~~and the wind, together with the~~ ground squirrels.

But even they moved out.

^{It seems} The wind kicked up such a dust that the squirrels started digging to get out from under. ^{The dust was so thick they dug} ~~they had been digging~~ for an hour or so ^{before} ~~when~~ they discovered they were three feet over ~~there~~ where the top of the ground ^{have been, so even they} should be ~~so they~~ pulled up and left. It has taken the soil conservation districts to rehabilitate the land.

And I can't ~~left~~ ^{leave} this pass without some remarks about the original conservationists of this part of the country. They were the Indians. ^{think here}

We know of the stories about salmon. They ~~were~~ ^{who} ~~are~~ always a food source for the Indians. ^{They} caught them, only for food and religious purposes and ~~there was~~ ^{there} always an abundance of salmon the next year. They had a sacred reverence for them, ^{if they destroyed them wantonly} ~~feeling that they not be~~ wasted or the fish would not return the next spring.

In the early days of land settlement the salmon were so ^{thick} ~~thick~~ ~~abundant~~ ~~in~~ small streams of Washington and Oregon, during the runs, that ~~more than one~~ ^{more than one} stage coach was overturned in fording a stream ^{is} ~~choked~~ ^{choked} with a ~~heavy~~ heavy run of the fish. And that ~~is~~ a historic fact.

They were so abundant that the settlers used them to fertilize their fields--~~in the early days~~

Then the sein fishermen and the fish wheels came along the Columbia and took ~~them~~ ^{them} out by the tons and put nothing back. They were just rich quacks for sure.

Now the states of Oregon and Washington and the national government is figuring all kinds of ways to reestablish the fish runs and it is costing us—

You can't say that the Indians caused the debacle. They got along for untold centuries with the salmon.

My especial friends among the tribes of Eastern Oregon are the unusual ^{human treaty} Wanapums of Priest Rapids, a remnant ~~in~~ band of eight people, left of a tribe that Lewis and Clark called the Solkulkus and ~~estimated~~ estimated at 2,000 to 3,000 149 years ago-- sesquicentennial coming next spring.

^{Being} ~~I guess I'm~~ a conservationist at heart ^{led me into a job with} because several years ago these Wanapums and I became friends. ^{Just had to be} (Closing in) while over in the Crab ~~see~~ Creek country, the Department of Wild Life was seeking ~~to~~ to set aside 30,000 acres of land to preserve and save wild life. I thought human life was as important.

I'm blessed with ~~and~~ an understanding wife. New York, radio show. Stetson hats.

Didn't seem to get ~~anywhere~~ anywhere so set out to write, D and D. Finished. When? now that the PUD started out, ~~and~~ qualified with Federal Power Commission and conferences. We are making progress.

I've learned a lot about conservation from these people. I've taken them out to eat and seen them take the pieces of bread left on their plates, carefully wrap them up and take them home.

Every bit of food is like a sacrifice. They have an understanding of it, a gift from the Creator. They leave none to spoil.

Fire. No cremation burials. Otherwise, ~~everything~~ everything destroyed for all time.

They used to have thousands of horses at P.R. but there was no shortage of grass till the ~~cattle~~ ^{stockmen} get-rich-quick cattlemen and sheep men came. They did not overgraze. They did not burn off the ranges. Careful with smoking.

Burials. Canoes cut in half. Saved the other half for the next burial.

Choke cherry bushes. The law of Smowhala. ^{The last moxhet} ~~Qmooed~~ against destroying or ~~Qmooed~~ breaking bushes. As badly as they needed fire wood they did not destroy. They went along the river where drift wood was to be secured.

True, their conservation might have been inspired by hunger and that we, such a well fed nation, with such an abundance of food, cannot ~~Qmoo~~ realize the rich abundance we possess.

The American people owe much to groups like ^{young but you know its a} ~~this~~, a long uphill battle, against as great odds as I have fought for these Indians, to educate the rank and file of Americans to the need for conservation, ~~whether it be soil~~ or in any other ~~form~~ ^{kind}.

I could tell you about some of my Indian friends. There ~~Qmooed~~ was one from the Kalouse country, Lyons Ferry.

He was called Pasco Sam. Pasco Sam and the beaver. ~~Qmoo~~ Deer came to lodge, then ~~Qmoo~~ stock came and grazed off the land. The deer came no longer. The salmon came no longer in the streams. It is true, I killed a beaver. I used the flesh to ~~Qmoo~~ feed my family and I sold the hide to buy clothing for my family. But in doing this, I took nothing that belonged to the white ~~Qmoo~~ man (reflecting Creator given belief)

Research. McNary Dam, an illustration of fact that what happened is not important as the result of what happened, the same as in depleted fields.

McNary dam created 60-mile long Lake Wallula. Flooded out old Wallula, now beneath 14 feet of water. Old Fort Nez P built there in 1815. Became known as Fort Walla Walla. Fort abandoned in 1855 and it was platted as townsite in 1862.

Now ~~Qmoo~~ new Wallula is growing near by. Docks etc. Growing.

Old Wallula was the terminus of the old rawhide railroad, the first in what is now Washington. It linked Walla Walla and Wallula, 32 miles. Bt. in 1872. narrow gage. Little engines called saddlebacks in which watertank hung over the boiler. Passenger coach called the hearse. Engines such names as Blue Mountain, Walla Walla and Mountain Queen.

Left Wallula 6 a.m arrived at Walla Walla that evening. It believed in conservation. Conservation of time because they used to say down that way, when asked when the train would be in, "Oh, it will be ~~along~~ ^{along} ~~any~~ ^{any} most any day now. Doc baker Story. "Heck no doc. I'm in a hurry.

That was down where the wind always ~~so~~ blew. When someone got off train and asked the agent if the wind always blew this way, his answer was nope, sometimes it blows the other direction.

And I'd like to close with a little story concerning my Indian friends.

Indian hunting. Saw object. Animal. Closer. Enemy. Must hide, slay or be slain. Closer, another Indian on horse, a member of his own tribe. Came face to face and found it was his own brother.

How like these times. We see people from a distance, we think they may be enemies or are suspicious of them. They come closer, we see they are members of our own tribe. And closer yet, we find they are just like a brother. They have the same problems.

So while we are on the subject of conservation, let us try and see that the government do not rush the Indians through by terminating the controls, releasing the reservations. Let us ~~conserved~~ exercise a little conservation before we extinguish not only the Indian title but what is fine and noble of the people, *their religion and their rights. Why we see let R R see*
lets on whether they wanted release or not.