

0893dd 1895

Indian reservation

In the closing month of the year 1895 , the North Yakima Commercial club decided to act in the matter of attempting to secure the opening by congress of the Yakima Indian reservation.

By a committee of members the following memorial was prepared and forwarded to Washington, D.C.

To the Hon senators and representatives of the fifth-fourth congress:

Your petitioners the Yakima Commercial club embracing among its members over one hundred of the leading citizens and the largest property holders of this county respectfully requests that the Yakima Indian reservation may be thrown open to settlement at the earliest practicable moment for the following reasons:

This reservation embraces 887,040 acres and lies nearly in the center of Yakima county. The lands along the river are level plains and rise gently to the mountains twenty-five miles distant. About 200,000 acres of these lower lands having the finest of crop soils are now desert and covered with sage brush but can readily be put under irrigation ditches at moderate cost when 10,000 families could make prosperous homes upon them.

There are about 1,900 Indians on the reservation who have all accepted their allotment of lands in severality from the government. They have made considerable progress in civilization. They farm about 15,000 acres of sub-irrigated lands, are virtually self supporting and are good neighbors to the whites. If their surplus lands were purchased 10,000 industrious white families would speedily redeem the irrigable sage brush lands now of no use whatever to the Indians and turn them into fruitful orchards and gardens. There is, perhaps no other body of land in the United States of the same dimensions which will give permanent prosperity to an equal number of intelligent agriculturalists.

without working any injury to the Indians. On the contrary they will be enabled with the proceeds of the land sale of their surplus lands to build comfortable houses and develop their own farms, while the bunch-grass hilltops and forest-covered mountains-sides will remain the grazing ranges for their flocks and herds.

Whatever action may be taken regarding the entire reservation, your petitioner feels assured that the wisdom of congress will prompt instant legislation to purchase the sale in small tracts.

In this manner the government would be reimbursed for the purchase money, the land would be reclaimed and thousands of industrious inhabitants be added to the population of this bountiful valley. "

Commissioners were sent in 1897 to negotiate with the Indians for the purpose of purchasing their tribal lands. Several conferences were held the most important of which was that of July 20th and 21st but though the government offered unusually liberal terms the Indians could not be induced to sell.

The commissioners stated that two hundred thousand acres would be required for the allotments made and to be made and that for the rest of the reservation they were authorized to offer one million four hundred thousand dollars, deferred payments to bear four per cent interest... Central Washington History, Interstate, 1904.

Fort Simcoe

After the war of 1855-56 the United States government determined to establish a fort in the territory of these people (Indians) and in the fall of 1857 1856 the construction of the post was begun.

The site chosen was a place known among the Indians by the name of Mool Mool, referring it is claimed to the bubbling springs which there abound.

The timbers for practically all the buildings were framed in the east, conveyed around Cape Horn on shipboard thence up the Columbia River to the Dalles from which point they were packed on the backs of mules over the mountains via the old military road to the site chosen.

It is said that the building now occupied by Agent Jay Lynch cost \$60,000. And that the total amount expended by the government in the construction of the original Fort Simcoe buildings was \$300,000.

The work was so well arranged and thoroughly done that most of the buildings have stood the test of time and are still giving service. They are quaint old-fashioned structures interesting relics of the days gone by.

The ancient blockhouses are small low buildings constructed of timbers squared with the broad axe and laid one above another. It is not difficult to discern where the port holes originally were, though they are now filled up and it is a pleasant thing to remember that never once was it necessary to send a bullet through any of them to the heart of an attacking enemy.

The blockhouses have long since been devoted exclusively to uses far remote from those for which they were originally designed, as they have also all the other buildings for Fort Simcoe has for more than four decades been a fort in name only.

The establishment of an agency among the Yakimas was only one of

provisions of the treaty of 1855, without the fulfillment of which none of the other pledges of the government could be redeemed.

Old residents assert that some of the earliest agents were frequently accused of fraud and inefficiency. All this ceased when Rev. James H. Wilbur was appointed to the general charge of the agency. This worthy representative of the Methodist Episcopal clergy is known among the Indians as Father Wilbur and they do well to honor him with this reverent and affectionate title for he deserves a large share of the credit for whatever progress the Yakimas have made in education and civilization.

John P. Matton~~ns~~ stated to the writer that he was a very large man, weighing about two hundred and fifty pounds ~~was~~ well proportioned and powerful, dark complexioned and fine looking. He had a Roman nose and wore burnside. He was quick to think and act, good natured, sensitive, slow to anger but passionate, resolute and of great courage when aroused. He had a commanding eye and voice and was seldom disobeyed by anyone.

He was an excellent preacher. His wife was a small woman, of a retiring disposition, popular with all classes and a great favorite with the Indian women.

Wilbur was appointed superintendent of teaching September 1, 1860. With characteristic energy he began immediately upon going to the agency to prepare for opening a boarding school for the children of the agency.

"I pledged the department" wrote he in his official report of 1878 "if they would feed the children for a time until the wild steers could be made oxen and the Indian children could be tamed to drive them and seed planted and sowed and time given for it to come to maturity, the school would raise enough for its own subsistence. Provision was made to subsist the children of the school for eight months. I immediately gathered in the larger boys for school and ~~commenced~~ commenced my instruction in Yoking the cattle, hitching them to the plow and with the wild team and

wild boys began making crooked furrows on the land chosen for a school farm.

In starting out with unbroken team and unbroken drivers I needed and had a boy or two for every ox in the team and then it was difficult to keep them on an area of eighty acres. Patience and perserverance in the work soon tamed the cattle and instructed the boys in driving so good work was done in the opening of a school farm.

We plowed in the fall about twenty acres and sowed wheat, and in the spring plowed ten acres more that was planted in corn, potatoes and garden vegetables. We fenced eighty acres. When the crops were matured we had 300 bushels of wheat, 500 bushels of potatoes, 40 bushels of corn with peas, turnips and garden vegetables sufficient for the subsistence of the school and seed in the spring to assist the parents of the children in beginning the work of farming. The work was done wholly by the boys of the school and superintendent of teaching."

The general policy of this efficient worker in the civilization of the Indian, together with some of his views on the Indian question are set forth with great perspicuity and vigor in another part of the same report. He says:

"I have no affinity for the customs and practice now pursued in many of the agencies of this nation--feeding the Indians in idleness and preparing them, when their treaties are run out, to fight the whites and get a new treaty and then from year to year and generation to generation be a tax to the industry of the whites.

What we want in the Indian service is ~~more money~~ ~~not more money~~ but a consolidation of the agencies on good reservations where the land, if properly cultivated will be remunerative where white men could live and prosper; where the Indians are remote from the pestiferous influence of degraded whites; remote from towns, cities and the great thoroughfares of the country. They want and must have men of God, full of business enterprise, capable of managing their own

business and making it thrifty, men who are awake to the interests of this and the whole world to come; instructors to educate them by precept and example. Give the Indian agencies through the nation such men as God agents and the muscle and heart of the Indian would be educated, not for the use of the bow and arrow not for the war dance and scalping knife but for the plow, for the habits and practices of civilized life; for mental, moral and physical culture, for the knowledge of the Bible of God and heaven."

But the labors of Father Wilbur and his worthy successors have not yet succeeded in converting the Yakimas into an industrious intelligent community of citizens. Though most of them are self supporting they get their living more by renting their allotments to the whites than by their own toil. They do, however, spend a portion of each year in the hop fields, but even at this season most of the work is done by the squaws, it being seemingly next to impossible to disabuse the minds of the men of the idea that labor is beneath their dignity and to present any incentive to them strong enough to induce them to overcome this natural indolence.

The Yakimas, have, however, made some progress toward civilization. Some of them have donned the habits of white men, and there is a considerable proportion are professors of the Christian religion in one form or another.

The Indian Methodist church seven miles nearly due east of Fort Simcoe has a membership of fifty-two and its worthy pastor, Rev. J.H. Conrad Helm has in many ways received token that his labors and those of his predecessors have not been in vain.

This church is supported by the missionary society of the Methodist Episcopal denomination. Its property consists of an edifice built in 1879, a parsonage erected by Father Wilbur for church purposes and so used until the present building could be provided, and twelve acres of land irrigated in part. There are two other Methodist Episcopal

Episcopal churches on the reservation, one at Toppenish the membership of which consists mostly of white renters and one on the Satus. There is also a Roman Catholic church, a very good building situated near the Fort Simcoe Methodist church.

Its pastor is Father Parrodi.

Besides the Methodist and Catholic Indians who unitedly number a few hundred there is a considerable representative of a sect known as the Shakers.

This form of religion is purely Indian origin. Just what the creed of its devotees is the writer does not profess to know but it seems to mingle some of the doctrine and teachings of Catholicism with Indian superstitions and the emotionalism of the Salvation Army. It is claimed by members of this sect that the desire for liquor and gambling, two of the cardinal vices of Indians, has as a result of their religion been miraculously taken away from them and Messrs Helm and Lynch both stated to the writer that this seemed to be indeed true.

These gentlemen are inclined to look with favor upon the strange sect inasmuch as it appears to be bearing the fruit of the Spirit among its members. It is highly probable that even the most nearly orthodox of the Catholic and Methodist Indians are far from free from the superstitions of their forefathers, and that in their theology, if it could be formulated into a creed, would present some startling divergencies from the doctrines of their white brethren.

The Shakers are not the only sect that has arisen among the Indians in comparatively recent years. In the seventies the famed Smohollah... Interstated History, 1904.

Lewis and Clark
Indians.

...On the 10th of October (expedition set out May 14, 1804 from St Louis) having traveled sixty miles on the Clearwater, its pellucid current delivered them to the turbid, angry, sullen, lava-banked Snake. This great stream they called Kimooenim, its Indian name.

It was in its low season, and it seems from their account that it, as well as all the other streams must have been uncommonly low that year.

Thus they say that on October 13 they descended a very bad rapid four miles in length, at the lower part of which the whole river was compressed into a channel only twenty-five yards wide. Immediately below they passed a large stream on the right which they called Drewyer's river, from one of their men.

This must have been the Palouse river and certainly it is very rare that the mighty Snake became attenuated at that point ~~and~~ to a width of twenty-five yards. Next day as they were descending the worst rapid they had yet seen (probably the Monumental rapid) it repelled their effrontery by upsetting one of their boats.

No lives were lost, but the cargo of the boat was badly water-soaked. For the purpose of drying it, they stopped a day and finding no other timber they were compelled to use a very appropriate pile which some Indian had stored away and covered with stones.

This trifling circumstance is noticed because of the explorers' speaking in connection with it of their customary scrupulousness in never taking any property of the Indians, and of their determination to repay the owner, if they could find him on their return.

If all explorers had been as particular much ~~is~~ of the distress and loss that would have been avoided.

They found almost continuous rapids from this point to the mouth of the Snake, which they reached on October 16.

Here they were met by a regular procession of nearly two hundred Indians. They had a grand pow-wow and both parties displayed great affection, the whites bestowing medals, shirts, trinkets etc. and the Indians repaying the kindness with abundant and prolonged visits and accompanying gifts of wood and fish.

On the next day they measured the rivers, finding the Columbia to be nine hundred and sixty yards wide and the Snake five hundred and seventy five. They indulge in no poetic reveries as they stand by the river which has been one principal object of their search, but they seem to see pretty much everything of practical value.

In the glimmering haze of the pleasant October morning they notice the vast bare prairie stretching southward until broken by the rounded summits of the Blue mountains. They

Shulks

They find the Shulks who live at the junction of the rivers a mild and happy people, the men being content with one wife each whom they actually assist in family work.

Captain Clarke ascended the Columbia to the mouth of a large river coming from the west which the Indians called the Tapteal. This was of course, the Yakima. The people living at its mouth rejoiced in the liquid name of Chimnapum.

Here Captain Clarke shot what he called a prairie cock, the first he had seen. It was no doubt a sage hen.

After two days of rest, being well supplied with fish, dog, roots, etc. and at peace with their own consciences and all the world, with satisfaction at the prospect of soon completing their journey, they re-embarked. Sixteen miles below the mouth of the Kimooenim which they began to call the Lewis river, they descried, cut clear against the dim horizon line of the southwest, a pyramidal mountain covered with snow, their first view of Mount Hood.

The next day , being in the vicinity of Umatilla, they saw another snowy peak at a conjectured distance of one hundred and fifty miles. Near here, Captain Clarke having landed, shot a crane and a duck.

Some Indians near were almost paralyzed with terror but at last they recovered enough to make the best possible use of their legs. Following them Captain Clarke found a little cluster of huts. Pushing aside the mat door at one of them he entered and in the bright light of the unroofed hut discovered thirty-two persons, all of whom were in the greatest terror, some wailing and wringing their hands.

Having by kind looks and gestures soothed their grief he held up his burning glass to catch a stray sunbeam with which to light his pipe.

Thereat the consternation of the Indians revived and they refused to be comforted. But when guides who had come with them from the Clearwater and the rest of the party arrived, terror gave way to curiosity and pleasure.

These Pisquitpaws, such was their name, explained to the guides their fear by saying that Captain Clarke came from the sky accompanied by a terrible noise and they knew there was a bad medicine in it.

Being convinced now that he was a mortal after all, they became very affectionate and having heard the music of two violins, they became so enamored of the strangers that they stayed up all night with them and collected to the number of two hundred to bid them goodbye in the morning.

The principal business of these Indians seemed to be catching and curing salmon, which in the clear water of the Columbia the explorers could see swimming about in large numbers. Continuing with no extraordinary occurrence they passed the river now called the John Day to which they

applied the name/J Lapage.

Mountain Hood was now almost constantly in view and since the Indians told them it was near the great falls of the Columbia they called it the Timm (This seems to be the Indian word for falls) mountain.

On the next day they reached a large river on the left which came thundering through a narrow channel into the equally turbulent Columbia.

This river, which Captain Lewis judged to contain one-fourth as much water as the Columbia (an enormous over-estimated answer to the Indian name of Towahnahlooks. It afterwards received from the French the name now used, Des Chutes.

They now perceived that they were near the place hinted at by nearly every Indian that they had talked with since crossing the divide--the great falls. And a weird, savage place it proved to be. Here the clenched hands of trachyte and basalt thrust through the soil from the buried realm of the volcanoes almost clutch the rushing river. Only here and there between the parted fingers can they make their escape.

After making several portages they reached that extraordinary place, now called The Dalles where all the waters gathered from half a million square miles of earth are squeezed into a crack forty-five yards wide. The desolation on either side of this frightful chasm is a fitting margin. As one crawls to the edge and peeps over he sees the waters to be of inky blackness. Streaks of foam gridiron the blackness. There is little noise compared with that made by the shallow rapids above, but rather a ~~distant~~ dismal sough, as though the rocks below were rubbing their black sides together in a vain effort to close over the escaping river.

The river here is turned on edge. In fact its depth has not been found

to this day. Some suppose that there was once a natural tunnel here through which the river flowed and that in consequence of a volcanic convulsion the top of the tunnel fell in.

If there be any truth in this the width of the channel is no doubt much greater at the bottom than at the top.

Lewis and Clarke finding that the roughness of the shore made it almost impossible to carry their boats over and seeing no evidence of rocks in the channel boldly steered through this witches cauldron. Though no doubt hurled along with frightful rapidity and flung like foam flakes on the crest of the boiling surges, they reached the end of the chute without accident to the amazement of the Indians who had collected on the bluff.

After two more portages the party safely entered the broad, still flood beginning where the town of The Dalles now stands. Here they paused for two days to hunt and caulk their boats. They here began to see evidences of the white traders below, in blankets, axes, brass kettles and other articles of civilized manufacture. The Indians too were more inclined to be saucy and suspicious.

The Dalles seemed to be a dividing line between the Indian tribes. Those living at the falls where Celilo now is called the Neeshurs, understand and fellowshiped with the up-river tribes. But at the narrows and thence to the Dalles was a tribe called the Escheloots. These were alien to the Indians above, but on intimate terms with those below the Cascades. Among the Escheloots the explorers first noticed the peculiar cluck in speech common to all downriver tribes. The flattening of the head, which above belonged to females only, was now the common thing.

The place where Lewis and Clarke camped while at The Dalles was just below Mill creek, called by the natives Wuenett, on a point of rock near the location of the present shops.

The next Indian tribe extending apparently from the vicinity of Crate's point to the Cascades, capped the climax of tongue-twisting names by calling themselves Chillumuckittequaws.

They observed and named most of the streams on the route, the first of importance being the Cataract river, now the Klickitat, then Labieshe's river (Hood River), Canoe creek, (White Salmon) and Crusatte's river. The last must have been Little White Salmon..In this vicinity they were much struck by the sunken forest, which at that low stage of the water was very conspicuous..

.....Return trip...

At the mouth of the John Day river their canoes were abandoned, their baggage was packed on the backs of a few horses they had purchased from the Indians and traveling in this manner they continued their homeward march, arriving at the mouth of the Walla Walla river, April 27.

The great chief, Yellept was then the leader of the Walla Walla nation and by him the explorers were received with such generous hospitality that they yielded to the temptation to linger a couple of days before undertaking further journeyings among the mountain fastness. Such was the treatment given them by these Indians that the journal of the expedition makes this appreciative notation concerning them: "We may indeed justly affirm that all of the Indians that we have seen since leaving the United States, the Walla Wallas are the most hospitable, honest and sincere."

Nez Perce Trail

Of the return journey for the next hundred and fifty miles that venerable pioneer missionary, the late Dr. H.K. Hines writes as follows:

"Leaving these hospitable people on the 29th of April the party

eastward on the great Nez Perce trail. This trail was the great highway of the Walla Walla, Cayuses and the Nez Perce to the buffalo ranges to which the annually resorted for game and supplies.

It passed up the valley of the Touchet, called by the Lewis and Clarke White Stallion, thence over the high prairie ridges and down the Alpowa to the crossing of the Snake river, then up the north bank of the Clearwater to the village of Twisted Hair where the exploring party had left their horses on the way down the previous autumn.

It was worn deep and broad by the constant rush of the Indian generations from time immemorial and on many stretches on the open plains and over the smooth hills twenty horsemen could ride abreast in parallel columns. The writer has often passed over it when it lay exactly as it did when the trails of Yellept and Twisted Hair traced its sinuous courses or when Lewis and Clarke and their companions first marked it with the heel of civilization. But the plow has long since obliterated it and where the monotonous song of the Indian march was ~~heard~~ droningly chanted for so many barbaric ages the song of the reaper thrills the clear air as it comes to his....

Illustrated history of Klickitat, Yakima and Kittitas counties,
Interstate Publishing co. 1904.

The Mabton Chronicle

A six-page paper was established by Bernard J Pacius, March 12, 1904 in the thriving little village of Mabton as an independent weekly.

The property is owned by the Chronicle Publishing company of which Mr. Pacius is a stockholder. At the writing, June 1904, Mabton is about to secure another paper, The Enterprise. Interstate, 1904.

Yakima county general

A comprehensive history of all the publications of the past in Yakima county would include mention of a number that have long found repose in the journalistic graveyard.

It would be an almost impossible task to fully treat of the history of the numerous publications which have failed to survive the storms of time.

among the pioneer newspapers which flourished for a time and then passed into oblivion may be mentioned:

The Yakima Signal started in Yakima City in 1883 and published for a number of years; the Yakima Sun, a short lived paper which made its appearance in Yakima City in 1885, ostensibly for the purpose of fighting New Yakima as North Yakima was then called; the Yakima Argus, first published in 1884; the Times which made its bow to the public the following year; the Prosser Falls American and numerous others--Interstate, 1904.

The Prosser Record

Among the representative papers of Yakima county is the Prosser Record, published at Prosser by G.E. Boomer.

The Record is a well edited neatly printed journal devoted to the interests of Prosser and the surrounding country. It came into existence about four years ago as the successor of the American which had been established in Prosser as early as 1894, but had ceased publication in 1896

The first owner of the Record was A.W. Maxwell who sold out to August & Brownlow after conducting the paper a year. The present owner, Mrs. G.E. Boomer obtained possession of the paper only a few months ago. The Record is an eight page six column weekly, Socialistic in politics. In connection with the paper a well equipped job office is operated--The Interstate History pub col.. 1904.

Newspapers

The Columbia Courier

made its bow to the public at Kennewick in 1892 , its publisher then being E.P. Green.

It was a four-page fo r-column paper using a patent inside.

There was at that time not half a dozen families at Kennewick and vicinity.

The size of the paper was increased three different time until it became a twelve page sheet. It was purchased March 2 1903 by C.O. Anderson, the present owner and editor. A well equipped jobbing office is maintained in connection.

The Courier is a creditable little paper devoted to Kennewick and the surrounding cuntry.

The Sunnyside Sun

In April, 1901 William Hitchcock made a preliminary canvass in Sunnyside to see what the prospects were for a venture in the newspaper business.

As a result of his efforts he secured 200 subscriptions not a very promising number, but he nevertheless went ahead and purchased a small outfit. The first issue of the Sun appeared May 24, 1901. Many well disposed people thought the undertaking unwise but the editor lacked neither the necessary courage nor force to succeed and the auxiliary country promised well for future growth.

When the paper was started the office was fitted out with a small press and a few fonts of type; now it is one of the best equipped in the county...with a Monona cylinder job and book press, gasoline engine, eight by twelve Chandler and Gordon Price Gordon press, paper cutter, stapling machine and up to date type, body and display.

Interstate, 1904.

Beginnin March 7, 1890, a weekly newspaper known as the Goldendale Courier was published at Goldendale for several years.

The first manager of the paper wa J.M. Cummings, who made the following announcement to the publis:

"After examining the field thoroughly we feel convinced that the people of Klickitat county stand in need of a people's advocate, a paper that will at all times advocate the interests of the people..

The Courier started, as did most of the publications, as an independent sheet but afterward became identified with the People' party. About 1896 the Courier ceased publication-- Interstate History, 1904.

The Centerv~~al~~ Journal is a 10 page four-column weekly published by the Journal Publishing company.

It is independent politically. The Jo rnal has been edited and managed by Kelly Loe since it made its appearance August 8, 1902.

Mr. Loe has had some former experience in editorial work, having published a newspaper in the state of Missouri. The Journal is a meritorious publication, neatly printed ...Interstate History, 1904.