

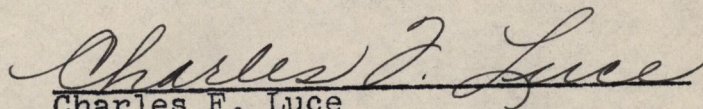
OFFICIAL RECORD OF PROCEEDINGS
OF THE
CENTENNIAL OBSERVANCE OF THE STEVENS' TREATIES

Walla Walla, Washington
June 11, 1955

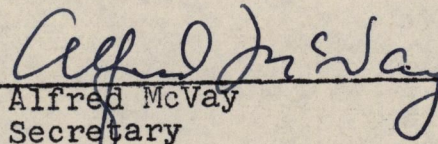
Herewith is a compilation of documents and reports which, taken together, comprise an official record of the proceedings at the Centennial Observance of the Stevens' Treaties with the Yakima, Nez Perce, Cayuse, Walla Walla and Umatilla Indian Tribes. The only omitted document is the script of the pageant, Pe-Wa-oo-Yit, written by Bill Gulick, and directed by Rodney Alexander, and based upon the official minutes of the original Treaty Council held at Walla Walla, Washington, May 24, to June 11, 1855.

The day of the Centennial Observance was bright and clear. The official temperature was 97° Fahrenheit. It is estimated that, in all, about 500 members of the treaty tribes were in attendance for the day, and that about 2,000 townspeople and other visitors were present at one or more of the events.

From beginning to end, the Centennial program was proclaimed outstanding by all who were there. It gave the public, and many of the tribal members themselves, a deeper insight into the history and problems of the Indian people of the Inland Empire. The Indian participants and the on-lookers conducted themselves with a dignity which befit the solemn occasion. The people of Walla Walla, acting through their Chamber of Commerce, were proud to have been their hosts.



Charles F. Luce
General Chairman
Treaty Centennial Observance



Alfred McVay
Secretary
Walla Walla Chamber of Commerce

DANCES AND GAMES

The dances and games held on the green turf of Borleske Stadium on the afternoon of June 11, 1955, were participated in by approximately 75 dancers and 7 drummers and singers, all of whom were dressed in ceremonial costume. The program was as follows:

1. Entrance by War Dancers, followed by Drummers, rest of group following Drummers.
2. Demonstration by women on how to erect Tepees.
3. Girls Welcome Dance.
4. War Dance.
5. Hoop Dances and other specialties.
6. Owl Dance.
7. Old time or Buffalo Dance.
8. Circle Dance.
9. Another War Dance.
10. Rabbit Dance.
11. Contest dances. (War Dance and Circle Dance)
12. Demonstration of Arrow Game.
13. Farewell Dance.

The above program was worked out in consultation with Sam Slickpoo, Sam Tilden, Caleb Carter, Charlie Wilson, Clarence Burke, Joe Hayes, Sol Webb, Louie McFarland, Charlie Speedis, and Lucian Williams.

Specialty and girls dances were in charge of Mrs. Nora Speedis.

Commentator was Louise Badroads and Floor Manager was Louis McFarland.

Drummers included Clarence Burke, Lucian Williams, Joe Hayes, Caleb Carter, Sam Slickpoo and Charley Wilson.

Tepee raising demonstrations were by Mrs. Lucian Williams, Mrs. Amy Webb, and Mrs. Phillip Pill.

The two oldest participants in the afternoon program were Louise Longhair, age 85; and Sam Tilden, age 83.

THE FOLLOWING PERSONS WERE CAMPED AT MEMORIAL PARK,
WALLA WALLA, WASHINGTON, DURING THE STEVENS TREATY
CENTENNIAL OBSERVANCE THE WEEK OF JUNE 6 - 13, 1955

1. Lodge of Louis McFarland
of Route 1, Pendleton, Ore.:

Louis McFarland
Ruby McFarland *
Francis D. McFarland *
Delphine L. McFarland *
Eddie J. McFarland
Lois L. McFarland *
2. Lodge of C. J. Speedis of
P.O.Box 690, Toppenish, Wn.:

C. J. Speedis
Nora Speedis *
Pauline Speedis *
Evelyn Speedis *
Lillian Speedis *
Evans Charley
Vivian Speedis *
Shirley Thompson *
Duane Speedis
3. Lodge of Carrie Sampson
Baptiste of Route 1,
Pendleton, Oregon:

Carrie Sampson Baptiste*
Leonida Sampson *
Tommy Sampson
Peter Sampson
Darrel Baptiste *
Yvonne Baptiste *
Elois Baptiste *
Carl D. Sampson
Arleta Sampson
Cathy Sampson
4. Lodge of Louise Longhair
of Rt. 1, Pendleton, Ore.:

Louise Longhair *
Anita Louise Paul
5. Lodge of Howard Strong
of Cayuse, Oregon:

Howard Strong
Esther Strong *
Joseph Strong *
Della Strong *
Estelle Strong *
Duane Strong
Wendell Strong
Bruce Strong *
6. Lodge of Ellen Cowapoo of
Pendleton, Oregon:

Ellen Cowapoo
Roderick Cowapoo
Sybil Cowapoo
Marlene Cowapoo
Gifford Cowapoo
Clarence Cowapoo
Larry Leu
Ernestine Crawford
Jimmy Crawford
Carol Ann Crawford
Mary Ann Crawford
Robert W. Crawford
7. Lodge of Susie K. Burke

Susie K. Burke
Daniel Johnson
Lillian Johnson
8. Lodge of Eliza C. Bill of
Rt. 1, Pendleton, Oregon:

Eliza C. Bill *
Warren Spencer
Bernice Bill *
Henry Bill
Raphael Bill *
Donna Bill *
Phyllis Bill *
Vera Bill
Philip Bill *
9. Lodge of Louise Showaway
of Rt. 1, Pendleton, Ore.:

Louise Showaway *
Leona Showaway
Willard Showaway
James Showaway
Marilyn Showaway
Ernest Jackson
Leslie Thomas *
Becky Andy
10. Lodge of Joe Hayes of
Rt. 1, Adams, Oregon:

Joe Hayes
Mrs. Joe Hayes *
Modesta Minthorn
Mrs. Charles Wocatsie
Antone Minthorn

11. Lodge of Mrs. Joseph G. Thompson of Adams, Ore.:
Mrs. Joseph G. Thompson*
Geneva Thompson *
Faydena Thompson *
Patrick Thompson *
Benny Thompson *
Becky Saluskin
Leo Sampson
Garry Sampson
Joseph Thompson
Cecil Thompson
Mrs. Cecil Thompson
Warren Thompson
Joseph Scott
12. Lodge of Lucian Williams of Gibbon, Oregon:
Gertrude E. Williams *
Francis E. Williams
Lucian Williams
Joseph T. Williams
Thomas Connolly
Myrna Williams
Herman Cox
Richard Wynne
Harold Alexander
13. Lodge of Louise Badroads of Rt. 1, Adams, Ore.:
Louise Badroads *
Alvin Van Pelt *
Thomas J. VanPelt *
Louis A. Van Pelt *
Anthony Van Pelt *
Arthur L. Van Pelt
Lillian Van Pelt
Wayne Van Pelt
Jeffry Van Pelt
Matilda Broncheau
Joe Broncheau
14. Lodge of Clarence Burke, of Cayuse, Oregon:
Clarence Burke
Mrs. Clarence Burke *
Mrs. Emma Luton
Mr. & Mrs. Wm. Burke
Beverly Strong
Sammy Strong
Mr. & Mrs. Wm. Jones
Christopher Burke
Bonnie Burke
15. Lodge of Saul Webb of Pendleton, Oregon:
Saul Webb
Amy Webb *
Cecil Webb *
Charlie Webb *
Arthur Heay *
Maurice Webb, Jr. *
Maurice Webb, Sr. *
Patsy Webb *
Margaret Webb *
Anita Webb *
Beverly Webb *
Mary Lou Webb *
Vincent Wannassay *
Jimmy Wannassay *
Mary Webb Creson *
Harold Halfmoon *
16. Lodge of Charles Wilson of Rt. 1, Lewiston, Idaho:
Charles Wilson
Jeanette Wilson *
Nellie Axtell
Byron D. Allen
Patricia Higheagle
17. Lodge of Caleb Carter of Lapwai, Idaho:
Caleb Carter
Bruce Carter *
Edward Paul *
Mr. & Mrs. Noah Hayes
Edna Hayes Lowey
Bernice Carter *
18. Lodge of Sam Slickpoo of Lapwai, Idaho:
Sam Slickpoo
Mrs. Rena M. Slickpoo *
Caleb Slickpoo *
Vera June Slickpoo *
Orin Allen *
Allen A. Slickpoo
Mrs. Allen A. Slickpoo *
Mary Lilly Slickpoo
Harrison Lott
Mrs. Elizabeth Lott
Lillian Lott
19. Lodge of David Isaac of Lapwai, Idaho:
David Isaac
Mrs. Lucy Isaac *
Webby Arthur *
Sam Tilden

20. Lodge of Dennis J.
Williams of Grangeville,
Idaho:

Mr. & Mrs. Dennis J. Williams
Mr. & Mrs. Eddie Paul, Jr.
Mr. & Mrs. James Morris
Lillie Lindsley *
Elizabeth Greene *
Mary Carter *
Roberta McCormack *
David Harrison
Kathleen Ezekiel *
Bunny Carter *

[* - indicates participation as supporting cast in pageant.]

Upon the bronze plaque given by the Yakima, Nez Perce, Cayuse, Walla Walla and Umatilla tribes upon the occasion of the Centennial of the Treaties of June 9 and 11, 1855, there appears inscription in the Nez Perce - Walla Walla language as follows:

HE-PA-NAK-NE-KOO KUN-KOO NU-NIM PE-WA-YNPT..

JUNE 11, 1955

The proper interpretation of these words is as follows:

[EVERYONE WILL KEEP]
HE-PA-NAK-NE-KOO

[FOREVER]
KUN-KOO

[OUR]
NU-NIM

[TREATIES]
PE-WA-YNPT

REMARKS BY THOMAS M. REID, ASSISTANT COMMISSIONER OF INDIAN AFFAIRS, AT THE STEVENS TREATY COUNCIL CENTENNIAL OBSERVANCE, WALLA WALLA, WASHINGTON, JUNE 11, 1955, as delivered by Perry Skarra, Assistant Director, Portland Area Office, Bureau of Indian Affairs.

Both Secretary McKay and Commissioner Emmons have asked me to pass on their warmest greetings to all of you here today and to express their sincere regrets that they could not be here in person. I am regretful myself that it was not possible for either or both of them to come along. But since this was the case, I am frankly glad that I was chosen for this assignment. It is a great pleasure to meet with you good people at Walla Walla and to take part in these memorable festivities marking the 100th anniversary of the Stevens Treaty.

Just two days ago I was a guest at a similar Centennial held by the Yakima people at Toppenish and I enjoyed myself thoroughly. Today we have a somewhat broader tribal representation and we are meeting practically on the spot where the 1855 Treaty Council was held. As I indicated in my remarks at Toppenish, the progress that has been made over the past 100 years both in American life generally and in our relations with the Indian people is enough to stagger the imagination.

Sometimes we lose sight of this fact in our preoccupation with the problems that still remain in the field of Indian affairs and with the frustrations that face us from day to day. But if we compare the situation of the Indians in Washington, Oregon and Idaho today with that of a century ago, it may help to restore a better sense of perspective. At that time Indians and non-Indians met together, as they did at the Stevens Council, for the purpose of bringing hostilities to an end and avoiding further bloodshed. Today, by contrast, we have in the White House a man who believes in full consultation and cooperative action as the keynote of his policy in Indian affairs. We have in the office of Secretary of the Interior a man who is working actively to give the Indians every opportunity for progress and advancement. We have as Commissioner of Indian Affairs a man who accepted the appointment because he regarded it as the challenge of a lifetime to help the Indian people lift themselves by their bootstraps to a better way of life and a higher standard of living than they have ever previously known.

The easy way to operate the Bureau of Indian Affairs, of course, would be just to go on from day to day providing services and carrying out our trust responsibilities in the old familiar pattern. But Commissioner Emmons has a long background of familiarity with the Indian people, with their ways of thought and the nature of their problems. As a banker at Gallup, New Mexico, since 1919, he has formed many deep and lasting friendships with the Indians of that area both as individuals and as tribal groups. Because of this experience, he believes firmly that mere passive administration of Indian affairs is not enough. Time and again he has emphasized to

those of us in the Bureau that, in addition to providing the usual services, we must begin a positive and dynamic attack on the more fundamental and long-standing problems.

Specifically, he advocates that we hold full and thorough consultations with the Indian people to develop the basic facts in each tribal situation and to learn the nature of their plans and hopes and aspirations. Over and beyond this, he has urged our field people to work cooperatively with the tribal members in building programs that will lead over a period of years to a better and fuller Indian way of life.

Since Mr. Emmons first became Commissioner a little less than two years ago, we have already had several tangible results flowing out of this new policy emphasis. In the one tribal group where lack of school facilities has a really serious problem, the Navajo, we provided accommodations during the school year that just ended for almost 9,000 children in addition to the 14,000 who were previously enrolled. By next fall we confidently expect to have school facilities available for all Navajo children who are in position to attend.

In the field of health, where the problems of the Indians have for years been especially urgent and disturbing, we have been placing greater emphasis on positive measures aimed at preventing disease instead of confining ourselves to the curing of the sick. Furthermore, in full recognition of the serious difficulties which the Indian Bureau has always had in recruiting and retaining well qualified medical personnel, Commissioner Emmons many months ago actively advocated a transfer of the Indian Health Program to the United States Public Health Service. As you all know, this transfer will be taking place just a few weeks from now under a congressional law enacted last August. We have every confidence that the transition will take place smoothly and that it will bring great and lasting benefits to Indian tribal groups all over the country.

There are many other progressive accomplishments that undoubtedly should be mentioned. But I believe I have said enough here to indicate the essential quality of Commissioner Emmons' administration in the Bureau of Indian Affairs. It is, above all else, a humane type of administration concerned with the more basic values of Indian life and aimed at fulfillment and enrichment rather than mere pacification.

So I believe that we have come a long way since that day in 1855 when Governor Stevens attached his name to the Treaty document here in Walla Walla. We have learned many valuable lessons and gradually eliminated the sources of former bitterness and conflict. But this is not meant to suggest, of course, that all problems have been solved and that no difficulties lie ahead. Unquestionably there is a tremendous and challenging job still remaining to be accomplished in the field of Indian affairs - a job that calls for the very best efforts of all of

us engaged in this line of activity. Nevertheless, I am deeply encouraged by the growing signs of progress I see every time I make a trip to some part of the Indian country. I sincerely believe it lies within our grasp to accomplish bigger and more significant results in the next ten years in Indian affairs than our predecessors have achieved in the whole century since 1855. But to do it, we must have close and continuous working relationships between Indian Bureau personnel on the one hand and Indian tribal members on the other. We must establish mutually-agreed-upon goals or targets; we must have faith in each other's good intentions; and we must, above all, have wholehearted cooperation in the action phases of our programs.

I am confident that the job can and will be done, and I hope that all of you who play an active part in Indian affairs will join us in the fulfillment of our common purpose of a better way of life for all Indian people.

REMARKS OF MAUDIE C. ANTOINE, CHAIRMAN, BOARD OF
TRUSTEES, CONFEDERATED TRIBES OF THE UMATILLA INDIAN
RESERVATION, AT STEVENS TREATY CENTENNIAL OBSERVANCE,
WALLA WALLA, WASHINGTON, JUNE 11, 1955.

INDIANS THEN AND NOW

GREETINGS:

Let us turn to the pages of the past. Because we so often speak of the past, we are told, that we dwell too much in the past; that what has passed is past, and nothing is gained by harking back to it. Some say to us consolingly, what has happened to the Indian in this country is too bad, but it is over and done with. Deeds that I here relate have made history, and are the foundations both good and bad upon which your life and the Indians has been built. There are many guesses of where the Indian came from. Yours is as good as mine. However;

When found by the white man they were a highly intelligent people, free from disease, adherents to rigid moral code rigidly invoked. They were proud, courteous, and dignified. Their God the "Great Spirit" was revered and obeyed. Tho' a nomadic race they were agriculturists. Among them were orators, natural artists, dancers and musicians. They established the only peace league of nations ever functioned successfully. They were human beings like you and I. But they were called savages. The white man called himself civilized. Indian laws were simple and just, and always enforced. Children very young were disciplined. The old folks were honored and reverently cared for. The highest authority on all questions and councils was composed of aged men, for they knew reckless youth lacked caution of age. There was no upper class, no middle class, no lower class. All men were equal and all shared. Even today among Indians it is no stigma to be poor in material possessions. The unforgivable mistake and disgrace comes from being stingy, from hoarding for one-self which another needs, from withholding from another what one can give. To violate slightly this code is to suffer complete ostracism. Early Indian life was like music, it had to be composed by ear, feeling and instinct, not by rule. Nevertheless the young were taught the rules to avoid being misguided. The "Great Spirit" taught them that nothing but a good life here, could fit them for a better one hereafter. To share with the weak, the poor, the helpless among us is universal in Indian culture. In all Indian Tribes, this is the moral code, and the structure of Indian life and expected for normal social behavior.

Thus, the first white man was gladly welcomed to their country, believing them to be Gods with their white skins. These colonists, strangers to the hardships and struggle in the new world, often had to call on friendly Indians for help in the hard life of the first frontier; more than once they were saved from certain starvation by them, who in all kindness

brought food and showed them how to fertilize the soil. But as more colonists came to claim the land, shadows began to fall across the friendships of the two races. The white man learned quickly how rich this new country was and determined he must have it, all of it. There were vast regions of unused land, unused in the sense the white man conceives land use. The question was not to drive the Indian to another place, after the white man gained a good hold, but to destroy him. To the Indian there was only one place where he belonged - his home land made sacred by the ageless sleep of his ancestors; made fruitful by the spirit of his children yet unborn. Here and here only could the life rhythm of his race beat on in unbroken harmony. To Tribes all over the land the earth was their mother, wise and loving in her care for her children, our love, therefore, is a kind of mystical devotion, for this wise mother has cradled our race since the beginning of time. She has been dedicated with the life blood of our ancestors and made sacred with their graves.

Land belonged to all the people, to use and to cherish; that one man could claim a piece of the earth for himself, to hold against all others, was as unthinkable in Indian philosophy as it is to you and I that one may keep a piece of the sky above us, the sky that in this present day conception is the one thing man must share in common. In Indian economy man may keep a plot of ground for himself so long as he needs and uses it. The new comers could not understand the spiritual feeling the Indian had for the land. War between the Indian who owned the land and the white man who was determined to take it was inevitable. They fought with all the skill and cunning at their command to defend their very racial existence. They answered brutality with brutality, and felt that right was on their side. "Did not God create us all as well as the white man," they cried out for understanding; "Did he not place us on the land, and give us strength to defend ourselves against any invaders; does he not expect us all that we shall exert ourselves in preserving that which he gave to our forefathers, both for themselves and their offspring forever." War spread in all its fury wherever the white man set foot in Indian country, the innocent of both races suffered with the guilty. Look to every nation surrounding our own today where wars have been and are being waged, and to which Americans have rallied to help to protect its own shores. They are fought with brutality and savagery unknown to the Indians when they fought for their country. Look to the natives of Africa being dispossessed the same as our ancestors were and by whom, history today repeats itself that we might remember.

For the Indians it was a hopeless fight. The wise leaders knew how hopeless. They knew all was being taken and they had to give. All could not die for some must live. From the more personal adventure and conflict of the old days before they were introduced to firearms, suddenly war became a grim and deadly business. They were outnumbered, the flood

of white immigrants into their country continued ever greater. The grim shadows could not blot from the Indian mind the sacred knowledge that the land and all its riches belonged to him for God had placed him here. Had he not said: "Unto these the land shall be divided for an inheritance **** to every one according to these numbered of him shall his inheritance be given." Tribes who thro' these bitter years remained friendly to the white man were moved from their homes and robbed of their lands. They remained friendly to the last, even when they were forced from their homes they didn't resort to war. As people who were already on the land, they were dispossessed. In the names of their respective kings, explorers took everything they could conquer. They drove their stakes on the new continent and ran up their flags with the theory that might makes right. With these explorers came missionaries who planted the cross of Jesus beside the flags of the nations. The aborigines, Indians of course, were overpowered, their lands stolen, their religions were called "Pagan". Thus the minority changed from "Fewer in number" to "weaker". The subdued became the minority, the conquerors the majority. For centuries the strong, the powerful, the privileged ruled. For them the weak, the powerless, the underprivileged had no rights that the strong must respect. They accepted the white man from the beginning and quickly adopted his ways. They inter-married with the white who came among them. Their sons became educated in early missions. Missionaries were welcomed with respect and under their patient teaching, Christianity became the faith of many tribes.

For centuries our ancestors yielded ground to the advancing white man, and at his hands suffered the most grievous loss of life and property. Government soldiers erected stockades and herded Indians of all ages, and sometimes whole bands into them. There to suffer and die slow deaths from diseases caused by malnutrition. Whole bands died from a want of a will to live. Many preferred death to such imprisonment and fled, they were mercilessly slaughtered and massacred by military soldiers under Government orders. Reservations were established to protect the Indian from complete annihilation, but more truly to keep him under surveillance and protect the white man from the Indians, that they could seize more land unmolested. Indians couldn't thrive under reservation life; how could a freedom loving people so often transplanted from lands they loved, to lands barren of game for food, streams for fishing, and all other necessities provided by nature on lands taken from them, be expected to survive. Here he lost the right to govern his own affairs, his economic independence, and self-reliance. Self confidence was destroyed, creating something like racial shock, which stopped, for a time all impulse toward progress for the whole of our people, holding them imprisoned in misery and despair. Whole generations gave themselves up to grief and hopelessness. Bitterness too had its place in their hearts. Disappointment, deep sadness ending

in inexpressable grief. Such grief and sadness is evident today in countries where wars have ended leaving many of this generation despoiled, homeless, hungry and without hope, so history lives again.

After the horrible finale of these so-called Indian wars, our people began their slow and painful struggle back to freedom. That struggle is not yet ended. Deeds of such magnitude cannot be done and over with, as many of you believe. They cannot stand alone in a period of time, their tentacles reach out to oncoming generations and touch the lives of our people who live centuries after the deeds themselves seem only echoes in history. I am an Indian living in the present now, but I, like all my people carry the burden of those distant years. So do you whether Indian or white. We cannot be understood separated from the past, for what has happened to our ancestors over the past centuries has had its large share in molding the character that is ours today. The past, shadows every act and thought for my people today; it circumscribes our dreams; and to a large degree, has limited our future. Thus today for us, past history is living history. These truths have been handed down to us over the generations not to create hatred, but understanding and ability to enable us to meet with faith and courage our responsibilities, in a time and age when we face confusing accusations of being the offspring of generations of savages. Only one who understands the forces compelling the Indian and white relationships during those years can comprehend the dilemma of the living Indian today.

The Indian Bureau was established in 1834 and kept under military control, until 1849 when it was transferred to the Department of Interior. Many campaigns were instigated as a direct result of a military policy of total annihilation of the Indian. Pressure of white settlers for more land, demanded that reservations be reduced in size, they argued, Indians were a dying race and didn't need all the land set aside for them. The result was loss of the best lands, the richest soil, the richest forests.

Treaty after treaties were negotiated, forcing alienation upon Indians from their lands and homes. Treaties dealt with land purchase from Indians for paltry pennies, and exchange of rations to some. Treaties provided for education and learning the white mans way of farming; farming on lands, that todays farmer with the most modern scientific knowledge and equipment is hard pressed to make a living on. The obligations and responsibilities of the Government to the Indian today are the result of these treaties. The white man and the Indian together pledged themselves in the keeping of these treaties for: "So long as the creeks and the rivers shall flow, and the sun, and the moon and stars endure."

I do not recite these incidents to build sympathy for my people; rather that you may understand and realize how all-embracing was the catastrophe that had fallen upon our people and how shattered they were. This is the story of every tribe, their history's are the same - loss of homelands, enforced emigration, enforced idleness, poverty, segregation, defeat. Indian economy was completely destroyed which consisted of hunting, fishing and gathering of wild fruits, roots and their total subsistence with limited farming operations on lands the white man didn't want. To add to the misery and subjugation of this so-called past history, we the Indian of today have been stamped with a stigmatism as being lazy, dirty, shiftless and cruel. Fallacious beliefs that the Indian clings so stubbornly to his established way of life because of some innate racial defect; or character deficiency that renders him unable to attain standards of white culture. Social delinquencies, excessive drinking, shiftlessness, where these exist, are often termed as racial weaknesses, rather than for what they are - symptoms of conflicts in any human race. Forcing a sense of inferiority upon us, that has held us in bondage more securely than prisons or bars. Pressure from every side has been exerted upon us, pressure that has injured our pride and racial heritage and, by implication, has weakened confidence in our own abilities. We have seen our people overwhelmed by the most grievous poverty and pauperized by enforced dependence. Degenerated because of race and color. Today science tells us there are no superior races; that color of ones skin is no mark or distinction of superiority; while one individual in a group may be more intelligent than one in another is no significance of mental superiority. Therefore the Indian has the same potential ability as the Chinese, Negroes or Caucasians. We must understand one another as people created and fashioned after the image of God upon whom we all, regardless of race, creed or color, must acknowledge dependence. In short, blood in ones veins is but a moments flow.

Let us now examine the record of how the U. S. Government has discharged its responsibilities and fulfilled obligations to the letter as they claim. You must be the judge. The Bureau of Indian Affairs, since its foundation, has been a closed corporation. Its functions have never been guided by the Constitution or Bill of Rights, in the management of our affairs. Heads of this Bureau are always political appointees, the office of Commissioner always political patronage. Commissioners are never appointed because of their training or association with Indians fitted to discharge the important duties of office, and the more important Treaty obligations of the Government to the Indians. The Bureau is always conducted on political lines, rather than along lines of strict compliance with the Constitution and Bill of Rights. It operates under rules and regulations promulgated jointly with the Secretary of Interior, the Commissioner of Indian Affairs and other officials which have the force of law and are controlling on all Indians within their jurisdiction. Thus, we know without fear of reasonable contradiction that the Indian Bureau has always

operated on the whims and decisions of one man; the Secretary of the Interior. Contrary to early predictions and policy that the Indians were a dying race, today there is an estimated 450,000 population in the U. S. and Alaska whose affairs are the concern of the Federal Government. By reason of duties imposed by law and regulation, (The Trustee of the Indians and their property, the Secretary of Interior and his Agent the Commissioner) has assumed the role of majority stockholder, while the beneficial heirs to the property the Indians, has been made the minority share owner, who because of the status created for him by the majority stockholders must vote his share as directed. We have never been given a voice in the shaping of policies governing our affairs. We have never been given any responsibility for actions or decisions. Laws and regulations over 4,000 of them have never been modified. The dominating factor of Indian reservation life has been the Federal Government expressed in terms of hundreds of Indian Agents and 1,000's of field staff employees appointed by the Secretary of the Interior and the Commissioner of Indian affairs. For no other citizens or groups has the government in such magnitude intruded so completely into all aspects of life, property, private life, and even personal affairs than that of the Indians. From this has emanated vicious and unfounded insinuations that the government doles out monthly cash grants to the Indians. This has created unnecessary ill feeling because many believe we get many things for nothing at tax payer's expense.

Following the Allotment Act passed by Congress in 1887, under which allotments were made to individuals in meager acreages; considering the thousands of acres one man must use to make a living today; there was left about 138 million acres for Indian use, of which today less than 50 million acres remains in Indian ownership. Much of this land is desert and semi-desert, dry and arid, devoid of good soil. Land, the basic source of Indian economy poses the greatest problem. Inheritance of limited acreages begun with, have become so fractionated down through the generations, that the income to the heirs amounts to less than .01%. Yet the cost to the Government to administer such estates is 50 times as much as the annual lease income the heirs receive. Hampered and thwarted by more than 4,000 rules and regulations, not applicable to any other groups of people, we are deprived of the right of individual use of such lands, because the land is not worth dividing, nor can we exercise the privileges of the white man in such circumstances. Since all of our lands are leased to white farmers, one can never save enough to buy out other heirs, much less trade without subjection to competitive rules set for the white man for buying Indian lands. So, the result is that we must go on leasing the lands for lack of funds to buy out heirs, and the restrictions placed upon this situation enables land to be sold to white buyers for which more or less it has been intended, relieving the Indian of more land and solving a problem for the Government.

Today the U. S. Government who accepted the obligations and responsibilities of the Indians through Treaties, is ready to withdraw, and wants termination of Trusteeship of the Indians. This Government advocates its termination under the guise of "Freeing" the Indian, without explaining that freedom. More than 1/4 of the Indian population haven't one square foot of land, the sole means of their livelihood. More than 400 years of despoilation have left the majority landless. Many are unadjusted to the economics and social ways of the white world, unskilled in scientific agriculture, and without capital, barely manage to live. In this modern day and after 100 years, and billions of dollars poured into the Federal treasury to promote the welfare and education of its wards whole Indian communities face want and destitution, if the Government withdraws. The freedom the Government advocates for the Indian means in truth the destruction of reservation community life, and will more completely destroy and remove all safeguards provided by Treaty and law which now protect Indian property and civil rights. It will further deprive us of all protection and assistance by the Government. Under the new policy of this so-called freedom, our Agents urge us to sell our fractionated inherited lands as the only solution, which they have never attempted to settle under any means so the land could be reserved to the heirs. Oil and rich minerals have been discovered on Indian lands today, bringing sudden wealth which they are unable to competently manage. Termination of Federal Trusteeship will in truth put the remainder of Indian lands on the market for sale. Lands will be taxed as another means to force us to sell. We were given begrudging citizenship in 1924 with the right to vote as any other citizen. As registered voters in our respective Counties we have voted for Congressmen and Presidents hoping for some consideration. We have helped better conditions for others with neglect of our own, by trying to be good citizens. Congressmen yield blindly to the importunities of voters concerning Indians, without knowing facts and reasons why Indians oppose termination of Federal wardship. The Government informs the public of the high cost of support to the Indians. Yet it has a bottomless purse for help of foreign nations. The generosity, charity and philanthropy going across the seas to other destitute nations is limitless. These destitute nations plead for aid through representatives wrapped in mink, ermine, and decked with jewelry it would take 3 life times for the average American citizen to pay for and who contributes to these charities abroad. Yet our Indians have gone to Washington, and pathetically pleaded for aid and for a better deal for their people. The answer is always a cold, "Uncle Sam has no more money for the Indians." But let Nehru come over and he is royally received and the answer to his begging is always an emphatic yes. We have attained none of the freedom and equality for which thousands of our Indian sons have fought and died for. Veterans privileges are limited to the Indian ex-service man. Yes, we have many Ira Hayes's. We have thousands of young men today in every branch of the armed forces. Disregarding discrimination they suffer, they are

ready to serve their country, not only for the Indians but for all American citizens. They are not bitter, nor prejudiced but they believe that the preservation of freedom and equality for themselves, their Indian people and neighbors is worth fighting for.

Unfounded insinuations that we receive monthly cash gifts and rations from the Government as Treaty obligations have created unnecessary prejudice by an uninformed and uneducated public. Indians receive monthly checks only if they own property and income placed in the Agencies comes from lease rentals, and other resources individually or tribally owned, and not Government. The Government has given limited assistance in welfare, education and health, which no longer exist because they have been transferred to State and County departments where reservations exist. The Federal Government buys nothing for the Indians, all personal property is bought the same as you buy, for cash or on contract. If we pay we keep it, if we fall behind maybe we lose it just as you do. We pay taxes of every type even on income, our only exemption is our lands held in trust, and if taxed would absorb all the income in rentals from them. These lands are held in Trust an obligation arising from our Treaty and have been guaranteed to us to remain tax free forever, in consideration for all other lands we have and were forced to give up. Look around you, or on lands you own and you will see what I mean. Billions of your dollars through taxes have gone to pay a multitudinous personnel within the Bureau of Indian Affairs with extremely limited amounts for our general welfare and education. If this were not true the so-called Indian problem today would not exist. Under the termination now advocated by the government with no attendant provisions for States where reservations exist the tax paying public will have a greater burden, when Indians will be forced on welfare rolls, upon being relieved of the balance of their lands through selling where they will be unable to meet taxation. Many are already on relief rolls of many states and counties. Our hunting and fishing rights granted by our Treaty are being contested today. Indians have observed laws of game conservation for generations before the white man set foot on this continent. Where game has been depleted has been no fault of the Indian - they never kill for sheer sport. On March 10th, 1953 we signed another agreement-taking away the last link of our forefathers for a cash settlement of \$4,198,000, the Celilo Falls the ancient fishing site used for centuries by our people. By giving up these rights agreeable tho' reluctantly, has in no measure protected our being stripped of others without our consent or agreement.

On this 100th anniversary of our Treaty, as we commemorate the acts of our ancestors, we implore the people of America to examine the records, based upon the most begrudging and limited opportunities under which the only true Americans in America have been subject. During these 100 years Indians pleas in Washington have gone unheeded, so we must turn to the

people of this nation as Just and God-thinking Americans for corrections and fulfillment of our Treaties. Today we should be ready to accept withdrawal of the Government of responsibility, but facts here related prove this cannot be done. These are not dictations of fiction, but true facts not of a dead past, and by experience we know them to be true. They exist at the very core of a nation, that proclaims loudly to the world its greatness and strength that we as a people with every patriotic and American citizen have contributed to and built. A Nation that advocates with determination to restore other conquered peoples to the dignity of human beings, with freedom from want, freedom of religion, freedom of speech and freedom from fear. What consideration has the Indian received in these freedoms. We cannot uphold decency, honor nor respect by honorably discharging any person who has failed to honestly fulfill his obligations and responsibilities toward a people of a nation. Yet the U. S. Government wants to terminate its Trusteeship of the Indian as having done its job. Before this government can demand total respect of others, it most certainly should act respectfully toward its own citizens, with fulfillment of all its obligations and responsibilities, not only to Indians, but every American. Peoples of every race in America have sacrificed and contributed to her greatness, yet do not receive as much consideration as peoples of other nations. Nations around the world have been hallowed by the graves of your sons. Many whose families are destitute. We can properly define equality, justice and freedom in our own acts, through the understanding of our fellowmen will bring greater enrichment to our own knowledge. In these days of struggle and strife all around us our hearts ought not to be set against one another, but set with one another, that we may be able to work more strongly against evil. We live in a world full of misery and ignorance, and the sacred duty of each is to try and make the little corner he can influence somewhat less miserable and less ignorant. We want equality of opportunity, political and social freedom. We are not asking to be relieved of responsibility, but the right to consideration and a part in building a healthy and progressive community to which we are willing to contribute. I can claim many distinctions for my people, the greatest of these is that America began with us and we have shared all of it with you.

REMARKS BY ALEX SALUSKIN, SECRETARY OF YAKIMA TRIBAL
COUNCIL, AT THE STEVENS TREATY CENTENNIAL OBSERVANCE,
WALLA WALLA, WASHINGTON, JUNE 11, 1955.

Mr. Chairman, Mayor Buerstatte, Mr. Skarra, Davy Crocketts,
and fellow Americans:

TO THE AMERICAN PEOPLE

A heritage born one hundred years ago when the Treaty makers assembled here at this valley of Walla Walla, Camp Stevens, precious possession of the Walla Walla's, Chief Peo-Peo-Mox-Mox was their great leader as was our Chief Kamiakin. They had one heritage so old that no one knows just when it was born. It was a heritage of a deep-rooted religion that recognized the existence of a Creator who gave the people the sacred Earth. It was a civilization and a noble culture.

The Treaty of June 9, 1855, has now grown to be a heritage for those living and yet unborn. The wise old treaty chiefs, with a power born only to gifted leaders, realized that the future life must change for their people when the unwanted treaty was thrust upon them. It was ratified by the Senate of the United States. The President proclaimed its existence and validity and so it became the supreme law of the land, law of the people. The old clinging to the old ways and the young people struggling to learn the new, held it in solemn and highest respect. History of the past is a dark picture and a sad one. No one knows how much the Indians from east of the Mississippi River have suffered and died. Some survived after a long death march. They were told if they crossed the big river they would be left alone. There was plenty of room for them, they were told. It was that way in the Yakima Valley. When the Europeans came, they found that the original inhabitants of this continent were possessed of Tribal government and were self-sustaining. Many conceptions of a Creator flowed from their worships. They had a faith that death is not the end. It was not unsimilar to the belief in human hearts today wherever they are men free to worship. It was a faith inter-mixed so deeply with nature that it has never been uprooted. In later times efforts were attempted to curtail or abolish "Dreamer Religion" as the white man called it they corralled the Indians and cut their hair but they held onto their religion today there is but few who still teach nature's religion. That God created the earth, man, and all living things. Commissioners were appointed in 1783 to treat with Indian nations and the system persisted until 1869 with the result that 360 treaties were made before Congress terminated treaty making powers in 1871. Then a "wardship" policy supplanted the recognition of a "nation". The Plymouth colonists recognized the Indians as the possessors of the land. The process of extinguishing title to all the land was outlined under the articles of Confederation (September 22, 1783). That historic Congress ordered. "Therefore, the United States in Congress assembled do hereby prohibit and forbid all persons from making settlements on lands inhabited or claimed by Indians."

The eighth section of the act of Congress of March 1, 1793 enacted the same principle into law and be it further enacted that no purchase or grant of lands or of any title or claim thereto from any Indians, or nation or Tribe of Indians within the bounds of the United States, shall be of any validity in law or equity, unless the same be made by a treaty or convention entered into pursuant to the constitution."

Reservations were created in three ways: By executive order, authority of Congress and by Treaties or agreements. Reservations became small domains; within the States and as such were under the absolute control of the United States Indian Agents who in turn were responsible to the Commissioner of Indian Affairs. The first attempt was put into effect by the act of Congress in 1887. The Allotment Act tended to destroy the reservations. In most all the reservations there is a problem, fractionated heirship on allotted land holdings. On other reservations, when most of the land was allotted to Indian members, the balance was opened to public entry. Result, impoverishment as Indian lands were sold or the tribesmen became dispossessed, hunger, social breakdown and ill health ensued.

The Yakima Reservation protected by 1855 treaty, they escaped this fate, although 30% of the allotted lands in the farm area is now alienated. During this critical period although opening of the Yakima reservation was frequently threatened, the treaty signed by the Yakima chiefs, ratified by the Senate and proclaimed by the President, remained unviolated. The Yakima Treaty created a reservation of approximately 1,200,000 acres or 12,500 square miles. It consists of farming and grazing lands, forests, streams and lakes, all set aside for the 14 original tribes or bands for "as long as the mountain stands and the river flows."

This was the comparatively small area received for a ceded territory that consisted of 29,000 square miles of land and included the present counties of Yakima, Chelan, Kittitas, Franklin, Adams and a large portion of Klickitat and Douglas. Besides there were the promises, weakening with years, that the Government would protect the people forever, educate them to the ways of a new life, provide them with farming equipment, hospitalizing their ill and infirm and forever offer the guardianship of a beneficent nation. Democracy was a common thing among the unlettered people. They were happy people. They loved. They played. Their laws were the laws of their God, they worshiped.

The act that established the territorial governor in Oregon, January 29, 1847, not only cleared the way for the later creation of Washington territory, but also declared "Nothing in this act shall be construed to impair the rights of persons or property now pertaining to the Indians in said territory as long as such rights shall remain unextinguished."

The westwardly path of migration first lead south of the Columbia River, leaving the tribes to the north untouched; but between them spread word of the happenings. Migration over the Oregon Trail which eventually brought about the Treaty with the Yakimas as well as the other two tribes, Nez Perce, and Umatillas. "As far back as 1835 the Indians west of the Rocky Mountains protested against the taking away of their lands." They treated with tribes of the Willamette in March, 1851, spending \$20,000 without beneficial results because settlers who occupied land marked for reservations met, protested and Congress determined that the treaties should not be ratified. Everyone in the village and lodges north of the Columbia River and east of the Cascade, of course, knew what was taking place.

Governor Stevens was ordered to treat with the Indians in the northwest. Stevens' oath as Governor was signed March 21, 1853 and recorded on January 2, 1854. On January 16, 1854, Palmer wrote to Stevens that he had recommended to the Indian Department the "early extinguishment of title to all the land as a measure important to the preservation of peace." Secretary James Doty met the Yakimas at Ahtanum April 1 to 4. Chief Kamiakan, Owhi, SKloom, Shawaway and Teeias agreed to come to Walla Walla to attend the treaty council and on May 28th, arrived at the Council Grounds. Governor Stevens, General Palmer explained the terms of the treaty for several days while the soldiers were always present. They were ordered "to the last man, to protect the officials and the Flag." Everyday the chiefs were afraid to accept the treaty remembering the fate of the other tribes east of the Rockies and at Willamette. On June 9th, Chief Kamiakan signed the Treaty as well as the other Chiefs who were designated by him to sign. Kamiakan spoke for the people. The Yakimas, Pashwanwapams, Palouse, Pisquouse, Okinakanes and Methows. The bands on the Columbia below the Umatilla as far as the White Salmon River. He was satisfied with the reservation in his country but desired a small piece of land at the place called Wenatshapam where the Indians take many fish for the Pisquouse and Methows. Kamiakan said "your chiefs are good. Perhaps you have spoken straight that your children will do what is right. Let them do as they have promised. This is all I have to say." He believed what Stevens had said - he believed the government would protect his people forever. I wonder what I would have done if I was to make the same decision?

One hundred years is a very short time since our forefathers have signed away the land they loved and reserved to themselves a small tract and the promise of protection and exemption from taxation.

FISHING RIGHT - To leave the reservation and fish at usual and accustomed places as the Indians knew where they were. This is true of hunting, digging roots, building temporary

shelters and grazing their stock on unclaimed land. On June 9th, 1855, Kamiakan stepped up to the table, before the witnesses - the Sun, the Mountain and the Great Columbia River, and stated that when the President signed the treaty, and not until then, would he accept his payment. Until it was signed by the President, it was not official, as he understood it explained. Looking-Glass asked, "I want to know if an agent will stay up in MY Country?" Governor Stevens answered "As long as there are people." Kamiakan said, "I, Kamiakan, do not wish for goods myself. The forests know me. He knows my heart and he knows I do not desire a great many goods. All I wish is for an Agent, a good Agent, who will pity the good and bad of us and take care of us. I have nothing to talk long about. I am tired. I am anxious to get back to my garden. That is all I have to say."

Since 1934, the policy of Congress was to perpetuate the Indian people, their culture, reservation, and repeal laws which endangered the very treaty which was agreed upon by our chiefs. The 1954 Congress passed Concurrent Resolution 108 to terminate Federal supervision over several tribes. Many proposed terminal legislation were introduced but they failed to pass Congress because the Indians made a concerted effort and protested at the hearings held by joint committees of Congress on March, 1954. We have heard many assertions on the part of the Government officials of their high respect for Indian rights. The high moral line used under the guise of giving Indians "first class citizenship" and "political equality" is one of the chief justifications for what the Indians believed to be another raid on the vested rights and prerogatives of the American Indian. The Indian, in general, pays taxes - sales tax, automobile tax, gasoline tax and various other excise tax levies; they do not pay taxes on trust lands and income from trust property. So the Indian is not "non-taxable". The states place too much emphasis on the non-taxable status of the Indian land. This exemption is a vested right as long as Indians lived on lands reserved for their use and occupancy. In many of the states, homestead or veterans exemption acts have been passed which have taken a great deal of real and personal property off the tax rolls. Indian land always belonged to the Indian and never belonged to anyone else. There is a difference in government giving homesteads to citizens and exempting them from taxation.

I want the people to understand our status as "wards". Our tribal government is now paying for most of its administrative costs. Ten percent is deducted from our timber operations where we have over a million dollar timber sale. Therefore, we are paying the Government approximately \$100,000 for the management of our timber operation. Our treaty, after 100 years, is a solemn agreement. Let us remain on our land we love, like our treaty signers did. We have fulfilled our obligation as citizens of our nation for as long as the white

mountain stands and the Great Columbia River flows. Our sons fought alongside with your sons and no Indian has ever supported Communistic ideals.

There are many good citizens of our country and they say to me "we want to know the facts and want you to be protected in accordance with your treaty agreements."

The following I am asking all of you and your Congressional representatives to do for the people who gave up so much in return for promises made by Governor Stevens and General Palmer, representing the Government:

1. Protect our treaty of June 9, 1855.
2. Protect Indian lands in Indian ownership.
3. Develop Indian land, below and above ground, for the benefit of the Indian.
4. Encourage the enactment of a constructive legislative program:
 - A. By modification - or outright repudiation of Congressional policy on termination as stated in H. Concurrent Resolution 108.
 - B. By the amendment of Public Law 280 (enacted in August, 1953 to allow any state to assume civil and criminal jurisdiction) to provide consent of the Indian tribes affected; by vote of the tribe.

I pray to the government of the people to let us live in peace forever. In this religious country and a Government governed by the People, for the People. Let the spirits of our treaty chiefs lay rest in peace, and those of Governor Isaac I. Stevens. And let not this country be party to violations of treaties made in good faith.

Thank you all.

REMARKS BY OLIVER W. FRANK, NEZ PERCE TRIBAL
REPRESENTATIVE, AT THE STEVENS TREATY CENTENNIAL
OBSERVANCE, WALLA WALLA, WASHINGTON, JUNE 11, 1955.

It is an honor to represent the Nez Perce Indian Tribe on this memorable occasion.

Yet I approach this assignment with deepest humility, as spokesman for the present generation of Nez Percés.

We revere our noble ancestors who participated in that epoch making Walla Walla Council a bare hundred years ago.

That Treaty Council opened up the west to the white man and commenced the integration of the Nemepu Indians into the western march of civilization.

That historic milestone in Northwest history we are commemorating today was the real start of "WESTWARD HO! THE PATH OF EMPIRE TAKES ITS WAY!"

Thank God, it was accomplished by peaceful consent, around the treaty table. Otherwise, the red man's submission to the white man might have been a bloody saga on the history of America's forward march.

My people were not the Nez Perce Indians until the white man dubbed us so. Our branch of the Shehaptin family was known as the NUMEPU, meaning "We People". After Lewis and Clark came, the French Canadian fur traders renamed the Numepu Nez Percés (Pierced Noses) after the custom of a few of the tribe who inserted shell ornaments in their noses.

I wish that every American could read the amazing minutes of the Long Council which lasted from May 24 to June 11, 1855, when 58 of our Nez Perce forefathers were the last to sign a treaty with representatives of the great "White Father." Many wrong impressions of the American Indian would be overcome.

The attitude of the Indians toward the domination of the white man would be understood in a new light.

Our common problem of integration would be easier.

For we Indians - our heaviest cross to bear is racial prejudice on the part of the white man - racial prejudice toward his fellow American, whose ancestors lived here long before the white man came - whose native land is now our native land, which all of us love - yet whose love for that land was instilled in us long before the white man knew it.

If the words which were uttered, and the hearts which were bared at that historic meeting were better known, that cross of racial prejudice we still must carry would be made immeasurably lighter.

Let us not forget that sovereigns met around the Council table a century ago. Governor Isaac I. Stevens represented the sovereign United States. Chiefs of the Indian tribes represented the aboriginal occupants of this western domain. The document they signed on behalf of their respective sovereigns was not a mere "Scrap of Paper". It was as formidable as any treaty bearing the great seal of the government of the United States.

The Nez Perce Tribe relinquished to the government a great portion of that vast territory in Washington, Oregon and Idaho, over which they had from time immemorial claimed and held domain. We withdrew from an area which knew no bounds, - for our tribe was the largest in the Northwest - was a nomadic tribe - we had horses - we travelled from the Dakotas to the Pacific Ocean - withdrew to a Reservation comprising some 10,000 square miles - but little less than the area of Belgium.

Within 5 years after the signing of the Nez Perce Treaty of 1855, white settlers were streaming into this region. In 1860, the rich deposits of placer gold were discovered in the Orofino basin, which lay entirely within the Nez Perce Reservation. This attracted the white man who thirsted for the riches the land contained. Federal troops were sent in, ostensibly to prevent the threatened encroachments on the red man's territory, but in reality the troops were sent here to awe the Indians into complaisance. Within a short time there were several thousand whites smugly installed as of right within the various settlements of the mining district and entirely within the Nez Perce Reservation.

The Indians protested first against infringement upon their borders, and next asserted that in all equity and fairness, the Indians were at least entitled to a proprietor's share of the treasure yielded by their land.

This, of course, was without avail. Upon the best authority, no less than twenty million dollars of gold were taken from our Reservation - while the Nez Perces looked on helplessly - with wonderment. The Stevens Treaty had guaranteed us protection within the confines of our Reservation.

To let such outrages go on would have led to inevitable war. So the government proposed the Nez Perces cede the greater portion of their Reservation and withdraw to a little area, with Lapwai the core. The government offered us the munificent sum of \$260,000.00 - a few cents an acre. Eleven of the fifty-eight signers of the Treaty of 1855 consented, and the Treaty of 1863 - the Nez Perces call it the Steal Treaty - was negotiated.

Included in the ceded land was the beautiful Wallowa Country in eastern Oregon, where Chief Joseph's band lived. Today the Wallowa Country is a tourist mecca - often called The Switzerland of America. Is it any wonder Chief Joseph did not want to give it up?

Chief Joseph's withdrawal should not be called a War.

It could better be called "an honorable retreat" for Chief Joseph, though bitter and sad at heart, knew the Nez Perces must bow to the inevitable - and he urged his people against hostilities.

The limited time at my disposal will permit only this brief review of events following the signing of the Stevens Treaty. We would not keep faith with our noble ancestors if the present generation did not insist that the terms of that sacred document still lived up to. The guarantees under that Treaty are our inheritances from them.

We bow to the inevitable as did our forefathers - with sorrow in our hearts to see the land of laughing waters, teeming with salmon - give way to great hydroelectric developments. We are sad that on the great plains of the mid-west no longer do buffalo roam - they've given way to Reclamation projects and agriculture to support a growing population on this continent - The heart of the Northwest Indian is pierced as with an arrow to see his inborn instincts to hunt, and dig roots and pick berries restricted with the coming of the great industrial empire which is upon us.

But we of this generation are trying to be warriors in the best sense of the word as it applies to present day demands of good citizenship.

Since the integration of Nez Perces into the building of the New West which began the very hour the ink was dry on the treaty parchment at the Walla Walla camp grounds 100 years ago, the Nez Perce Tribe is proud of its contribution to that New West of which we are an integral part.

Our tribe's folklore and history has helped to color the story of the building of the great Northwest.

As museums are established to preserve for posterity the culture which existed in this Northwest region over the centuries, the Nez Perce Tribe will make a valuable contribution. Priceless relics of the Lewis and Clark Expedition which is being commemorated in this 150th year will bear the stamp of the Nez Perce tribe.

In the field of religion, Protestant and Catholic alike, you will find important contributions to our spiritual development in the maintenance of churches and summer camps with our own ministers and lay leaders.

You will find our people in all walks of life. Members of our tribe have become administrators in the Indian service. Some have distinguished themselves in the field of education, others in the field of law and medicine, many are active in political life.

Nez Perces have fought shoulder to shoulder with our white comrades in every war this country has ever waged. Right today on our tribal executive committee are veterans of two world wars. Many are leaders in veterans organizations.

Still there are new horizons. The red man and the white man have not solved all of our mutual problems. Important decisions must still be made.

May we take both example and inspiration from the events which took place on this historic site a century ago.

As our forefathers said at the Long Council: "We Nez Perces give you our hearts" meaning a solemn promise to strive to live together, work together, even hunt and fish together - in short - go forward together - in the transition period of social, agricultural, spiritual, industrial and economic development of the New West, so in this Year of Our Lord One Thousand Nine Hundred and Fifty-five, we Nez Perces say to you at this dedication ceremony - "We give you our hearts" - reiterating our devotion to the native Northwest we love - reaffirming our faith in the fatherhood of God and the brotherhood of man - and pledging our allegiance to our country and to the great institutions which can flourish only in a democracy such as ours.

c o p y

c o p y

UNITED STATES SENATE
Committee
on
Interstate and Foreign Commerce

June 8, 1955

AIR MAIL - SPECIAL

THE YAKIMA, UMATILLA, NEZ PERCE, WALLA WALLA
AND CAYUSE INDIAN TRIBES OF THE NORTHWEST

Dear Friends:

One hundred years ago your forefathers extended the hand of friendship from your nation to our nation and a solemn handshake ensued through the Stevens Treaty which has endured for a century.

Much change has been wrought in the Walla Walla countryside since the Stevens Treaty was signed and more will come before your descendants gather for the second centennial observance, but that change and virile growth is significant because you have joined hands with us in making it possible.

The Treaty signing a century ago was more meaningful from the standpoint of cooperation between our great peoples than even for the actual provisions the Treaty contained - important though they were.

Your presence on this anniversary occasion indicates to me a renewal of the faith those powerful Yakima, Umatilla and Nez Perce Chieftains constantly expressed during the Stevens Treaty negotiations.

May the courage they showed and the faith they exemplified live on forever, and I am sure it will be in our hearts and minds.

Sincerely,

/s/
WARREN G. MAGNUSON, U.S.S.

WGM:R
Mr. Charles Luce
Denny Bldg.
Walla Walla, Washington

c o p y

c o p y

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ROUTE 1 PENDLETON ORG

GOOD WISHES TO ALL ON THIS OCCASION OF COMMEMORATING THE
WALLA WALLA TREATY COMPLETION. AS NEVER BEFORE IN HISTORY
WE MUST SAFEGUARD THE DESTINY AND HERITAGE OF OUR INDIAN
PEOPLE. AS A MEMBER OF THE INDIAN AFFAIRS SUBCOMMITTEE OF
THE SENATE YOU MAY BE SURE I WILL DO EVERYTHING WITHIN MY
POWER TO SEE TO IT THAT SOLEMN TREATY OBLIGATIONS BETWEEN THE
UNITED STATES AND THE INDIAN TRIBES ARE OBEYED. I ALSO SHALL
OPPOSE ANY HASTY ABANDONMENT OF THE GOVERNMENTS OBLIGATION
TO OUR INDIAN MEN WOMEN AND CHILDREN. KIND PERSONAL REGARDS
FROM MRS NEUBERGER AND MYSELF-

RICHARD L. NEUBERGER USS-

c o p y

c o p y

W E S T E R N
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ALFRED MCVAY, SECTY MGR-

WALLA WALLA CHAMBER COMMERCE WALLA WALLA WASH-

TO THE INDIAN TRIBES TO THE WALLA WALLA CHAMBER OF
COMMERCE AND TO ALL GROUPS PARTICIPATING IN THE STEVENS
TREATY COUNCIL CENTENNIAL OBSERVANCE AND SESQUICENTENNIAL
OF THE LEWIS AND CLARK EXPEDITION I SEND GREETINGS AND
EVERY GOOD WISH FOR A MOST SUCCESSFUL OCCASION AND
REGRET THAT I AM UNABLE TO BE WITH YOU REGARDS-

HAL HOLMES MC-