

Indian Mission Undergoes Change

By NOY GUESS

TOPPENISH — Operations of the Yakima Christian Indian Mission, organized in 1919 east of White Swan, are undergoing a change due to different conditions, William (Bill) Clark, director of the mission, said Wednesday.

The mission was set up 44 years ago because of a need for dormitories to house Indian students during school sessions.

According to Clark, in recent years more stability has developed among Indian families so the children, in most cases, remain at home during the school term and a need for boarding houses is more or less eliminated.

Indian homes are more stable and permanent with the parents farming, running businesses or holding steady jobs instead of living a more or less nomadic life, Clark said.

New Trend

"Along with this trend the work of the mission will, in the future, be more concerned with work

with the entire families," Clark said. "Boarding school operations have ceased and the brick building at the mission that served as a dormitory has become an administrative activity center."

Work of the mission now serves the families in programs for all ages. Family counseling, 4-H clubs and scouting are included in projects, Clark explained.

Clark has been with the mission for five years. The mission now supports two congregations. One is the Log Church, which is located on the mission grounds. Rev. Clifton Peightal is pastor and he and Mrs. Peightal live in the parsonage at the mission.

Second Church

The second church is the Valley Christian Church at Wapato which was established two years ago. Rev. Edgar Fox, pastor, recently moved to a parsonage near Wapato. He is the first of the mission staff to live off the mission grounds. The Wapato congregation now meets in rooms above Geffe's Building Supplies.

A five acre tract has been purchased at Wapato and a new church will be built there, Clark said. Future plans include possibility of establishing a church at Toppenish, he added.

During June, a Vacation Bible School was conducted at the new Wapato Longhouse by Mission personnel. Another project for young people is a pre school kindergarten operated at the mission. Mrs. Clark is the kindergarten teacher.

Mission Board

Rev. Howard Cole, pastor of the Englewood Christian Church, Yakima, is chairman of the Central Committee of Missions advisory board which directs the mission. It is a home mission institution of the United Christian Missionary Society.

Others on the staff at the mission are Mrs. Pete Eneas, secretary and program director; Mrs. Esther Johnson, trading post operator (used clothing is donated by churches and individuals to help needy families); Mr. and Mrs. George Brown, program workers, and Mrs. Kenneth Harleman, parish worker.

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H TO KUM

OLYMPIA — The centennial of Freemasonry in Washington will be marked in Olympia on Saturday, Dec. 6.

Olympia Lodge No. 1, the first Masonic lodge north of the Columbia river, will be host to interested Masons from Washington and Oregon for the celebration.

There will be an open house at the Olympia Masonic temple Saturday afternoon. Historical relics from pioneer lodges of the two

states will be on exhibit, and there will be several historical addresses. Also a short history of Olympia lodge will be read.

Late in the afternoon Harmony Lodge No. 18 of Olympia will conduct the visitors to the Masonic cemetery where wreaths will be placed on the graves of Thornton E. McElroy, the father of Olympia lodge, and of Thomas M. Reed, for many years secretary of the Washington grand lodge.

The chief event of the celebration will be the centennial banquet in the Olympia armory at 6:30. There will be addresses by the grand masters of Washington and Oregon, and a pageant, depicting early meetings of Olympia lodge, will be presented. Those taking part will wear the garb of 1852. Judge Matthew W. Hill of the state supreme court wrote the pageant after a study of the early minutes of the lodge. Judge Hill will also act as toastmaster of the evening.

It expected that at least 1,000 Masons will be present at the banquet.

The actual centennial date of Olympia lodge is December 11. On that date the lodge held its first meeting under dispensation from the grand lodge of Oregon. There were only seven members of the pioneer lodge. It now has 500 members.

The lodge was chartered as Olympia Lodge No. 5 under the Oregon grand jurisdiction on June 5, 1853, but it became Olympia No. 1 when the grand lodge of Washington was organized in 1858 by the lodges at Olympia, Steilacoom, Grand Mound and Vancouver.

When these four early lodges formed a grand lodge they had a total of 113 members. Now the 277 Masonic lodges of Washington have more than 65,000 members.

Thornton E. McElroy was the moving spirit in forming the grand lodge of Washington, just as he was the leader in establishing Olympia lodge six years before. He was the first master of Olympia lodge and the first grand master of Washington.

His name was given prominence in September when a century of newspaper publication in Washington was marked in the press of the state. McElroy was one of the founders of the weekly Columbian, the first newspaper published in Washington, which made its appearance in Olympia on Sept. 11, 1852.

Donald E. Paine is now the master of Olympia lodge, and Don E. Courser is chairman of the centennial program committee.

Rep O'set Mon Jan 18

Tieton Mother's Club Has 50th Birthday

Golden Years Are Relived

COWICHE — Golden memoried years of the Tieton Mother's Club are being revived, 50 years after the Upper Valley group was formed.

The organization was born in the spring of 1910 for the purpose of a social gathering for the wives of pioneers, and newcomers attracted to the area because of the Tieton Irrigation Project.

They met at homes of members, brought their children—"we didn't have babysitters in those days," said Mrs. Tom Donnelly, a charter member. "We sewed and talked. Sometimes we had parties or dinners for our husbands."

Dinner Tradition

The dinners for husbands became an annual event. It was repeated recently, in the auditorium of the Cowiche Fire Protective District 1 Station. Mrs. Leon Cox, Tieton, president, presided and Mrs. H. B. Rudd was program chairman. Speaker was Click Relander, city editor of The Yakima Daily Republic.

Mrs. Donnelly, honored as one of two surviving charter members. The other is Mrs. Frank Straka, now in a nursing home in Yakima. The late Mrs. Margaret Crews was the first president.

Barrels Discarded

"Until irrigation came in 1911 and 1912, and we threw away barrels and buckets with which we carried water to irrigate young fruit trees, we didn't have too much time," she recalled.

Sheryl Stromme and Barbara Webster, Tieton Elementary School pupils played accordion selections. Guests were Mr. and Mrs. Melvin Strausz, Mrs. Nora Hereira, and Mr. and Mrs. Harve Frye.

"We need new pioneering in our Valley, our state and nation," asserted the speaker.

'Out-Pioneered'

"The truth is Russia is out-pioneering us.

"We have, in the space of the lifetime, of present mothers and fathers, changed from a pioneering nation to one in which we discourage those who pioneer and explore, this includes nearly every field of endeavor, farming, teaching, business and professional.

He gave the highlights of the area's past.

Railway Surveys

"Of early record was the passage through this region of Capt. George B. McClellan (later commander in chief U.S. Army) in July and August of 1853. This was when survey parties sent out to determine the practicability of a railway west of the Mississippi Valley.

"Capt. McClellan, Corps of Engineers in command, Western Division, passed here with a party of 65, 4th Infantry privates, two sergeants, two corporals, two chief packers, three hunters and herders, 20 packers and assistants in the field. There were 173 animals, 73 for saddle and 100 for packing, including 46 mules.

He quoted Capt. McClellan's journal:

Kwiwichess

"... Between the Mission (Ahtanum) and Kwiwichess (Cowiche) there is a high spur almost destitute of vegetation and covered with a rolling broken plateau. The Kwiwichess is a small brook from 10 to 15 feet wide. It forks a quarter of a mile above the ford."

"Kamiakin and priests from the Ahtanum Mission spent the night



MRS. TOM DONNELLY

of Aug. 22, 1853 with the party at the camp on the 'Wenass.'

"Cowiche," he said, is of Indian origin, meaning a foot log crossing. Tieton originated from the recorded 'T'i-in-a-pam' of Tietanpum, a bar of Indians centered at Packwood, the Cowlitz. The word means a meadow-like place. Descendants of these people still live in the Valley."

Webb Postoffice

"Webb, an early-day postoffice on the Saluskin homestead, discontinued before present Yakima was founded. Eliza Fanny Masters was an early-day postmaster. The office was located in the George McAlpine home, remaining there until 1902 when William Schenck became postmaster and the office was moved to Cowiche Creek.

"The earliest settlers, starting in 1869, to name a few, were George Rockett, Mr. and Mrs. John Goodwin, John Stevenson, Wilbur, Lafayette and William Masters, Abigail O'Neil, Peter Taylor, Joseph Robbins, Thomas Vaughn and A. J. Tigard. The Masters settled in the upper and lower Splawn ranches.

First School

"The first school was established in 1873. Vaughn was the teacher and Robbins, Tigard and Stevenson directors. The Cowiche Grange Hall was later built on the site.

"Pat Donnelly was a sheepman (father-in-law of Mrs. Tom Donnelly). He settled near Block House, Klickitat County in 1874 and later near present Tieton.

"Anson White married Amela Tigard of Cowiche Valley and homesteaded in 1878. He built a home on the south side of Cowiche Creek at the foot of White Hill, sold nine acres of land to Lafayette Masters.

Tieton Homesteaders

"Philande Kelley was one of the first to homestead at Tieton, around 1880. Others were Louis Lanch, John French, Tom Donnelly, Angus French, John Koempel and Frank Weddle.

"In 1916 J. E. Madson and D. H. Dressen of the Tieton Townsite Corp. gave the town a square of land for a park and playground. This became the present Tieton square.

Townsite Purchase

"W. H. Schenck had a dry-goods, grocery store and post office in the old section settlement.

Charles J. Flaig of Mount Angel, Ore. bought 20 acres of property in 1912, including the townsite of Tieton village excepting the church and school sites. Then came the famous Tieton Project and influx of settlers.

"By then, the Tieton Mother's Club was under way."

Two Charter Members Surviving



MRS. FRANK STRAKA

DARRAH

SUNDAY—WITH ART
HTK—

REV. STEPHEN DEROUGE, SJ

By CLICK RELANDER

A French count, who became a Jesuit missionary, established a mission among the Colville Indians in 1886, one year after the city of North Yakima which became the present Yakima was founded.

He was Rev. Stephen DeRouge, SJ. Memories of his achievements will be strong today with the observance of the diamond jubilee of St. Mary's Mission and Boarding School near Omak.

Early-year missionary priests who tailed in the Yakima and Kittitas valleys uike the giant of a man the Rev. L. N. St. Onge and the Rev. Urban Grassi, SJ, also had a part in the historical beginnings.

140 Children Accommodated

The mission to the north accommodated 120 children from the Colville Indian Reservation. The Rev. Joseph A. Balfe, SJ, is superior and is assisted by two priests, a Jesuit brother and seven Dominican sisters.

The observance will be attended by the Most Rev. Bernard J. Topel, DD, of the Catholic Diocese of Spokane in which the mission and school are located, and the Very Rev. Alexander F. McDonald, SJ, provincial superior of the Jesuits of the Northwest. There will be a luncheon for clergy and Indians will dance. A historical pageant will portray the 75 years of the mission's existence.

The French count visited the Okanogan country in 1886 at a time the Blackrobes were already known to the tribesmen.

DeSmet Crosses Columbia

Father Peter Jean DeSmet, SJ, who had founded St. Mary's Mission among the Flatheads of Montana in 1841, continued west and crossed the Columbia River. St. Paul's Mission had been founded among the Colville's in 1945. St. Francis Regis Mission had been established near present Colville.

The pioneer missionary was Father Grassi who first visited the area in 1873. He had spent some time among the Yakimas and neighboring tribes, who were also Yakimas by reason of the Treaty of 1855.

Mission On The Ahtanum

The early Catholic contacts in realty extended back 114 years to the days of the founding of the mission Sainte-Croix d' Ahtanum on Ahtanum Creek in 1847. The fathers Charles Pandosy, Casmir Chiruse and George Blanchet oblates, had all left the Ahtanum Mission by 1857 because the Indians, after long restlessness, organized under the Yakima War Chief Kamaikin to resist invasion of their lands. Miners were coming into the country and in Oregon reservations which had been set up were being overrun by settlers. The treaty of 1855 had not yet been ratified. Chiruse and Pandosy went across the Cascades and established Tulalip Mission at the mouth of the Snohomish River.

The early missionaries reached the Hudson's Bay Co. forts at Okanogan and Colville through the Yakima Valley after traveling up the Columbia from Vancouver, crossing the Simcoe mountains from The Dalles, passing through the Yakima Valley and then through Kittitas Valley. This was as early as 1839.

Mission On The Menastash

Father Pandosy established another mission at the mouth of the Menastash in the Kittitas in 1848 and built a chapel there in 1850.

Father Grassi worked in the Kittitas Valley from 1871 to 1878, holding Masses in the Jacob Becker cabin. The Beckers were one of the first Catholic families to settle in the Kittitas where the Daverns also homesteaded. The Daverns' daughter, Emma, married P. G. Fitterer, the first white child born in the Kittitas.

Father Grassi built a chapel near the Yakima River in the Kittitas on property later owned by Mr. and Mrs. Charles Suver.

Hostile Attitude

It was during this period, 1873, Father Grassi first visited the Cilvilles. His reception was hostile until he convinced the people he had not been sent by Washington.

Father DeRouge went to the area in 1886 when fire destroyed some mission buildings near Tonasket where he had been serving.

Near Omak the Bearder Father, for so he was called by the Indians, found Chief Moses. Chief Alex Smitkin and Chief George, with their people settled quietly along Omak Creek. They had secluded themselves there during Chief Joseph's Nez Perce War in 1877.

Resistance persisted until Chief Moses and the others called a council to decide whether the priest should be ordered out of the country.

Treatment Remembered

Moses was still smarting under the treatment received in the Yakima country, his arrest and confinement in the old jail at Yakima City, now Union Gap, and his confinement at Simcoe on the Yakima Reservation. He remained there, a prisoner, although under guardianship of the agent, the Rev. James H. Wilbur to prevent his assassination, until the government created a reservation for him in the north.

While the council nearly 10 years later on the banks of Omak Creek was under way, an Indian child fell into the stream. The priest plunged into the rapid current and saved the child. This action ended the council and made him a friend. Chief Snowjack and some Indians sold him parts of their allotments for mission land.

In 1888 and 1889 Father DeRouge went home to France, secured part of his inheritance and returned to build the mission.

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PHARMER-

ADD TWE NIGH

Frank Schappy Leader

Frank Schappy, to whom Puck Hyah Toot on his deathbed bequeathed the old religious heirlooms of Smowhala, led the singing. Schappy is a descendant of the old religious men.

Henry White of Twitti Nah Oxen of Pendleton, a cousin, was a drummer, and so were nephews, Frank and Rex Buck, brothers, of Priest Rapids.

K Bobby Tomanawash, another nephew, was there, and also Harry Wyena, drummer, from Priest Rapids, which was platted as a townsite in 1863. The townsite was later almost forgotten until Priest Rapids and Wanapum dams were built.

Many Kinfolk

There were kin related by marriage or distantly by blood from Colville, Umatilla and the Warm Springs reservations.

In the long-followed culture the women and girls stood in their wing-tip dresses, wearing long-fringed shawls on the south of the dance floor. The drummers, on the west end, faced the east. The men and boys stood on the north side.

h The plain casket, with tokens of flowers around it and a blanket atop until it was folded and the cover removed for the late dancing, was in the center. When there were witness or testimonial dances, those escorting their "brother" on his last journey, the participants circled counter-clockwise. It was the same at the graveyard when the lamentations were chanted and a bit of earth was tossed into the open grave by each mourner.

Drummers

Watson Totus, head man of the Satus Long House and a religious leader on the Reservation, was a leading participant. Other drummers — some endured the entire night — were Tony Umtuch, Donny Sampson, Wilfred Yallup, Johnny Bills, religious leader from White Swan; Gilbert Onepenne and George Umtulh. Umtuch is chairman of the Yakima General Council. C

The name Twe Nigh E Co or Tomanawash was never spoken, even by men or women who stepped up from time to time near the casket to mutter words of farewell. Nor will it be spoken for some time to come. This has been the unchanging custom of the people. Thus they show respect.

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1909 U.S. Senate - (March 4-1909)

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HTK — Proof to Me -TIME- W-art

Some very old melodies, soft with the slow passing of the years, trilled from a very old piano in a little home near White Swan the other day.

A great-grandmother gifted in many ways, was the musician. Her only handicap was her slightly gnarled hands.

She played "Warblings at Eve," "Roses at Twilight," a waltz and then a lively march as she warmed to the music.

"I'm a little rusty now" said Mrs. Rosa Eneas Corbett as she dusted gently over the keys and turned the cover carefully down on the upright piano.

"I play sometimes when I feel a bit lonely or when some of the children are around, but not like I used to do at Chemawa or St. Joseph's Academy." Tales of the academy days are among the stories that the great-grandmother knows about the long-ago. There are other stories of old Oregon, Yakima's early history and Fort Simcoe.

She was born on the Warm Springs Reservation but couldn't speak a word of English until she was 5 and was enrolled at Forest Grove. In 1880 Capt. M. C. Wilkinson was detailed by the Army to establish that school in the Willamette Valley, 25 miles from Portland.

Chemawa Built

Five years later fire destroyed the main buildings and a tract was purchased five miles north of Salem on the shores of Lake Labish, an old camp site of tribesmen in a locality known as Chemawa, meaning "old home."

The boys were sent ahead to construct shake houses and clear the tangled wilderness for farm land.

"When it came time to move, we had our choice of going by train or wagon. We decided to go by wagon so we could pick blackberries," Mrs. Corbett said.

Col. John Lee was superintendent of the new school and within a year \$17,500 worth of buildings had been constructed. They consisted of a two-story school room, chapel, boys' dormitory, dining room, kitchen, girls' dormitory, sitting room for the boys, office and store room, and all were steam heated. Most of the 171 acres of land had been cleared for farming and pupils were hopeful of acquiring an adjoining 85 acres.

Opportunity Sought

Starting with \$50 they added \$1,600 to their savings account in one year. A student-published newspaper, the Citizen, voiced their feelings:

"We hope the government isn't too poor to buy land for us, but if it is, we will try to buy it ourselves as we can make an improved farm out of the wilderness in six or eight years. If we had the land we could earn money and become independent just as other people are, and we speak for every boy and girl at Chemawa when we say we will not always depend upon the government for our bread and butter. We will earn it by our own hands as soon as our education is complete."

Her account of life at Chemawa is similar to the early days of the boarding school at Fort Simcoe.

Half of the students worked in the shops, laundry, kitchen or on the farm until after lunch when they went to the classrooms, exchanging places with the others.

Eight girls working one-half day periods for 11 months produced 2,096 pieces of clothing and bedding. The boys made shoes, boots and took care of all blacksmithing.

No Juvenile Problems

Three pianos and one organ were used for music classes and there were singing lessons besides. The boys had a 16-piece band.

School life was of a manner Mrs. Corbett doubts modern-day pupils would care for, "but," she said, "we enjoyed it, and it gave us no time for mischief. There were no juvenile problems then as now."

Rising hour was 5 a.m. and 30 minutes were given to tidy the rooms and make beds. Breakfast was at 6 o'clock followed by chapel at 7 and the first classes were from 9 to 12 o'clock. The afternoon schedule was reversed, double shifting so to speak.

School was dismissed at 4 o'clock. Supper was at 5 and drilling was held from 5:30 to 6 o'clock.

At 7 o'clock the pupils marched into the class rooms to study for the next day and the retiring bell rang at 8:40 o'clock after which "lights out" and quiet were enforced.

Wednesday evenings were devoted to prayer meetings. Sunday mornings the boys and girls blackened their "shop made" shoes, attended Sabbath school and were given the afternoons off if ministers did not come out from the city to address them.

D. E. Brewer was the disciplinarian. Joseph A. Sellwood was the principal teacher, Laurence M. Henze the physician and Miss Leona Willis the music instructor. Later a Mrs. McConville, whose husband was the disciplinarian was the music teacher.

29 Tribes Represented

By the late '80s there were 70 girls and 111 boys at Chemawa. They came from 29 tribes in four states and Alaska.

Around 1888 Mrs. Corbett completed school at Chemawa and with her mother came to Yakima for a visit. That was when Rosa Agnes Whitley (her girlhood name) entered St. Joseph's Academy. Sister Joseph taught her to sing the high and low Masses. She was baptized a Catholic when she was 16 and has adhered strongly to that faith since.

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STORY OF THE ACADEMY

The academy was founded in Old Town by the Sisters of Providence in the fall of 1875, about the same year that Rosa, as she was called, entered school at Chemawa.

The Sisters Blandina, Dorothy and Melanie came up the Columbia River by boat from the Motherhouse at Vancouver and overland by wagon from Golden-dale. In 1877 Sister Mary Eugene replaced Sister Blandina of the Angels and the Motherhouse gave permission to construct the first convent in the Yakima Valley. The Academy was moved to North Yakima in 1887 and a convent was opened here the following year.

So Mrs. Corbett knows much about the early life at St. Joseph's Academy, stories about the days when Father Garrant drove a wagon, taking children from North Yakima to the new Catholic Church near Fort Simcoe. They hauled along a new organ for the church dedication.

Played for Bishop

She has played the music for high Mass offered in Yakima by Bishop Edward O'Dea. He was rector of St. Patrick's Church at Portland and upon the death of Bishop A. Junger in 1896 was appointed successor.

She remembers the benefit concerts the pupils gave to raise funds for the Academy, just as Chemawa students helped their school while she was a student at that place.

She married Francis Eneas, son of Capt. Eneas and since 1890 has lived on the home place near White Swan excepting for a period when she was matron of girls at Fort Simcoe. That was when Maj. Jay Lynch was the agent. She was paid \$45 a month for teaching the girls to sew.

Some time after her husband's death she was married to D. M. Corbett of Kooski, Idaho, a Nez Perce, who died about 1844.

Does music run in the family?

Sons Live Nearby

Not exactly. There have been too many other things to do.

Living nearby are her sons, Dave Eneas, a Yakima Tribal Councilman and Peter Eneas of the agency police force, busy with their duties.

"They were too busy when they were boys to pay much attention to music," said Mrs. Corbett.

A grandson, Delmar T. Dean and his wife live there and she tells them and other members of her family of the old days.

The great-grandson is Lex Rodriguez, soon 2 years old, son of Sgt. I.C. Edward Rodriguez who is stationed at Denver. He was in Germany a year and also served in Korea.

Mrs. Corbett's youngest granddaughter, a junior at Toppenish High School is musically inclined. Her name is Hazel Corbett. She is 17 and is princess of the coming Toppenish Pow Wow.

If the weather is good next month when the second annual Fort Simcoe at Mool Mool Restoration Society meeting is held in Yakima, Mrs. Corbett may attend, just to listen and hear about the State Park and Recreation Commission's restoration project.

At least she will receive a special invitation to attend.

Navigation Study Status Requested

Congressmen Walt Horan and Congresswoman Catherine May today asked officials of the Bureau Of The Budget and the Corps Of Army Engineers whether or not they intend to recommend the inclusion in this year's budget of funds for navigation studies on the Upper Columbia River.

The two Eastern Washington The Senate Public Works Committee approved a resolution authorizing navigation studies to be made. As a result, officials of Port Districts located along the Columbia and of the Inland Waterways Association asked Budget And Corps Of Engineer Officials to fund the project this year."

. . . Joint Letter . . .

In a joint letter to the Budget Bureau and the corps, they said. "We are, of course, interested in these navigation studies. However, in view of the fact that the administration's budget does not recommend appropriations for these projects, we would appreciate having your thinking as to whether or not requests will be made for the funding of the projects this fiscal year."

Horan, a member of The House Appropriations Committee, pointed out that without a request for the funds by the engineers and the Budget Bureau, chances for their being included in this year's appropriation bill are slim. He stated that consideration of the public works appropriation bill by the house committee is almost completed.

Construction Schedule

Mrs. May stated:

"It is also important that the Corps Of Engineers make assurances that their construction schedule would permit them to do the work."

Under terms of the resolution passed by the senate, The Corps Of Engineers would be authorized to review reports on navigation on the Columbia River from McNary Dam to Rock Island Dam, and on the inclusion of navigation locks in the authorized Asotin Dam on the Snake River above Lewiston, Idaho.

VERN

Sheriff — Pg 13

Ray Roberts, Rt. 7, and George Cassity, Rt. 5, reported mail boxes at their places torn from the posts and knocked down.

Hubcaps were taken from his car parked at Central Washington Fairgrounds, Jack Palmer,

K. M. Kleckner, Hunzinger Road, said missing from his place are six gallons of anti-freeze, five quarts of motor oil, gas from a tractor, chain saw, battery charger and compressor.

Approximately \$15 was taken from a dresser drawer while the family was gone Sunday, Phil Jongeward, 7809 Tieton Drive, reported.

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INVESTIGATION

Theft of a grey suit from a car parked at Frank Holmes lot, North 3rd and B streets was reported by William J. Hubbard, 813 N. 2nd St.

Mrs. Harry D. Artman, 1016 Landon Ave., reported young people throwing beer cans on her property and that of neighbors.

Wayne Brooks, 703 E. Lenox Ave., said an old .22 caliber rifle is missing from his home.

An attempt by someone to enter the First Methodist Church by a rear door was reported by the Rev. John B. Coan.

Norman Stuart, 217 N. 16th Ave., said a hose in his yard was cut.

Two iron gates located near the alley at her place at 811 S. 19th Ave., were torn down, Mrs. Bill Duke said.

Mrs. Melvin Faris, 1703 Summitview, reported her daughter's bicycle taken.

The chain on the tire stand was cut and two tires are believed missing from the Union Point Service Station, 1111 S. St., an employee reported.

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ACCIDENTS

Sunday, 5:18 p.m. — When he swerved to avoid a vehicle, Tommy G. Collins, 18, of 901 S. 23rd Ave., struck a car driven by James A. Buzitis, 18, of 919 N. 18th Ave. The accident happened at East Yakima Avenue and Front Street.

Saturday, 11:59 p.m. — Cars driven by Boyd Sullivan, 31, of 2109 S. 3rd Ave., and Carol A. Richards, 17, of 609 S. 14th Ave., collided at West Walnut Street and South 4th Avenue.

By CLICK RELANDER

The Sleeping Ones imprisoned in their graves of sorrow at a place called We On Wy have been placated. When a dam is built at Priest Rapids impounded water will not necessarily overflow the Mother Earth that shelters their narrow, oblong house.

The Old Man and other River People sat down and talked with men of the Grant County Public Utility District No. 2 and found that is so. The men who are planning to build a dam at Priest Rapids were told about the Sleeping Ones. Then the River People listened, learning that protective measures are being taken with all expediency for the numerous dead and the few living who face an uncertain end.

This is being done although the dam site where exploratory work is under way in the hopes that a 364 to 400 million dollar hydroelectric project can be constructed downstream from We On Wy where the Sleeping Ones wait the awakening day. It is done in quick compliance with a proviso of a permit granted to the PUD by the Federal Power Commission.

The project sponsors also wish to preserve the weather-blasted rocks carved with cabalistic designs. These mythic tales were written by man on an island the River People call Chal Wish Kal Ni (One Legged Abalone Man). The planners call that place Whale Island. It is close upstream and is separated from Panhandle Island by a narrow channel.

This island was called Anhyi or Sun Man's Place. The genesis rocks on Whale Island and their didactic folklore are interwoven with an ancient culture. All this is to be restored from days of sunken barbarism when the awakening day comes and lonely windows of the dark grave corridors are thrown open.

The handful of Wanapums sat at a long table alongside their white friends, instead of across from them. When the talking was finished the long braid venerables were somewhat, but not wholly relieved of a torturing fear; an anxiety that has possessed and depressed them severely for 30 years.

Hearts Made Glad

The River People, remnants of a group led by the Last Prophet, Smowhala whose people refused to sign a treaty with the United States 99 years ago because they had not been at war with the government, said their hearts were made glad by everything that was being done by the Grant County PUD.

Priest Rapids has been their home for so long that scarcely a grandfather tale survives telling the Last Wanapums about the forgotten days of the first Wanapums. Only shreds of stories remain. These tell of a prehistoric Dreamer prophet of doom who warned that people to hold fast onto their old customs because the time was approaching when white vastrangers would invade the Northwest.

The strangers, so the prophecy went while the hand drums talked, would build dams on the Columbia River. When one was built at Priest Rapids, the world would turn over and the dead would spring from the opened Mother Earth to bathe again in the pleasures of life.

Smowhala believed as did the older prophets, that the ancient customs must be retained and everything must be left unchanged for that time, the awakening day.

The prophecy unfolded as slowly as the march of the years. White strangers came down the river in 1805. They were called Lewis and Clark.

The dams were built: Grand Coulee, Bonneville, McNary, Chief Joseph and The Dalles in turn. Exploratory work is under way now for another at Priest Rapids, where Smowhala lived and where the Smowhala Cult followers cling to their customs the longest. The old people are fearful that molestation of the Mother Earth will provoke dire happenings, close by or far away.

So today a core drilling crew is working on the island, Anhyi, where Sun Man "got his fish." And the River People, although assured, are not entirely relieved.

The achievement of harnessing power for the million-acre Columbia Basin. Robust young cities like Moses Lake where building construction during the year is approaching a total of eight million dollars, will throb by day with the vitality of hydroelectric energy and will sparkle at night.

Northwest Hungry

Surplus power from the dam would be diverted into the Northwest Power Pool whose resources are diminishing with the drain of supplying a youthful empire possessed of a hunger like a small boy.

P'na—Fish Weir Place—is the Wanapum name for that region along the Chiawana or Columbia River where the core drillers are carrying out a \$207,050 contract. It was one of four far-spread fisheries on a thousand-mile run of river.

Celilo Falls, just above The Dalles was the grandfather of the fisheries. Another was near White Bluffs and the fourth was at Kettle Falls. Measured by engineering terms the Priest Rapids site is 205 river miles from the unfinished Dalles Dam and 179 from the location of the proposed John Day Dam.

The once vast runs of salmon ceased to surge with the spring season up the stream to White Bluffs and Priest Rapids when Grand Coulee and then Bonneville dams were built. Moreover Grand Coulee smothered Kettle Falls.

After the dawning era of dam building the Wanapums could catch only a few straggler chinook or blueback food salmon at White Bluffs and Priest Rapids. Yet they did not complain.

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PHARMER-

TWE NIGH 5-48 P21 ART . . .

By **CLICK RELANDER**

WAPATO LONG HOUSE —

Throughout the long, sparkling cold darkness last night the hand drums throbbed. They were the only music Twe Nigh E Co, also called Harry Tom-anawash, who walked with a cane, had known for 69 years.

Today's dawn silenced the drum beats and chants until a funeral procession moved out from the Long House to the Showaway Cemetery, six miles distant on the south slope of Ah-tanum Ridge, just below Union Gap.

Cane Missing

The much-used cane was missing when the tall stained pine-wood box casket was lowered into the grave. The cane was not found by the man's broken body late Tuesday, not far from Sunnyside Dam, not far from home.

There was little time to prepare for the unexpected funeral of Twe Nigh E Co, who was a baby on a carrier board at the time an illustrious relative, Smowhala the Dreamer or River Prophet, died.

Earlier Prophet

His people also extended back to the time of an earlier religious man of the Priest Rapids country, Shuwapsha, who lived, preached and died before Lewis and Clark came down the Columbia River in 1805. Even though time was short, hundreds assembled for the lamentation services last night and more came today for the burial on the hillslope and the memorial which followed when the mourners returned to the long house.

There were three Tomana-wash brothers, Johnny, Cy and Harry, all of a nearly vanished religious clan. Cy, the youngest, died in 1953. He is buried at Priest Rapids. Johnny, about 90, lives near Wapato. But despite the mourners he was present because it was an important occasion. He did not stand with the drummers however, but sat blanketed in a special chair.

Protected Place Wanted

Twe Nigh E Co wanted a protected place. He did not choose to be buried near his departed parents in a forgotten and very old graveyard. This is at the place he knew as Anwash and others call Kennewick. The reason he did not wish to be buried there is the city and settlement have crowded upon the land which the brothers at one time pointed out to Atomic Energy officials and were promised it would be inviolate. The burial place is protected now but still unfenced.

Neither did he wish to be buried at Wo Kah, place of Plundered Graves, just upstream on the Columbia from the Midway Substation and Vernita Ferry. Wo Kah was long ago dug up by arrowhead and bead hunters who sifted through the earth.

Knew Traditions

Twe Nigh E Co knew much lore of his homeland along Priest Rapids. Even after going to live on the Yakima Reservation many years ago, he frequently returned to the Chiawana, the Columbia, for the First Foods Feast in the spring, the midwinter dance, When Sun Turns Round at the Winter Solstice, or because he was lonely.

He helped cook elk or deer meat over alder wood coals, he prepared salmon and eels for the religious ceremonies. Sometimes he helped transport the women root diggers to back reaches on the Yakima Firing Center where the people have always dug. But because of her age his now-dead wife seldom accompanied him. She remained at the long house making twisted tule mats or repairing old ones.

Morning Caller

He was the man who built fires in the Priest Rapids Long House at sunrise of service day and then hobbled from bedded-down family to family, arousing them. He was one of the seven drummers who knew the Creator-given songs of Shuwapso and Smowhala and others. There were 100 and more of these songs, played in sequences of seven.

There were more than seven drummers for the funeral, but some rested while others chanted.

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GAL 2—HTK—CLICK

When state officers interfered with the fishermen at Wanawish, low on the Yakima River, the late L. V. McWhorter protested. Many friends of the Wanapums joined him, and G. Dowe McQuesten, then a legislator, introduced a bill that permitted the people to fish unmolested.

The Atomic Energy Project was created and although always friends of the Wanapums the AEC found it necessary, for safety reasons to isolate the security area. Salmon for subsistence and religious dances could then only be procured from the one remaining productive fishery, Wanawish, 10 miles upstream from where the Yakima flows into the Columbia.

Law Killed

As long as the Wanapums could fish at Wanawish, everything went well.

Then for some reason, as yet unexplained, the McQuesten bill was killed without knowledge or consent of the people. For a time the Wanapums were forgotten and took salmon at Wanawish as they had done since Anhyi or Sun Man left the river to wheel along a sure course overhead.

Last spring the State Division of Fisheries barred the Wanapums from the fishing place, depriving them of both sacrificial salmon and food under threat of arrest. The Wanapums and their friends were then compelled to complain.

It was in such a gloomy andn insecure atmosphere that the River People learned that the Grant County PUD, which had filed an application on July 22, 1952 for a permit to explore the possibilities of a dam at Priest Rapids was moving rapidly to gain federal authorization. Priest Rapids, the home of the Last Wanapums, was where the occasional straggler salmon and other food fish could be taken by much peserverance.

The Old Man and others at first said they didn't want a dam built at Priest Rapids.

It was explained that progress was desired by the suyapos—the white men—and that progress could come through dams that generate power. So they did as the River People have always done. But they let it be known that the white man faced dire happenings. Destroying the way of the river was contrary to the teachings of the old prophets and the Creator.

A suyapo "brother," Now Tow Look, believed something should be done. The PUD learning of the Wanapums' plight, also thought that protective measures should be taken. So the River People and the white men met.

Elsewhere up and down the Columbia the 80-year-long wrangle over unsettled problems of fisheries and dams dragged on.

Far across the continent the Secretary of the Interior spoke, observing that it is costing 88 million dollars a year to keep American Indians on reservations. Said he, "the sooner we start treating the Indians like citizens the better off the Indians will be and the less it will cost the taxpayers."

W Wanapums Confused

That confused the River People, since the Secretary and his predecessors have been informed of the homeless Wanapums, who have been treated like citizens. Moreover, they have been advised to go upon a reservation!

Additionally, it has been pointed out that the future life of many reservation Indians is the present life of the Wanapums, especially if heritages are torn from the people one at a time until nothing remains but dreams of long-ago days. The Wanapums do not wish that to happen to brothters on the reservations.

Smowhala told his people that they could not go onto the reservations, like treaty Indians, without deserting the Mother Earth that was stocked with Creator-given food and thanksgiving offerings.

These things the Wanapums did not talk about when they met the dam planners. Such talk is unnecessary with those who understand. And talk has been unavailing with those had it in their power to provide relief.

So Robert Ries, chief engineer for the Public Utility District of Grant County and Kenneth Crow, power use consultant, finished talking and listening, said goodbye and went home to Ephrata. A thousand things remained to be done. Millions of figures were to be scribbled in field notes and converted into complicated mathematical formulas; stacks of blueprints were yet to be drawn. All this and more is necessary if Project 2114 becomes a reality.

And the River People, knowing that what is possible is being done for them, do not want to hinder the work in any way.

After the suyapos had departed, one of the long braids mused;

"The old people I think are sleeping better now. So are the too-soon-tired little ones who are buried with them. They are only resting until the awakening time. We who live are thankful that we have found understanding brothers."

Then he asked sharply:

"But tell me. Why can we no longer fish at Wanawish? We need the fish for our bodies and the feasts. The Creator must have intended them for us or He would not have put them in the river. When He did that, He gave them to everyone, freely, for the taking. But He put no officer on the Chiawana or at Wanawish to arrest us when we went to take the gifts."

TTS NO. 8

TTS NO. 8

RICE—SUNDAY

third ad RELANDER STORY

Log Chapel First

The first building was a log chapel. Next was built a house including a chapel. The present church was built in 1889. In 1893 Bishop Juniger asked the Indians to build a school and they did most of the work. Another structure started in 1902 was expanded and in later years became the convent and girls' dormitory. St. Mary's College was constructed in 1909.

The priest organized his own community of teachers, the Ladies Missionaries to staff the girls' school and the Dominican Sisters were sent to the mission in 1935 by Father Celestine Caldi SJ.

Dies In 1916

The founder died in 1916 after building churches at Loomis, Chopaka, Republic, Waterville, Chelan, near Wenatchee, Ellisford and near Okanogan.

The college buildings were destroyed by fire and were replaced by the present brick buildings. Fire destroyed the convent and girls' dormitory in 1938 and Father Balfe converted a gymnasium into facilities for the sisters. Later fire destroyed two gymnasium buildings, and they were replaced by a quonset type structure by the Rev. Paul Corkery SJ., one time of Yakima.

The school numbers among its alumni several Indians who have gone far in the white man's world. One is Pascal Sherman, coordinator of the Veterans ureau at Washington, D.C.

100 Children A Year

Every year since its founding the mission has enrolled an average of 100 children, all full-time boarding pupils.

A statue of a missionary stands outside the office today, a constant reminder "to the memory of Father DeRouge's labors for the salvation of the American Indian . . ."

To the south, a week's journey by the old trail, there is no statue at the old Mission on the Ahtanum, which became St. Joseph's Mission in the Ahtanum.

But there is an expanding park, and a reconstructed mission chapel, which the Knights of Columbus are helping the Most Rev. Joseph P. Daugherty, bishop of the Diocese of Yaima develop into a historical site of consequence.