

Wiley, Hugh 3-

for the Antanum church and for Centennial hall and the Catholic church of Yakima City and for the high school in Yakima.

In 1880 he built the first lath and plaster house in the valley, hauling the lime, doors and windows by team from the Dalles, Ore.

Hugh Wiley was one of the earliest hop growers in the valley and Wallace later had a large acreage of hops. He also was a dairyman and stockman. He hauled his butter to the Dalles in barrels, having packed it in four pound sacks immersing them in brine. A co-operative ~~condensed~~ creamery was built in 1886, Wallace Wiley being one of the organizers.

The little town of Yakima City grew up near the mouth of Antanum creek, starting with a store built by Mr. Barker (copy) in 1869. In 1870 he built a grist mill.

Kamiakin's gardens and his historic ditch were on the present site of the Wallace Wiley ranch. A pioneer picnic was celebrated there in 1918 and a marker driven to commemorate the chief's agricultural enterprise.

Wallace and Jim organized the Wiley Land and Stock company in 1892. They raised fine horses and cattle and at one time had 7,000 acres under cultivation.

Many of the Antanum settlers who came to the valley as children took part in the Pioneer Celebration in 1935. Decked out in clothes of yesterday, driving vehicles reminiscent of pioneer days, their parade was for miles long.

(1936 )

Wiley, Lucile

I was the first white child born at Centralia. My father, Isaac Wingard crossed the plains as a guide, taking two caravans across. My mother came with the 1848 train. One of her ancestors had a largeland grand at York, Pa. Her name was Mahala Zumwalt. My parents were married at Eugene, Ore.

Looking around the northwest for a location, my father finally chose Lewis Co. and founded the town of Centralia. He built a hotel and drug store and was postmaster.

I came to Yakima county where I married Wallace Wiley.

I am a member of the Baptist church and Eastern Star

I was born January 16, 1876 and was married October 28, 1903.

I have five children and one grandchild.

Interviewers note: Vigorous mentally and physically. Friendly and cheerful. Wallace Wiley and wife have comfortable farm home at Tampico where they are prominent residents.

1936.



Wiley, Wallace

(Clipping as supplementary to Wiley interview in "old by the Pioneers.)

Birthday celebration at Tampico, April 19, 1936.

Arriving on the Antanum when 7 years old with his parents Mr. and Mrs. Hugh Wiley, the pioneer rancher received his early education in Antanum schools, served as deputy sheriff and deputy assessor, was an extensive raiser of hops and cattle, engaged in the wholesale and retail meat business in this city and for the last 10 years has farmed Kamiakin's Garden ranch, the first irrigated land in the Yakima valley.

An interview with Wallace Wiley resolves itself into a series of anecdotes on pioneer adventure in this valley with the reporter intermittently trying to steer Wiley back to the main subject, his own life and achievements. Mrs. Wiley, resident of this valley 32 years and a pioneer in her own rights as the first white child born in Centralia, gets the pace for women who want to get along with their husbands.

"Talk about yourself for awhile now Wallace," she interjects pride in her husband showing in everything she says and does.

Wiley relates that his Scotch-Irish father, Hugh, was a Pennsylvanian who early in life became an expert woodsman in getting out, scaling timber and rafting down the Allegheny river. Hugh Wiley was a pilot on the river when only 22. He started for the Chippewa woods on the upper Mississippi at the age of 24. He changed his mind when he saw the Minnesota prairie land and decided to take up farming. Two years later he married Miss Mary (Marry in copy) Ann Tufft, whose parents lived on adjoining land.

Wallace Wiley was born at Plainview, Minn. in 1861. Several years later his parents started for Salem, Ore. with the family, traveling to Panama by steamer, crossing the isthmus by rail and



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and then traveling by steamer again to the Willamette valley.

"Then, after two years, hearing of the wonderful Yakima valley and anticipating the coming of the Northern Pacific to Puget Sound, the family moved to Ahtanum," Wiley relates. "We crossed the Cascade mountains by the Barlow route and crossed the Columbia at The Dalles.

We had to lay over there for three days on account of wind and sand. The ferry was an old scow manned by three men. Our train consisted of one wagon and team, four cows and four calves and one saddle horse. After three weeks time we arrived, March 10, 1886 at the present site of Wiley City.

"That fall a schoolhouse was built at Skookumchuck (where the Ahtanum pavement now ends) and we had a two-mile walk morning and night in order to attend the classes. Winter was coming on and we had only a small tent for a family of six. With his characteristic energy, father and his Uncle Josiah, who had come west with him, went to splitting logs on the upper end of the Ahtanum.

"In a few days they had the logs assembled and all the men who had settled within miles came for the house raising which was done in one day. (Wiley thinks there may have been as many as 15 men) The next thing was to make shakes for the roof. This was a great job as building the house. Suitable timber was found near the mouth of Nasty creek, (a short distance above Tampico) on the north fork of the Ahtanum) and was bolted and hauled home.

"Well do I remember the evening that we moved into the house. The wind was blowing so hard that we could not keep fire in the stove.



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The Hugh Wiley family then consisted of the father and mother and four children. William was the oldest and then in order came Wallace, James J. and John. Children born in the valley were Charles, George and Martha Wiley and two other daughters, now Mrs. Isabel Woodhouse and Mrs. Anna Achelpohl.

Wallace Wiley recalls that the family was so poor when it first arrived in the Antanum that there wasn't any meat to eat. Everybody lived on potatoes, carrots and cabbage grown on the farm, brown bread was made from flour ground at Fort Simcoe mill, coffee was made from parched barley ground in the family mill and corn bread was made from home-dried corn.

On one historic occasion Hugh Wiley took shelled corn to Judge Nelson's place on the Naches and traded the corn for two sacks of threshed peas. Thereafter the Wileys had pea soup with their corn bread.

The flour ground at Simcoe was known as Indian flour. Only bran was removed, leaving shorts middlings and all with the white portions. The brown flour was so heavy that bread would not rise well, Wiley says, but it made into good biscuits.

The family at least had a good supply of butter which was stuffed into muslin sacks holding four pounds each and the sacks were kept in a whisky barrel full of brine. This barrel was in the cool milk house dug into the creek bank. When cooler weather came in the fall, Hugh Wiley would drive to The Dalles with a barrel full or two of butter and for a while realized the then stupendous price of 40 cents a pound for it.

The first Wiley log house was 18 feet square. There was only one room and in one corner was a crude ladder, spiked on the wall and leading through a small hole in the ceiling to the low attic. There Wallace and his brother slept on home made beds.



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Rawhide thongs laced between the bed rails were the springs and a straw tick the mattress. Wallace Wiley maintains that a man can sleep more comfortably on this kind of bed than on the softest spring mattress providing he gets used to the harder pioneer variety.

Closets were unknown in the pioneer cabin and there was little demand for them as there was little to wear. He recalls that he had a home made suit made of "hard time cloth" a heavy woolen fabric and for summer wear home-cut denim trousers and a shirt.

The girls wore dresses of "lady cloth" a finer wool fabric and wore calico aprons over the dresses when at school. These were obtained only once a year and if they did not last the unfortunate youngster went barefoot until the next purchase time. The Wiley family considered itself approaching the ultimate in luxury when several trunks were purchased and <sup>such</sup> spare clothing as it had was folded in the trunks.

The great Swauk gold strike several years after the Wileys arrived was one of the major events in young Wallace Wiley's life. He was on his way home from an errand to the Wenatchee valley when he met most of the male population of the Yakima valley, including his father and uncle racing every available steed toward the Kittitas valley. Hugh Wiley remained miner for six months and came home broke while Wallace and his brothers kept the farm going.

One year in Wallace Wiley's boyhood his father had to sell 18 yearling calves for \$5 each to support the Antietam school. The district was unable to get money from the county and the teacher, John Splawn had to be paid so the cost was split among the parents.



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Wallace Wiley's desire for additional education took him to Pacific university in Oregon for three years. Death of Hugh Wiley in 1884 brought Wallace home to take care of the family. He taught school for three years at Donald and on the Status.

Four years were spent as deputy sheriff and deputy assessor, when the two offices were combined. Then Wallace Wiley and his brother, James, went to ranching, raising hogs and cattle as a partnership enterprise.

The peak of their holdings included 800 acres of land in the Antannum valley and 13 sections or 8,320 acres of range land in the Cowiche basin. They had as many as 1,600 head of cattle and 150 head of horses. Purchases of cattle were made by the trainload at times in Southern Idaho and Utah.

The cattle would be driven from one to another of the five Wiley ranches and by the time they reached the fifth they were fat enough to slaughter. Wallace Wiley moved to Yakima in 1912 and was in the wholesale and retail butcher business for six years.

The pioneer was one of the early presidents of the Yakima Valley Business Men's association. He and other friends in the valley financed the first street car service here.

He tells how he forced extension of the railway system to his ranch at Wiley City as part of the deal whereby the Union Pacific railway took over ownership of the line. The tracks had been built only as far as the J.E. Shannon place in the lower Antannum.

Wiley and friends holding a total of \$17,000 in streetcar stock refused to sell unless the tracks were extended to Wiley City. The Union Pacific would not buy unless it could have all the stock so the streetcar company capitulated. At that the Union Pacific demanded, and got, half of the townsite of Wiley City for making it the terminus of the line.



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The Masonic lodge is the only fraternal organization to which Wiley belongs. He is a Knight Templar, Shriner and holds an honorary life membership in Yakima Lodge No. 24, F and A.M.

Mrs. Wiley, worthymatron of Syringa chapter No. 38, Order of Eastern star in 180 1922. She has been prominent in women's club work having belonged to the Yakima Women's Century club 30 years. Mrs. Wiley helped organize the Wiley City Women's Progress club in 1906 and organized the Tampico Women's club eight years ago. Now she is third vice president of the State Federation of Garden clubs and an officer in the valley White Iris garden club. She is a member of the Baptist church. Her husband is a member of the Episcopal church.

Mr. and Mrs. Wallace Wiley have five children. Hugh lives in Yakima and James and Robert are ranching in the Ahtanum with their father. There are two daughters, Mrs. McInnis and Miss Marion Wiley.

Kamiakin's garden ranch, a mile east of Tampico has been the Wiley home the last 10 years. Chief Kamiakin famed Yakima Indian leader made his home there at one time and his braves dug a canal to convey Ahtanum water to nearby land.

A.D. Eglin a terward planted what Wiley believes the first valley orchard. The four acres of trees planted in 1871 bear fruit although not in commercial quantities.

President of the Yakima valley Pioneer association, Wiley last year presented the association with a gavel made from apple wood from one of the 65-year-old Eglin trees. In connection with his office with the pioneer association Wiley is helping to sponsor the move to create a Yakima museum for pioneer relics and historical data.



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"<sup>t</sup>The only earthquake we ever had was in 1872. It rattled the dishes on th<sup>o</sup> our table and frightened the minister visiting us so much that he ran out of doors. A neighbor, Frank Spon who was living in a little shack thought some pranksters were trying to tip the place over. He ran outside waving a six-shooter but couldn't find anybody. "

Mrs. Virgil Wine (Mary Reed)

My mother, Mary Ebey Reed who died Dec. 1935 was born in 1846 In 1863 she crossed the plains by ox team to Salt Lake City when she was 17. Her mother was dead and she came with the Malcolm family, her foster parents.

Gentiles were not welcome in the Mormon country. A Mormon with only two wives fell in love with mother and wanted to add her to his collection. Mother was not interested but her lover's affection probably saved the lives of the Emigrant train. He warned them to leave as an accident was in preparation. With the Malcolms mother came still under ox power to Deer Lodge, Montana, where she was married in 1865.

Gold

Deer lodge was headquarters for the miners. Mr. Reed ran an inn. The Miners had no money but paid their bills in gold dust.

In 1868 the folks headed for Seattle, still by covered wagon. On the way they met the Martin Daverns and traveled with them. The group got as far as what is now Ellensburg, a trading post with a few scattered settlers. It was too late in the fall to battle the cascades so they stopped.

Father taught what was probably the first school. It was in a log cabin with a mud floor. The benches were hollowed out logs. A kind lady had a chair which she gave to the teacher. He carried it home at night for mother to sit in.

Mining...

In 1888 when I was two year old the folks went to what was "enatchee. Father and mother had used their homestead rights but brother was of age and filed on a claim at what is now Rock Island. There was nothing there. A miner was panning in the sand of the little spring. 1936.



Workman, Winifred

I was born here in 1877. Father crossed the plains to San Francisco by rail, then came by boat to The Dalles.

His brothers, Andrew and Pete were in the Yakima valley. They were among the first settlers. Pete built the first brick store in Yakima City and it still stands at Union Gap. Frank Mitchell burned the first brick in Yakima county. The kiln is standing yet near the clay mound not far from Union Gap. Regarding the first store: When they laid the foundation, his boy, a year old, placed a silver coin of that date on each corner, 1881.

I am a practical nurse and cook, housewife.

I was born September 13, 1877 in Yakima county. I was married twice, 1913 and 1923.

I remember when the town was moved from Yakima City. Father didn't move his store. I attended the Sisters' school, then the convent school in Yakima.

Interviewer's comment: She and her husband live at Toppenish. Daughter and niece of early settler but evidently events never left much impression. July 21, 1936.

Klickitat

Myers, Joe G. (Wyers)

Came to Washington state in 1891. Father went into transfer and livery business that developed into "yers stage" which my brother operates. Settled at White Salmon landing, just a pe. then.

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An Indian named Joe Starhigh or Major Creek Joe stayed with us when we were batching and feeding cattle on the Roland ranch one year. We asked Joe what his idea was of the peculiar rock formations seemingly laid by human hands.

Joe said he thought they were put there by tribes long before the Indians came. I asked him whose these tribes were. He said he wasn't sure but they were good people who died off before the Indians came and now the Indians were dying off and white men were coming. Soon the white men would die off and the Chinamen would come.

It was his opinion that the Chinamen would go and coyotes would come and again prepare the world for the good people that the world was getting worse all the time but would be a good place again after the coyotes had worked it over.

Although many of the Indians had apparently become Christianized they still clung to their old religious beliefs. One of these was the curing of the sick. However the medicine man had to be spiritually clean. So the sweat house was resorted to as a cleansing agent for both body and souls. Years ago there was an epidemic of measles and sweat houses sprang up everywhere. The Indians left their steaming sweat houses and plunged into ice cold streams and died by the hundreds. A doctor came over from Hood River but could not control their madness. So the Indian burying ground was nearly filled with graves. A year later, according to custom, the graves were opened, the squaws tore a square of calico or cloth of some kind, wept into it, placed it with trinkets inside the grave, covered the body, then everybody stampeded away from the grave--1936.