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Legal disputes between Yakima Indians and whites were calm affairs compared with upheavals of blood and fire which came before and after organization of the Washington Territory a century ago.

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With whites superior in arms and numbers, the Indians had little choice but to make concessions after the wars, but they fought on the battleground as hard as, years later, they struggled with verbal arguments to protect Celilo Falls fisheries and Reservation boundaries.

If the whites take Indian lands, their trails will be marked with blood, ominously vowed Kamiakin, head chief of the Yakimas, to his warriors in the summer of 1854 just prior to their gigantic effort to drive all intruders from the Northwest.

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A modified tone, but not less determined, was expressed in 1921 to the Washington State Supreme Court by Chief Meninick, Yakima tribesman, who said:

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"Our people were here before the white man came and even before the missionaries came...We say that when your officers punish us for taking fish at the places reserved (Treaty of 1855), you violate your treaty and your promise, and while you may punish us because you have the power, yet before God, Whose justice is more than that of men, we are innocent of having done wrong."

The Present — The Yakima Tribe today lives on a reservation of about 1½ million acres, mostly in Yakima County but including a small part of Klickitat County. There are 974 miles of roads.

The reservation, set up by Treaty in 1855 at Walla Walla, is land retained by

Indians who ceded a vast surrounding area to the invaders. Reservation boundary disputes have occurred through the years. Technically the towns of Toppenish, Wapato and White Swan are on the present reservation.

Perry E. Skarra, superintendent of the Yakima Indian Agency at Toppenish, said the reservation in 1952 included: Irrigated farm land, 130,000 acres; non-Indian owned, 50,000 acres; grazing and timber, 500,000 acres; forests, 465,000 acres; plus small barren and dry farming areas.

About 400,000 acres have been allotted to individuals. The rest, owned by the tribe, is used mostly for grazing and timber.

The economy is mainly agricultural. However, timber sales were started in 1948 on a sustained yield basis. The allowable cut for 1952 was 45 million board feet. The cost of supervising timber sales is paid by crediting 10 per cent of all stumpage values to the United States. Part of the income from timber is used for fire protection.

Although the forested area injects revenue into the Indians' economy, it also has an important role as a watershed, a flood control aid, a home for fish and wildlife and as a recreation area.

The fishing industry has been another important phase of the Indians' economic life. Each year from time immemorial great numbers of Indians have traveled to Celilo Falls on the Columbia River to catch salmon. Inundation of The Dalles Dam will create a serious problem by taking away an important means of livelihood, Skarra said. Formerly abundant fisheries in other areas now are nearly depleted.

The population of the reservation consists of 3,700 Yakima tribesmen, plus another 1,000 Indians from other tribes who come and go.

Many Indians have made excellent progress in meeting standards of civilization adopted by whites. Others are unable to read, write or speak English. A sizeable segment lives in a manner similar to their ancestors.

The Yakima tribe governs itself in much the way it did when the Treaty of 1855

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was signed. The General Council, comparable to an open town meeting, is the main governing body.

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Deriving authority from the General Council is the Tribal Council, composed of 14 members representing 14 tribes and bands of the Yakima Nation. It is composed of committees: Timber, grazing and mining; roads, irrigation and land; fish and wildlife; law and order; credit and extension; health, employment and welfare; housing and education, and enrolment.

The Tribal Council is broken down into committees, some on timber, grazing and mining; roads, irrigation and land; fish and wildlife; law and order; credit and extension; health, employment and welfare; housing and education; and enrolment. There is a special committee on Fort Simcoe.

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That the Yakima Tribe does not have a written constitution and by-laws causes some confusion among non-Indian administrators. The Indians, however, have a keen knowledge of their tribal government.

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General Council leaders are Alex Saluskin, chairman; and Joe Meninick, secretary. General Council leaders are George Umtuch, chairman; and Kiutus Jim, vice chairman.

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Business of the Tribal Council is conducted under parliamentary rules. The Yakima leaders are chiefly interested in improving the lot of their people and protecting and developing reservation resources.

With money coming in from timber sales, leaders have started providing credit to encourage agriculture, cattle raising and business pursuits. Leaders are especially interested in encouraging formal education, including higher education.

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The children attend public schools in White Swan, Wapato and Toppenish. Education is handled by a contract between the Bureau of Indian Affairs and the state.

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Enforcement of laws applying to Indians on the reservation is handled by Indian and federal courts. The federal courts have jurisdiction over 10 serious crimes, among which are murder, robbery and arson. Tribal courts have jurisdiction over numerous other offenses of a less serious nature. State courts have jurisdiction over non-

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Indians on the reservation.

O The Yakima Indian Agency carries out the responsibilities of the Bureau of Indian Affairs under law. The agency building in effect serves a purpose similar to that of a courthouse.

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Y The Indians pay for the bulk of the services they receive at the agency, where 16 Indians picked by the tribe are employed. Indians are encouraged to manage their own affairs.

One project in which the tribe has taken an active interest is restoration of Ft. Simcoe, constructed in 1856. Until 1922 the agency was located at the Fort.

Efforts to maintain and restore the fort have been in progress many years. In the spring of 1952, an agreement was proposed that the Yakima Tribe, the Washington State Parks and Recreation Commission and the National Park Service participate in the project.

O The Past — When Gov. Isaac I. Stevens, first Washington territorial leader, had completed Indian treaty negotiations west of the Cascades where less than 4,000 settlers lived, he moved boldly into Eastern Washington. He brought with him an ultimatum that if the Indians refused to sell their lands to the Great White Father in Washington, D.C., soldiers would take possession.

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Y The Yakima Valley had escaped early pioneer settlement because it was off the main route the immigrants took to the seaboard. In the Valley lived Kamiakin, Yakimas war chief, who was to become one of Stevens' most active foes.

Several years earlier the Yakimas had watched indifferently when settlers moved into the Walla Walla country. When tension increased to the snapping point, some Cayuse tribesmen had committed in 1847 the Whitman Massacre, killing 14 settlers.

C The Yakimas stood neutral when volunteer soldiers went after the murderers. The conflict spread into the first principal war of the Columbia Basin. Peace resumed after five Indians were hung in 1850 at Oregon City.

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Y Pitted later against Stevens, Kamiakin felt the same feeling of rebellion which

inflamed the Cayuses when they grew suspicious of forfeiting their lands to the ever-increasing settlers.

Kamiakin prepared for war on a vast scale in the summer of 1854. He visited most tribes of the Northwest. He talked most of the tribes into cooperating in a plan to make a failure of a Walla Walla peace council proposed by Stevens in 1855.

They "ceded" an immense territory for \$650,000. The Indians "agreed" to live on three great reservations -- one at Umatilla, one in the Yakima country and the third in the Clearwater-Snake area.

The big exception to Indian treachery was a band of friendly Nez Perces led by Chief Joseph. They obtained perpetual possession of the Wallowa country in North-eastern Oregon.

In the case of the friendly Nez Perces, however, the pioneers were subsequently as treacherous as the other Indians, according to Prof. W. D. Layman in his "History of the Yakima Valley." Layman writes that when the Wallowa began to attract settlers, the Indians stood by rights supposedly granted in 1855. The result was the Nez Perce war of 1877.

Soon after the Walla Walla council, Kamiakin teamed up with Chief Peupemoxmox of the Walla Wallas and Young Chief and Chief Five Crows of the Cayuses. The confederacy soon included other tribes -- the Palouses, Umatillas and Klickitats.

Hostilities smoldered until gold was discovered along the Columbia near the Canadian border. Some prospectors were killed fording the Yakima River. In September 1855, A. J. Bolon, Indian agent, left The Dalles to investigate. Bolon's death by Indians about 25 miles from Ft. Simcoe touched off the greatest war of the territory.

Indians waited at the ford of Toppenish Creek with a band of warriors. Maj. G. O. Haller with 100 men from The Dalles and Lt. W. A. Slaughter with a cooperating force from Ft. Steilacoom west of the Cascades were sent.

Men under Kamiakin and Haller clashed in the Battle of Toppenish on Oct. 5, 1855. When Haller seemed to be winning, Kamiakin sent a swift runner to Qualchan, another

Yakima chief. Soon well armed braves, with Qualchan in the lead, thundered down from Union Gap in time to save the day for the Indians. Slaughter, hearing of the defeat, prudently withdrew into the White River country.

The Battle of Union Gap took place in November, 1855, after Maj. G. J. Rains with 350 regulars set out from The Dalles. Col. J. W. Nesmith soon followed with volunteers, making a total force of over 700 men.

Although the Indians decided to stop this force at Union Gap, the battle ranged from Ahtamam to Wapato. The chief effect of the battle was that the Indians withdrew and the territorial forces returned to The Dalles.

Meanwhile, Stevens, after the walla walla council, had completed negotiations in the Blackfoot country to the East. From Nez Perce runners he learned the Washington Territory was in almost total war. En route back he stopped long enough to get a promise of peace from Spokane, Coeur d'Alene and Colville Indians.

Kamiakin had pillaged a fort at Walla Walla of both government and Hudson's Bay Company property. It was reported to the governor that Kamiakin and 1,000 warriors had stayed on the south side of the Walla Walla River to prevent the governor's return to Olympia. About this time Stevens learned that Oregon soldiers had won a battle with Indians at Walla Walla.

One of the most important features of the battle with Walla Walla Indians Dec. 7-10, 1855, ranging from the mouth of the Touchet River to 10 miles east of Walla Walla, was that the old Indian chief, Peupeumoxmox, was killed. Oregon volunteers lost their prey when the Indians escaped across the Snake River.

The Oregon volunteer commander, Col. T. R. Cornelius, sent one group of men back to Walla Walla and accompanied another group westward to a point along Satus Creek not far from present Alfalfa. There on April 8, 1856, he had an encounter with Indians led by Kamiakin in the Battle of Satus Creek. Capt. A. J. Hembree, a volunteer, was killed. The command then headed for The Dalles.

The omnipresent Kamiakin kept busy directing many fronts. Aware that Gen. J.E. Wool, commander of the Pacific, had diminished his forces along the Columbia, Indians in March,

1856, swooped down on the Cascades settlement on the north bank.

After a Satus Creek engagement with a group of volunteers on April 8, 1856, Kamiakin went into the upper Yakima Valley to meet Col. George Wright, who had camped along the Naches River with a large force. Internal trouble was developing among the Indians.

With a large group of Indian warriors assembled, Kamiakin favored an attack. Another high ranking Yakima chief, Owhi, and other chiefs favored an attempt at peace.

"I will leave my country then and live among the Palouses and Spokanes hope to find true warriors," replied Kamiakin, taking with him half of the warriors, according to an historian, A. J. Splawn, in his book, "Kamiakin -- Last Hero of the Yakimas." Splawn says from that moment Kamiakin never again set foot in Yakima country.

Wright stayed in the country a month, holding a pow wow peace campaign. He went north to the junction of the Wenatchee River with the Columbia River. Returning in August, 1856, to Ft. Simcoe with 500 Indians -- men, women and children -- he reported to Wool that the war was over.

In September, 1856, Yakima Indians under Kamiakin attacked the outfit of Stevens who was between Walla Walla and The Dalles. Col. E. J. Steptoe of the regulars thwarted the attempt on the governor's life.

Wright in October, 1856, received orders from Wool to set up a military post in the Walla Walla country. The order said: "Warned by what has occurred, the general trusts you will adopt measures to prevent further trouble by keeping the settlers out of the Indian country." The order caused a wave of indignation among settlers of Oregon and Washington.

One critic of the times, Elwood Evans, a Washington citizen, wrote: "In fact there appears to have been a common object actuating both Kamiakin and Gen. Wool...both were equally hostile to the volunteers of the two territories, who sought to save the country for settlement."

Splawn observed that Wool's regulars and Stevens' volunteers "did not work in harmony" during the Indian battles. "The enmity between the general and the governor is unsurpassed for venom in the annals of the Northwest," observes the "Illustrated History of

Klickitat, Yakima and Kittitas Counties," which was published in 1904.

The Washington Territory got a rest from Indian wars after whites were kept out. The quasi-peace -- with the Indians in possession, settlers excluded, regulars at the forts and volunteers disbanded -- continued through 1857.

Kamiakin meanwhile talked Spokane and Coeur d'Alene Indians into announcing white soldiers would not be allowed in their country.

Gen. Newman S. Clarke, who succeeded Wool as Pacific commander, by reversing Wool's policy, threw the country open to the waiting hordes of explorers, prospectors, cattle-men and settlers. Some Colville miners were murdered by Indians, but historians do now agree that it was Kamiakin's idea.

Steptoe was ordered to proceed northward from Walla Walla to get the Indians back under control. Kamiakin marshalled a large force of warriors near Rosalia. Steptoe, with a much smaller force, barely escaped massacre during the Battle of Steptoe Butte. The whites escaped to the Snake River only with the aid of a Nez Perce guide, Timothy.

Two new white units set out when the survivors returned to Walla Walla. A unit under Maj. Robert S. Garnett went into the Yakima country. Several alleged Indian murderers were hanged, but there were no definite encounters of strength with Indians.

The other unit consisted of 600 men under Wright. Near Spokane the unit captured 800 horses during a battle in which Kamiakin was wounded. Destruction of the animals paralyzed further large operations by the Indians.

Peace reigned for the next 20 years, although the settlers still lived in a certain amount of danger.

Suddenly like a clap out of the clear sky the Nez Perce war started in 1877. With the defeat of the Indians the same year by the whites, warfare with any of the great tribes ceased permanently.

Indian troubles on a smaller scale had not ended, however. In 1878 Bannock Indians led by Buffalo Horn tried a war which fizzled out within a few months.

The Bannock struggle, which took place mainly in Umatilla County, caused intense

excitement over a large area, including the Yakima Valley. Piutes aided the Bannocks.

In the Yakima Valley in June, 1878, hostile Indians were reported crossing into Washington. A steamboat patrolling the Columbia fired on the Indians, but some managed to cross, among them the worst desperadoes in the whole Indian country. The news resulted in a great Indian scare about July 4 in the Upper Valley.

Nearly all settlers in the Lower Valley flocked to Yakima City to take refuge. A sod fort was built. For more than a week farmers remained in or near the fortification.

Settlers further up the Valley built a dirt breastwork about three feet high around a cabin owned by John Cleman. About 80 settlers from the Upper Naches, Selah and Wenas congregated at the cabin. Soon a majority moved seven miles further up the creek and built a plank fortification called Ft. Union.

The settlers went back to their homes after scouting parties failed to locate any Indians.

The hostiles who had crossed the Columbia headed toward White Bluffs, north across the Horse Heaven country and crossed the Yakima River near Prosser. They continued northward across the Rattlesnake Hills. The band came on Mr. and Mrs. Lorenzo Perkins at Rattlesnake Springs on July 9, 1878, about 30 miles from Yakima City.

The Perkins couple attempted to escape on horses, but were shot. The bodies were discovered nine days later. The incident filled the minds of Yakima City pioneers with horror, since the Perkins were well known. The last of the Indian murderers was disposed of after two years of pursuit. Thus ended an era of warfare and bloodshe.

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July 20, 1958

Huckleberry Feast, Satus Long House.

Started at 12:30, crowd of 250, given by Satus Long House group, Watson Totus, religious leader.

Watson Totus, leader, in buckskin shirt and pants of religious man. Hand bell, right hand, rang to signal start, no drum signals.

Nine drummers in contrast to the 7 religious ones, explained, any number of drummers wanted can be used in huckleberry feast or other feast, but for strict Washat, cut down to seven. Same songs, same chants,

Women brought out mats to spread on floor, throwing them out and unrolling them, with tossing out motion rolling across the floor on top of carpeting, center of floor left open, mats brought from storage or repository in kitchen side room to the south. Men and women seated in chairs and on benches, women on south, men on north, drummers at west end of long house, few on blankets on top of the carpeting around the walls.

Women brought out food, carrying in baskets and plates, passing counter clockwise around the room, inside the mats, marched once around the room, placed food on table. Others set tables with cups, saucers, knife, forks, spoons.

Food served by women with men assisting, this done by men who worked out long house assessment of \$5 or \$10 each. Small portions of the traditional Indian feast food placed on plates in the following order:

1-Salmon

2-Deer (and or elk)

3-Sauwicht (wild carrot)

4-Roots, small, round (wild potatoes)

5-roots-wild, knobular ones, small, size of the potatoes, about marble size.

6-huckleberries

7-Chokecherries

Water, small bit poured into each cup.

Put in plates in that order, then singing of songs commenced then for singing, seven times

Traditional food in quantity then brought out in the same order as placed on plates, placed on table in that order in bowls, platters etc., placed in that order from the servers' side, facing the diners on the outside ~~inside~~ row and to the back of the diners on the inside row with backs to the center of the floor. Brought out by same women in same order, dressed in wing cut dresses, blue, yellow, red etc. few undressed; few men, same, helping, placed after marching around long house once... marching counter clockwise... singing continued as other foods brought in, sixth song turned into a dance, all singers remained seated excepting during dance, criticism heard from some old timers, singing should be done from kneeling or seated position; singers, after easy start of drummers and worshipers started customary sway of right hand (feather holding hand but no feathers) tempo and movement increasing with pace of the drum beat, louder tempo, reaching climax, then subsiding.

On seventh time song was sung, stood to dance, few danced, some Indians did not join in gentle hand motion, her again noticed up and down motion of "Yakima" or Satus area Indians, side motion of "river Indians." like sharp "U" making motion six or 10 inch "U" with right hand, few placed left hands on heart, bell ringing signals

Other food brought in, no especial order, but placed on table by servers coming from kitchen and walking counter clockwise
roasting ears, fried meat, beef; boiled green beans; raw tomatoes, whole; cucumbers cut in circular slices; loaves of bread, broken open and put in half, cakes cut in pieces, few sweet rolls, pitchers of strawberry "cool aid."

down from mother to daughter/ Words taught to young women during the year by older women who know them, then "examination" is held of candidates who have to repeat them; if miss a few words, they have to start again to learn them, and take "test" at next meeting.

This a kind of initiation, not gone into by informants at this time;
Informants: Thomas K. Yallup, Watson Totus, Kelly George

Henry Thompson omitted as one of the drummers. He son of Tommy Thompson, chief at Celilo, dressed in pink shirt, one side of braids tied in pink felt, other in light, vivid green.

None of men dressed in buckskins, all wore moccasins; women wore moccasins; participants about three fourths wore moccasins, rest ~~shoes~~ shoes. Hot. Temperature about 97 that day.

Meals prepared in side kitchen by cooking crew, men, girls helped with dishes, cleanup etc.

Evening meal, after washat, served in side kitchen on long tables; opened with washat @ @ songs, closed with washat song, singing only, no drumming.

Berry Basket - H'lam.

And other recommendations throughout the summary report have received little attention;

"Termination of long-established relations between the Federal Government and the Indians should occur only after there is adequate information before the Federal Government, the Indians, the local people and their governments as to what will happen...adequate time must be allowed for the Indians, their neighbors, state and local units... to work out the necessary adjustments...

"Indians should be allowed full hearings before the appropriate Congressional committees...

"There should be no termination of Federal responsibility for Indian water rights until tribal rights and those for allotted lands are either adjudicated or agreed upon....

"If extinguishment of the trust should ~~be~~ subject the land to local taxation, then, before termination, it should be ascertained whether it is economically feasible for the Indians to pay the taxes required by local laws. If there is doubt about this, the land should continue to be tax-exempt until Congress provides otherwise...

"Termination legislation should in no case conflict with any existing treaty or agreement with a tribe, unless it expressly waives, in writing, the matters of dispute.

"Before the United States surrenders its responsibilities, studies should be made to ascertain the ability and willingness of State and local governments to furnish services to Indians equal to those hitherto given...the standards should bar ~~dis~~ any discrimination in rendering services...

"The national policy, which for more than a century and a half has authorized the maintenance of tribal governments should for the present be continued.

"Public Law 280, adopted in 1953, should be amended: First to necessitate consent of a tribe before a State assumes responsibility for civil and criminal causes specified in the act; second, to provide in express terms that tribal consent, a State may take over jurisdiction piecemeal as to subject matter and to area; and third, to require any such State to meet minimum standards in rendering services to Indians, which standards should not fall below the highest maintained within the state.."

And the summary also states:

"By leaving the decision to the Indians, the ones primarily concerned, the American people will demonstrate to the world that wide diversity in cultures, in forms of local self-government, in social institutions and customs is the strength of our kind of society, the very hallmark of the democratic way.

U.S. Dept. of Interior, H.E. Hyden, associate solicitor, Indian affairs
reply April 9, 1962 (In reply refer to J-61-1018-9) to Fred W. Vance,
245-43 Terrace S.E. St. Petersburg, Florida

...You have requested a definition of an "Indian" for reservation and other purposes. As stated in Federal Indian Law, United States Department of the Interior, 1958, general definitions of Indian ordinarily do not suffice. The definition of "Indian" in the specific situation in which it is needed must be sought primarily in applicable statutes, decisions and opinions of tribal law. A general discussion of the definition of "Indian" may be found in Federal Indian Law, pages 4-12. Although there are a very limited number of copies of this book, it may be possible for a library near you to make arrangements so that the book may be made available to you.

January 18, 1962 (Seattle Post Intelligencer.)

Dear Mr. Vance. It is our understanding that the Indians still have spear-fishing rights, but that these have been somewhat nullified by the building of dams which has covered many rapids where spearing was done. The disappearance of Celilo Falls on the Columbia is a case in point.

I do think you should verify this with the Bureau of Indian Affairs because much is happening now with regard to Indian claims. Surely your representative in Congress will see that you get a reply from the Bureau. Ward Jones.

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Feb. 16 1962 From Melvin Robertson, superintendent, Yakima Indian Agency to Vance

...In response to your inquiry, the gross area of the Yakima Indian Reservation is 1,226,559 acres of which 1,098,698 acres are still in Indian ownership. There are presently 5,110 members enrolled with the

tribe

Shakers (not determined if he was one, father of Clifford Tulee

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Sampson Tulee, famous Tulee fishing case, Born January 17, 1880, died Nov. 26, 1957

Photograph taken Sept. , 1932, at Celilo Falls, Oregon. Age of 77 years.

Notes from son, Clifford, Nov. 29, 1966

He was ill for the last seven years of his life. In Wheel chair the last three years. In St. Elizabeth hospital, off and on.

Died in Toppenish Memorial Hospital

Clifford Tulee. 42 years old. Box 191 , Harrah.

~~Sampson Tulee~~ Born at White Swan.

Sampson Tulee, born and reared at Satus.

In younger days, chased wild horses. Was a bronc buster and horse tamer.

Brother, Columbus.

Father, David, ran grocery store where Satus store is now located. (father of Sampson Tulee)

Fishing started in mid March. Family station was five miles above the Dalles on Washington side.

It's Indian name was ~~Wash~~ Was-ta-nicks, a name, interpretation not known. This was an inherited site from his grandmother.

Used four foot dip net and twenty foot hoop set net.

Some of the Tulee family originally came from island, Nesh Pam, up by Paterson where they fished there with gill net. This was a gill net fishing place, one of their fisheries

Old clipping in family possession

April 17, 1940. Sampson Tulle (sic, correct spelling Tulee) Yakima Indian

charged with taking salmon at Celilo falls without a commercial license. Will go on trial in Superior Court jury of 12 men. Tulee, whose habeas corpus action was denied by the federal courts when arraigned in superior court before Judge J.E. Stone here today, following the arraignment was released on his own recognizance to care of the Yakima Indian Agency.

June 3, 1940.

The question of whether the state of Washington has the right to force Indians to buy commercial licenses will be up for hearing in the federal court in Yakima on June 12, Milton Johnson, Indian agency superintendent announced.

Sam Driver was attorney for Indians (federal attorney)
 As recalled by Clifford Tulee, his father was jailed in Toppenish several times in 1939 and this continued until 1945 when the state lost at San Francisco.

Indians were charged a \$5 commercial license. His father didn't think they should be charged that. Most Indians paid it. Tulee refused to pay it. Was jailed at Toppenish, put on bread and water, told he would be released if he agreed to buy a commercial license.

Indians who refused to buy a commercial license were arrested and harassed until they quite fishing. Many afraid to fish.

"When my father was in jail it was the custom for other fishermen to throw a fish into a big box to help take care of his family, but lots of them threw in jak salmon, like small silvers, and it was hard to get along.

There was my mother and seven of us children. My mother picked berries at Gresham, Ore. to help support the family. Came back to the Dalles and picked berries there.

Clifford Tulee case, 1966, first case lost at Stephenson and then won appeal in Superior court.

Attended school at Dallesport in 1930s, also school at Warm Springs. In 1966 he is a minister for the Shaker church. Now is on the state board of elders. His church is the old White Swan Church.

He was a minister from 1951 to 1953.

Shakers made up of 1 bishop and five state elders. He is the fourth state elder and has been that since 1958. Was reelected last October 15 for four more years.

This represents 35 Shaker churches, British Columbia, California, Oregon and Washington.

The White Swan Church is a 50 family church. John Frank is head of the Satus Shaker Church, it is a 20 family church.

It will be 17 years, January 17, that he has been in the church. He decided that he was getting nowhere in life by being like many and joined the church, no drinking, no smoking, no gambling.