

<sup>Ed</sup>  
Old Fort Simcoe, set in a <sup>Rambling</sup> ~~convenient~~ grove of white oaks along a little stream that ~~slips down a spur of the Cascades~~ snowed to a golden hue by ~~and in the first touch of winter that~~ has sent the acorns rattling down has a history written in the way of the white man.

<sup>the</sup> That is an old history <sup>415</sup> nearly a century old <sup>97</sup> It was written in the early settlement days of Washington territory <sup>when</sup> ~~when the Oregon country~~ <sup>adventuring miners were foraging through</sup> the Indian lands searching for gold, the Oregon ~~land~~ country was filling up and homeseekers <sup>the spilled out northward</sup> ~~were beginning to~~ turn covetous eyes <sup>covered sides</sup> toward the bunch-grass hills, timbered mountains and ~~verdant~~ <sup>the green</sup> valleys north of the mighty Columbia, ~~the country~~ <sup>a stream</sup> which the Indians called the Chia-Wana.

The pages of the early history were ~~spotted and splattered by~~ <sup>stained</sup> ~~a few bloodstains~~ <sup>of a few Indian and white</sup> ~~but the~~ <sup>blood that left was</sup> ~~blood of the white man and Indian left the same kind of spots~~ <sup>spots</sup> ~~blotches.~~ <sup>same color when it was spilled and the same color</sup>

<sup>Because of Simcoe</sup>  
~~Fort Simcoe is set in a surprising grove oaks in a desolate~~  
region, ~~and because it is so isolated that~~ it has been touched ~~but~~ lightly by time.

Before it was built as an army post in 1856-57 <sup>7</sup> it was a favorite campsite for the Indians <sup>where they gathered from Yakima north & south to live when the cold and deep snow enveloped the mountains</sup> ~~When the state parks commission~~ <sup>and historical sites groups</sup> met with the ~~Yakima~~ tribal council to ask the Yakimas to indorse a proposal that would permit the ~~sound~~ <sup>state</sup> commission ~~to~~ to restore old Fort Simcoe to its army and agency splendor, one of the tribal councilmen <sup>Thomas Gallup</sup> explained how things were in the old days.

<sup>Le</sup> The chief had an assistant chief. He had his medicine man and war chief. He had his hunting and ~~fish~~ fishing chiefs and his old historian, "Gallup said."

u  
He also had what you <sup>could</sup> ~~might~~ call his engineer who knew the names of the creeks and streams, their location, ~~the~~ <sup>the</sup> high mountains. <sup>IV</sup> In other words, he knew all the land owned by the tribe.

"  
[There was a religious man. ~~In connection with his council there was~~  
~~also a woman leader. who was a member of the council.~~

~~She~~ knew the roots and berries. Another woman knew ~~a~~ <sup>how</sup> how to take care of the home, prepare meals, cure the meat and fish and tan the skins. There was a religious woman too. All these composed the council of the chiefs, "Yallup explained.

["The council you see here) is made up of direct <sup>descendants of</sup> ~~descendants of~~ those old chiefs and ~~old~~ leaders.

"The Yakima tribe is the only one in the whole United States that still recognizes the chieftainship.

"Our mixed bloods don't come out and say 'I want to be a leader.'

~~and~~

"I remember going with my grandfather to Ft. ~~Simcoe~~ Simcoe for a big council with all the chiefs and head ~~men~~ men in 1898.

"Ft Simcoe is a great historical place in the state and we don't want it to die out, <sup>w</sup> grow old and fade. It is a historical place for the Indian people, too.

["The history of it has been handed down by our historians to the younger ones in the way of the old days. The history ~~we~~ must not fade. You must find other means so it will not die.

["That was the reason when the Toppenish people wanted the agency moved from Ft. ~~Simcoe~~ Simcoe, the old chiefs were against it.

Toppenish used influence. <sup>their people</sup> ~~he~~ talked to congress. It was against our wishes that the agency was moved.

["I don't believe that these council members will object to preserving our history.

*at the council long ago at Ft. Simcoe.*

"We have always remembered what the old chiefs said, ~~this~~  
~~is what they said:~~ 'When you make an agreement, don't sign away the  
 land or give the land away to anyone.'

*members of the parks and historical sites commission*  
 "You must have a big heart to carry on. You must have a big heart  
 to do some good. Keep working. I feel proud of you," *Gallup concluded*

The Yakima tribal council ~~had voted~~ voted last ~~June~~ June to permit  
 restoration of Ft. Simcoe as a national monument but national  
 park authorities declined to proceed with the project.

Now the state parks commission, *is* asking the council to  
 grant it authority to *Reconstruct the old fort* ~~proceed with reconstruction~~ under a program  
 that will take six or eight years to carry out at a cost up to  
 \$200,000. It would be on a cooperative basis, the council  
 granting a permit under a lease, *The lease would* ~~this~~ insuring that the Indians would  
 retain title to the land, the national park service historical  
 division carrying on research work and the state parks commission  
 providing the finances.

A committee of three from the council is to meet within a short time  
 with *Representatives from state* ~~a small committee from~~ the (parks commission, *National* park service,  
 and parks advisory ~~committee~~ *committee* ~~in order to~~ to work out  
 an agreement ~~acceptable~~ acceptable to the *Yakimas* ~~Indians~~.

The finances for the work would come from the estimated  
~~\$2~~ two million dollars ~~per~~ each biennium that finds its way into  
 state park funds from *a one-* ~~a one~~ quarter share of all ~~the~~ highway fines  
 and \$1.20 from each drivers' license.

Indian labor would be used ~~as extensive as possible~~ in the  
 restoration and Indian employees would be used thereafter at the  
 historical monument. Not only would the old buildings be restored  
 but there would be a museum *conservation* ~~for~~ for use of the Indians.

Is to be Rebuilt

The grove of white scrub oaks where old Fort Simcoe ~~was located~~ furnished ~~food~~ food as well as shade for the bands of Indians during their migrations in their ceaseless pursuit of fish and game.

It was a cross-roads of Indian trails that led north from the historic fishery at Celilo, ~~and~~ and The Dalles across ~~65~~ miles of mountains, camas plains and meadows, ~~and~~ and then dropped down ~~the~~ a zig-zag ~~course~~ <sup>course</sup>, the north slope of the ~~Toppenish~~ <sup>Toppenish</sup> ridge.

From the meeting place of the bands the trail continued ~~on~~ to the "htanum and Naches, ~~into the~~ <sup>and</sup> "enas and then ~~up to~~ into the Kittitas valley ~~and northward into the Okanogan.~~ <sup>from where it sang</sup>

Down the long slope of land leading eastward from Fort Simcoe ~~the trail was over an easy course~~ <sup>to the Yakima</sup> river, the junction of ~~one~~ <sup>the</sup> Toppenish creek with that river and a whole network of trails that connected the Yakima with the great fisheries along the Columbia at Priest Rapids, "hite Bluffs, Pasco and Wallula. Southwest from the meeting place in the ~~oak grove~~ <sup>oak grove</sup> a trail led ~~to the~~ to the huckleberry fields on the slopes of Mt Adams.

The twisting ~~trail~~ <sup>drop</sup> from ~~the ridge~~ <sup>the ridge</sup> was the ~~old~~ <sup>Toppenish Ridge</sup> Eel trail of the Indian war days, ~~The~~ <sup>the</sup> ~~Indian~~ <sup>Indian</sup> or eel trail of the Indians. From the comparative level across Toppenish creek to Ft Simcoe

it was the ~~old~~ <sup>road</sup> Old Mill road, ~~named~~ <sup>named</sup> for a government mill that operated there.

The ~~old~~ <sup>Indian</sup> ~~Yakima~~ name for the eel trail was ~~Yah~~ <sup>in the old days was</sup> ~~as~~ <sup>as</sup>.

Gur-see-as. In later years ~~the~~ when the soldiers called it ~~eel~~, the Indians called it as-sum-ee in their language.



*Toppenish*  
The twisting trail from ~~status~~ ridge was the old ~~Trail~~ trail of the ~~blue coated soldiers~~ *blue coated soldiers* time of the blue coated soldiers, the ~~Assum~~ or eel trail the Indians called it, ~~and~~ the older generation of Indians, the historians of the tribe, called it ~~Sim-Kwee~~ *Gue-ee-as and the mountain and country around it the same name*.

From ~~the~~ *the* Dalles, up ~~through~~ along the Klickitat river, across the Tahk plain where Glenwood later was located, the trail swung east of Mt Adams, crossed the Wa-Wu-Keh-is river. ~~and~~

It crossed ~~the~~ *the* ~~Clunas~~ *Clunas*, the south fork of Toppenish creek.

North of the gathering place were the ~~north~~ south and north fork of the ~~Clunas~~ Sim-Kwee and it flowed eastward, past present white Swan to join with Top-Nish creek and that stream retained its name ~~became~~ as it continued eastward until it reached the Yakima or Tap-teel river, near the present Outlook.

Sim-Kwee was the name the Yakimas had for all the country in that vicinity of where the fort came to be located. Specifically it meant a place ~~located three miles~~ *located three miles* to the north, a saddle in the hills.

Fort ~~Simcoe~~ *Simcoe* was the name chosen by Col. George Wright of the Ninth infantry when ~~the~~ *the* work on the post started August 8, 1856, under direction of ~~Major~~ Maj. Robert Seldon Garnett and his men of companies G and F of the ninth infantry.

Some say that Col. Wright selected the name as an honor to the ~~late~~ lieutenant governor of Ontario, Canada, Maj. Gen. John G. ~~Simcoe~~ *Simcoe*. But it is more reasonable that the Indian place name was used in keeping with a virtual department directive of that era to retain Indian names. As pronounced by the Yakimas, ~~Sim-Kwee~~ *Sim-Ku-ee* is accented on the second syllable and it would have been easy for the name to have found its way on the records in

the version, Sim-coe and subsequently, Simco.

In the fall when the red and orange flickers chattered in the oak trees hunting for insects the Indian women gathered the fat mahogany colored acorns. They called the ~~oak~~ trees ~~soed~~ so-hips and the acorns wat-wat-chee.

They gathered them in baskets and baked them like the camas ~~bulbs~~ bulbs dug in the spring. First they scooped out a ~~hole~~ ~~in the ground~~ deep hole, large enough to hold a bushel of the ~~acorns~~ acorns which they covered with ~~and~~ a layer of dirt and rocks. Over this they built a fire and when it had burned down to a glowing bed of coals, they covered it, air tight, with rocks and earth and let the acorns roast overnight. When they were scraped out they were carried home and packed away in a hole, lined with thick, black mud <sup>that sealed them</sup> and sealed in, air tight, until they were taken out and eaten, during the winter.

Northeast of Simcoe is a ~~low~~ ~~hill~~ hill, sloping ~~down~~ ~~to the east~~ hill they called Ta-Chee. The bunch grass which abounded on the hills surrounding Mool-Mool was called Schwicht and it grew <sup>withers</sup> ~~rib~~ high to the ponies that grazed there. The ~~summer~~ shorter grass they called ~~was-co~~ <sup>was-co</sup>.

South of Mool-Mool ~~Top-Nish creek meanders~~ <sup>Top-Nish creek</sup> eastward across an expanse of sagebrush, Top-nish creek meanders eastward, its course marked by a rim of willows and occasional cottonwood trees.

It gets ~~its~~ its name from the old Indian <sup>word</sup> Top-Nish, sloping down

~~but~~ Top-Nish proper is the old Indian meeting place a few miles southeast of White Swan where the tribesmen meet in council and to dance and play bone games, just like the old days at Mool-Mool. They met here early in July for a full week and there they meet each summer in a temporary long house. Eventually the Yakima nation expects to build another long house there, to replace one destroyed



by fire a few ~~years~~ years ago. ~~and the paper was~~

Long Lane

Post Lane -

Community Building -

There have been numerous stories that a whipping post was one of the much used pieces of equipment at Ft. Simcoe in the days of Father Wilbur, but no conclusive proof that it ~~was~~ <sup>was</sup> ~~every~~ this form of punishment actually existed. In fact there is circumstantial evidence that the days of the whipping post <sup>Gen.</sup> were during the agency of R.H. Milroy, former superintendent of Indian affairs in Washington territory and father of R.B. Milroy ~~and~~ early-day Yakima court commissioner.

Gen. Milroy succeeded Father Wilbur as agent and within three years wrote his third and last report as agent under suspension. He pursued the Wilbur policy of enforced education, to the point where he aroused the enmity of some of the Indians and his efforts <sup>intense</sup> drove many of them away from the reservation at a time the government was still concerned in confining the Indians.

In a decidedly bitter swan song to a ~~service~~ <sup>service</sup> branch of the government he had served 1000 long and ~~for~~ faithfully, he wrote about the whipping post.

"One of the new laws instituted was the shipping post for wife beating. Every Indian on this reservation having learned the fact about two years ago that every time he whipped or angrily injured his wife, he would certainly have to hug and take a sweat at the whipping post, had the effect of stopping that barbaric custom... ~~and~~ and would have a like effect among the whites, if instituted among them.

He advocated the system of land in severalty.

"The reservation system having served its purpose should soon be ended by land in severalty being granted to each head of the family."

He pointed out that there were 800,000 acres on the reservation



and 1,000 resident Indians of all sexes and ages at that time, ~~leading to a surplus~~ and that a surplus of 500,000 acres would be left to throw open to settlement.

This proposal scored a bit hit with the ~~groove~~ land-greedy settlers but ~~not~~ ~~on~~ ~~the~~ ~~idea~~ ~~was~~ ~~a~~ ~~dud~~ among the Indians, even though he, like Father Wilbur quoted the Bible.

"This ~~land~~ (land) should not be withheld from settlement ... use God's land title, see Gen 1-28," he argued, "merely because a rude agreement thirty years ago called a treaty placed it within the boundary of a described reservation.

It was his believe that the money from the land sale could be best used to purchase farming ~~imp~~ ~~plements~~ ~~for~~ ~~the~~ ~~Indians~~ and advance their schooling, things guaranteed them by the treaty of 1855 which he called a "rude agreement". The same treaty guaranteed fishing rights that have been gradually slipping ~~from~~ ~~the~~ away from the Indians and are forcing them into costly litigation, for their own protection.

During Gen. Milroy's term the ~~telegraph~~ telegraph and railroad, following closely on the heels of the settlers, probed into the Yakima ~~country~~ country and 40 miles through the Yakima reservation. The railroad, was a continuation of the Northern Pacific to Puget Sound.

Gen. Milroy deplored the writing of a lengthy report and declared that ~~economy~~ ~~in~~ ~~the~~ ~~use~~ ~~of~~ ~~money~~ ~~and~~ ~~labor~~ "economy in the use of money and labor are not government virtues." And the report, a scorcher in some phases, was straight-away business in others.

He told of having a new building constructed for the agency and clerk's office, a building for the residence of Indian employees large enough for two families and a big blacksmith shop.

Three of the old military ~~buildings~~ buildings were fitted up for carpenter, wagon, ~~and~~ plow maker and harness shops. The old

military buildings that "for many years had been used as carpenter, wagon and plow maker's and ~~blacksmith~~ blacksmith shops which stood conspicuously near the boarding house and partly between it and the school house and partly on the school campus" were torn down and a paling fence put around the school campus, inclosing the school house, dormitory and hospital for boys.

A residence was built for the school superintendent and it too was enclosed by paling ~~fence~~ and fencing and all paling fences about the agency were painted or white washed..A large butcher shop was built .

"The campus for the girls, adjoining and partly including the boarding house was enlarged and an outdoor cellar and root house was ~~fenced~~ enclosed by a high board fence to prevent ~~meetings~~ meetings "between boys and girls".

He recommended the removal of the old military prison house which was dilapidated and unsafe and stood on the boarding house campus because it was an "unsightly nuisance."

He was emphatic in his declaration that education should be compulsory .

"It is high time for our government to get out of the business of raising ignorant, lazy, worthless but costly savages to furnish material for occasional Indian wars, or rather hunts for the amusement of the army, which wars, it is ~~estimated~~ estimated, have on an average cost our government "1,000,000 and the lives of 20 whites for every Indian killed. "

He recommended the ~~total~~ termination of "the expensive and troublesome Indian bureau." and ~~one~~ that "all legislation by congress on Indian matters should be with reference to the extinction of the Indian bureau as speedily as the good of the Indians will permit."



Soon after he took charge of the agency when Father Wilbur retired he discontinued what he declared was "the ancient and barbaric system of rude government by chiefs."

The reservation was divided into five districts and the Indians elected a justice of peace in each district. They were instructed and sworn into office. The territorial statutes were used as a guide for performance of their duties.

He was suspended by order of the president when he was 70 years old and after 13 years of almost continuous service.

With a parting shot, over the signature, R.H. Milroy, U.S. Indian agent, suspended, he wrote:

No honest man, who feels and responds to his duties to God, country and fellow beings can pecuniarily acquire anything beyond an adequate subsistence in this service on the pay of an Indian agent. I believe I have laid up some treasure in Heaven but I know I have laid up none on earth while in this service as I leave it as ~~a poor man~~ poor as when I came into it. "

From that time, until the ~~early~~ 1920s when the boarding school was closed and the boys and girls transferred to the schools of the whites and the agency was moved closer to the center of population on the reservation, there ~~were~~ was a procession of agents. Among them were: Charles H. Dickson, Thomas Priestly, Webster L. Stabler, Judge L.T. Erwin, Jay Lynch, S.A.M. Young and Don M. Carr

<sup>famous</sup>  
All left their marks at ~~historic~~ old Ft. Simcoe around where so much of the ~~famous~~ history of the ~~Northwest~~ ~~entire Northwest~~ Yakima ~~valley~~ valley and the entire Northwest revolved. ~~and~~ The buildings, like the history, ~~are~~ ~~are~~ ~~are~~ are worth preserving.



By passionate ardor, physical strength and the firm steadfast conviction that the building of character must start in the heart, James H. Wilbur left his imprint on the Yakima valley. It has remained, like the oak trees at Ft. Simcoe and like the sturdy trees, it has grown with age.

There are as many Wilbur stories in the Northwest as there are Lincoln stories in Illinois, Indiana or Kentucky. Each year a new crop of them grow to be harvested. <sup>Give</sup> renewed inspiration. <sup>and only recorded</sup> In the many seasons since Father Wilbur left Ft. Simcoe was the hub around which the wheel of the Yakima reservation revolved, the culls have been discarded and the others saved to give renewed inspiration. Father Wilbur's greatest strength was inspiration. His greatest fault was that he was unyielding, to the point of stubbornness, in his religious belief. His principles dominated his life and those who were near him.

<sup>for the Yakima valley</sup> The astonishing period started in 1860 when R.H. Lonsdale, Indian sub-agent at The Dalles was appointed first agent at Ft. Simcoe. The circuit rider and Methodist minister who had already a strong effect upon Northwest history in the Oregon country, was appointed superintendent of teaching at the new reservation. He reached there in 1847--two years before the 449ers who were seeking gold. Father Wilbur was seeking a field for his unbounded energies. He found it at Ft. Simcoe.

Lonsdale's own management resulted in his removal as the agent and President Abraham Lincoln appointed A.A. Bancroft,

brother of the famous historian . But he was a small, frail man and the outspoken minister, who could not tolerate the Indian injustice was discharged and fired. He went to the Indian Indians went to Washington the nation's capital, laid the cause of Indian suffering and the people before the president and so sincerely was outlined a plan for the reservation, that he returned to Ft. Simcoe. Bancroft, who had been in 1864 returned to Ft. Simcoe as the agent and Bancroft, a dismal failure, was dismissed. Then he went to work to gain the confidence of the Indian Indians, disillusioned by the graft of previous administration.

He was appointed agent in June of 1884 but did not move his scant belongings and possessions into the big seven-gabled house on old officers' row, until four months later.

He found that the Indians had been issued annuity goods at exorbitant prices and sold to whites for a few cents. Some of the annuity goods had been sold to whites, living off the reservation and the agent had used some of the goods to clothe himself and family.

Father Wilbur struck back first at undesirable whites and made it a matter of government record:

"When the Indians become intoxicated they rob them of their property, ravish their women, and contract a debt that the innocent whites must pay in fear, flight and blood. I verily believe nine-nine hundredths of all the trouble, treasure and blood is traceable to the wrongs above alluded to."

Even in that first year of the new dawn for the Indians, there was evidence of things to come under the virile new leadership.

Sixty acres of wheat, thirty of oats and smaller plots of peas, potatoes, corn and ~~vegetables~~ garden vegetables were providing food for the boarding school. The Indians had two thousand acres fenced and half of that was in crops. ~~The sideburned giant of a man weighing over 300 pounds, six feet four inches tall~~ The giant Wilbur--he weighed over 300 pounds and ~~stood~~ was 6 feet ~~four~~ 4 inches tall, ~~seconded second~~ and ~~the sideburns~~ were side burns smashed at gambling and whisky drinking and with effect. He never relaxed his efforts to eliminate gambling--In ~~the~~ even the bone game of the people which continues as a tradition of the old days and penalties were severe.

He ~~was~~ his own law officer and arrested Indians who stole from the whites, requiring them to restore two-fold and spend a season a ~~convicts~~ with ball and chain and the same penalty was exacted from whites because he was his own officer, judge and jury.

In ~~that~~ that first year, four of the promising Indian students were licensed to "exhort" or preach to their people to "flee from the wrath to come and lay hold on eternal life."

Preaching services were held each Sabbath, attended by 100 to 600 Indians and during the week prayer meeting were held. ~~in the neighborhood~~

By 1867 Father Wilbur was ~~impressing~~ impressing the Indian service with his declaration that the ~~plow~~ plow and the Bible, with ~~their~~ their multi-influence, were worth more to securing a permanent peace than "a thousand soldiers with their glistening sabres and their prancing steeds. . ."

To prove his point three large ox teams were kept busy plowing new land--each plow turning under one to two and a half-acres of



reservation sage brush land a day. Good Indians to drive the oxen and hold the plow so it could bite deep into the rich soil, were hired to go from place to place to work and they camped near the fields.

A sawmill, run by waterpower and a grist mill, to grind wheat out flour, were operating on Simcoe creek, not far enough two 20 x 30 foot. The sawmill turned out lumbers to build churches, one seven miles and another five from the sawmill complete even to the altars. One was seven miles from Ft. Simcoe, at White Swan and the other five miles from Ft. Simcoe.

The Indians were doing all right, they had 10,000 head of horses, 1,200 head of neat cattle and it was two years since they had received any annuities. Father Wilbur bought four American stallions to change the size and general character of the Indian ponies.

He donned work clothes and rode out on a large mule or on his horse, appropriately called Calico, and worked side by side with the Indians to show them how to plow, saw lumber or mill flour. Only a big mule or a pinto horse, appropriately called Calico, were strong enough to carry the weight of the gigantic man.

A year later the government's policy of breaking up tribal affiliations on the reservation struck, removing Spencer as chief. He had been appointed by Supt. Gery because Kamiakum, living up in the Spokane country, refused to come to the reservation. Father Wilbur, overcome by innumerable duties, proposed that the tribesmen elect a leader and they had elected Joe Stwire, a selection that met with the agent's approval.

Stwire.



The government return of the military to brief control over the in 1869-70 reservations in 1870 was a severe blow to Father Wilbur's program. It placed Lt. James H. Smith in charge on the reservation for 18 months and disclosed, officially, the shortcoming of the great missionary.

"On account of gross misconduct caused through machinations to have my predecessor reappointed as agent, I had to discharge several of the employes I found here," Lt. Smith wrote on the government records.

"Since this state of affairs suggests the conclusion that sectarian prejudices predominated and influenced the distribution of supplies intended for all alike and to the detriment of such as chose to differ with the agent in religious doctrines and observances.

"They plainly affirm that the Methodists could get all they asked for," he wrote. Most everything was denied to others.

"Furthermore, Lt. Smith charged, in comparing the highly favorable reports from this agency regarding the wealth of the Yakima Indians on the reserve...the conclusion forces itself to mind that these reports were grossly exaggerated and must have been so colored with a view to create favorable impressions."

The Indians knew that Lt. Smith was right in some ways..

"Father Wilbur tolerated no Indian religion. Smo-wa-La, the Dreamer of Priest Rapids and his Wa-Shat dance was one example. The Feather Cult and the Shaman religion of the Snake River Indians were others. In the tradition of the Dreamer religion, the Dreamer of the Snake River and his Wa-Shat dance were of later years was another. But in the tradition of American freedom, the Dreamer religion endured



the Feather Cult died of a natural death and the Shakers, a third form of Indian religion, blossomed forth after Father Wilbur's time.

The military control trend ended and Father Wilbur returned as agent, January 1, 1871 to assert that during his enforced absence, "every interest, material and moral was waning.

Employees were paid for services long before reaching the reservation and with the influence they exerted in dancing, swearing, drinking and card playing, the interests of the reservation were rapidly declining." He charged that Indians lost \$40,000 worth in cattle because of mismanagement.

Another military officer substantiated the charges, officially:

"This restraint of their religious liberty was always the occasion of great discontent among the Indians and a direct violation of the most cherished ideas of the American people."

The military control trend ended, however and Father Wilbur returned as agent, January 1, 1871, to assert that during his enforced absence, "every interest, material and moral was waning."

He returned to his field with the same zeal and the undamaged convictions.

"The first condition of improvement in the outside manner of life with my people is the improvement of the heart; created to the department of Indian Affairs. He placed to begin the work."

Here is the place to begin the work of reform among the Indians," he wrote to the government department. "If I fail to give moral character to an Indian I can give him nothing that do him real and permanent good. If I can succeed in giving him moral character so that he is no more a liar, a thief, a drunkard,



a profane person, a polygamist or a gambler but a man of integrity industry, sobriety and purity, then he no longer needs the gifts of government or the charities of anybody. He then becomes a man like any other good man and can take care of himself."

His belief was upheld by a high official who found that he has fully demonstrated the truth of that generally doubted and scouted problem among western people, the capability of Indians for permanent civilization and Christianization.

When then he had adopted the 3,000 Indians on the reservation, personally knew each and called each by name and they looked upon him and Mrs. Wilbur as father and mother. He was 60 years old then, but as a governor the words of an executive of the Indian department:

"...a kind governor, the wise legislator, just judge, stern sheriff, busy worker and good instructor in all physical, moral and religious duties; everywhere and at all times an earnest, practical working man, profitably employing every hour and civilizing and improving those around him..." It was recommended that Father Wilbur be granted everything he asked for in his own report and have his own way.

Only Father Wilbur could have lived through the days of the Indian scares and hit back at the foes of the Indians as he did and survive.

In 1873, with reports rampant that 2,000 Indians were armed and ready to break out against the settlements, he bearded the Dreamer priest, Mo-Wha-La Indian at Priest Rapids. He refused to recognize Mo-Wha-La for the man of peace the Prophet was but he was fair to his Indians. With only five Indians for companions and when white families were fleeing to the forts for protection of the

settled among straggling settlements, he went on the rode across country to the eastward to the Columbia and came up with a statement that was well known by the Indians in the nation's official circles.

"...a class of irresponsible whites were quite anxious to have a war, that the treaty might be broken up and the land of the reservation opened for white settlements." Confident in his judgment of the situation he returned to his work, education of the Indians.

The boarding school had opened, had 25 pupils when it opened, had grown to 56 and more room was needed as the older Indians gave their children to be educated. The "Wilbur policy of education was held up as an example for all the reservations and spread throughout the nation. Bribery and virtual force, to compel the little Indians to attend school was becoming a sought-for prize.

Other agents were to see the matter of the school.

At a time when Yakima City was just a dot in a new territory the idol of the Indians at the agency had retired. He was 71 and wanted the battle had been long and trying.

Large school, two stories

A large two-story school building, 28 x 70 feet was built and the boarding school was attended by 120 pupils. The

Water was starting to flow onto Indian farms from an irrigation ditch.

Father Wilbur was never one to stand on ceremony. So on August 15, 1882, he went into the parlor of the tall house where his tall desk was located, and wrote his last annual report.

Father Wilbur did not live to see the workings of his policy but it was there, a part of the Ft. Simcoe of later years, days of ~~danger schools~~ education for the Indians and expanding education for the Indians until the newer civilization vacated the large rambling ~~schools~~ dormitories, one for the boys and one ~~for~~ for the girls. ~~and~~ ~~schools~~ ~~over~~ ~~quarters~~

A long quarter of a century ago the agency was transferred to Toppenish, against the wishes of the Indians. ~~Now the~~ sentiment, not only for the tradition of the old days when there ~~were~~ no buildings and no ~~settles~~ ~~on the~~ whites in the ~~country~~ the Indians called Sim-Kwee, mingles with the

~~The~~ Now, there are many who remember the ~~old days~~ and ~~on the~~ ~~and~~ their grandfathers telling them ~~about~~ of the days when there were no buildings and no whites in the country the Indians called Sim-Kwee. They remember their own school days in the big ~~white~~, rough buildings set in the grove of oak trees and they want it restored, to its glory.

Those the Indians accepted as neighbors think of the historical importance of old Fort Simcoe and they ~~want it~~ ~~restored~~ also want it restored for the generations and the many people to come.