

Full plans for the great national Indian convention which will take place at the race track at Lancaster Spencer's farm near Toppenish have been worked out and Lancaster Spencer, secretary and manager was in the city yesterday meeting the Indians and securing promises of attendance.

The date for the convention is September 30.

"He plan on beating all records this year, he stated.

This will be an aggregation of all the Indian tribes west of the Mississippi. It will be the largest combination of Indians ever assembled since the days of old Tecumseh and will be a meeting for the benefit of the Indians and for the entertainment of the whites.

There will be six days continuous performance with all kinds of sports, whipper-in-races, buckraces, squaw races, foot races by bucks and squaws, feats of horsemanship and games and trials of strength.

There will be a parade of 500 Indians upon their war horses headed by a brass band of full blooded Indians in native costume.

One interesting feature will be a typical Indian village composed of tepees made of skins and bark filled with Indians showing the primitive manner of living of our forefathers.

"There is one feature that must not be forgotten as it is the biggest event of all. It is the great sun dance which is given under special permission of the U.S. governments. The Indians attired in full barbaric splendor with all the accessories of war paint, tomahawks, scalping knives etc. will be gathered together from all over the reservation. This dance has long been prohibited

by the government and there are but few people who have seen it."

The Yakima Herald, Sept. 25, 1907.

Indian feast

The feast of berries was celebrated by the Indians of the Yakima reservation Sunday at the home of Billy Captain, two miles southeast of Toppenish.

The feast of berries is somewhat similar and along the same lines as the feast of fish. Prior to these Indian feasts the Indians do not eat anything pertaining thereto. Thus there are no fish caught or used prior to the feast of salmon. Same thing holds good in regard to the feast of berries.

Chokeberries are now ripening in the lower country on the reservation while higher up in the hills the huckleberries are commencing to turn to the proper color.

These feasts are very religious in character and are participated in only by the Indians who have not become members of some Christian denominations.

There were present Sunday about 200 Indians, Billy Captain being master of ceremonies and residing at the feast.

The bill of fare was Indian grub. First thing on the program was the serving of pure water and the same delicacy closed the banquet. Other good things on the bill of fare were dried salmon and roots and berries. The Indians remained at the table about three hours. The music furnished was of two kinds, from pompoms and from a bell. The former musical instrument was manipulated by Indians to the number of five while Captain Billy Captain had a bell which he rang almost incessantly, the ringing thereof being signals known only to the initiated. Pompoms are drums with only one head, more like tambourines. Upon that drum head each Indian beats with a stick. The effect is noisy.

The only ^{non-}Indian present at the feast Sunday was L.V. MrWhorter, of this city, an adopted Indian of the Yakimas--Yakima Herald, August 2, 1914.

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Indians

The annual Sapalweet of Yakima Indians was held May 31, one mile below Union Gap. A large number of whites were present from North Yakima and vicinity.

Promptly at 2 p.m. the Indians, about two hundred in number, arranged themselves in a circle around the interior of a large wigwam which had been erected for this occasion and at a given signal all stood and commenced an invocation to the Nemepeap (diety) to preserve them from hardship and evil during the coming year, which lasted half an hour and concluded with a song, inviting all present to come and partake of the good things placed before them; then followed a ringing of bells and beating of drums, signifying that when death overtook the body, the Nemepeap would call the spirit of the faithful to the Happy Hunting grounds in like manner.

Taltzatan then addressed the braves as follows:

My brothers, this is the 100th anniversary of our Great Spirit, can we say to him we have done no wrong, we have told the truth, if so, we should all be happy here today. This Great Spirit made all this land, then he made our bodies to live on this land, He wants us to stay here and has left plenty of food. He wants us to raise children and increase in numbers and if we do all we can are taught to do we shall not be forgotten when we did.

Is this not so? What have you all to say? What answer will you make? Immediately all with one accord answered yes, yes, then all sat down to enjoy the Toquatit (repass)

During the progress of the meal seven Indian women of the tribe stood with folded arms and invoked the Nemepeap to look kindly to them and keep from them all wicked spirits and to send an abundance of

fish and food of every kind during the coming year.

The meal finished, the chief Shaw-wa-wa Kootiacan said:

"I am the great man of these people and you the chief of all the white people in Washington are my best friend. My father and mother made here a home for me. They taught me how to talk and all I know. What they taught me I will never forget. These two persons, my father and mother, are now in the Happy Hunting grounds and still I do not forget what they told me and I know they keep all bad trouble from me.

You must all remember what you are taught and not be bad.

Shaw-wa-wa Kootiacan is a young man, twenty years of age and succeeded his father as chief of the Yakimas in his 19th year. He is well liked by the Indians and looked up to as a most promising chief.

Wawalex Umtuch, second chief, will succeed Shaw-wa wa Kootiacan at his death. Wawalex Umtuch has past the meridian of life and is very dignified, realizing fully his position. He is a member of the council of the tribe and the adviser and right hand man of the chief. He spoke to those present as follows:

"You my white friends call the spirit our Father, we call him our Brother. Our Brother first made the world, then he made a man and woman. We are the children of these two persons. He also made a law which we must follow. We are people made by him and we must obey his law. He also made fish (what we call salmon) for our use. Then he put deer on the mountains and among the trees. He left all these things for our use. See how our brother worked for us. He also left a spirit in our bodies. He put the fish in the waters and now see how they have increased. He made a great big sun and it lights all the world and shines on all our people. Our Brother told our father I shall give a day called Sunday and on that day you shall work

for the spirit I left in your bodies. Now you see us to-day. We are following the will of our Brother and are doing for the spirit. We are following what was taught the first man and woman. If we don't follow the law, after awhile the sun and the spirit and our bodies shall be destroyed. That's my opinion and what I teach.

The Klickitat tribe follow the white ways and are against what we are doing. We only ask the Great Spirit, Our Brother, to send us plenty that we may have to eat and drink and live. What has always been ours shall still be and should not be taken from us.

This was interpreted by Charley Ike, special interpreter appointed by Kootiakan before his death four years ago.

He is a bright and intelligent Indian and referred to in all matters of settlement between whites and Indians. He speaks English fluently and received the greater part of his education in the public schools at The Dalles, Oregon, his native home--M.A.C.2--
Yakima Herald, Thursday, June 8, 1893.

The Yakima Indians , who have arranged for a hi-yu Fourth of July celebration to take place Saturday near Toppenish have prepared the following regulations, which they declare will be strictly lived up to:

"We Yakima Indians have agreed in council to the following laws to govern us during the ensuing races commencing Saturday, July 3 and extending over a period of two days.

First, there shall be no intoxicants brought on the reservation or to the race track, and no drunken person, white or Indian, shall approach the race track. The penalty for violation of this law is that six men shall seize the offender and bind him securely and he shall remain so until perfectly sober. Any liquor found upon the person of anyone at the track will be taken in charge of by Charles Honnawasha and turned over to the U.S. marshal.

Any one rioting or interfering with the races will be punished the same as for drunkenness.

The following have been appointed a committee to enforce the law: Charles Honnawasha, George Suster, Henry Holight, Lewis Teepe, Jason Lee, Blackbeard and Johnny Wasize.

Charles Wesley will be the chief of all the races, sports, games, etc. Any difficulty shall be settled by him and his decision shall be final.

The racetrack and pavillion are situated one mile east of Toppenish station--Yakima Herald, July 1, 1897.

Impressions of the Wesley- Smartlowit wedding..

Nearly as many whites there as Indians. More than were there the night before when a general council was held. Moon Four o'clock in the afternoon..heavy rain the night before, Papooses and Wiley City playing base ball on diamond marked with puddles, nearby; Papooses had jackets with "Yakima Nation" on back of them. Thomas K. Yallup in stands, with counter (clicker in hand, checking on outs) Windy, gusty, balls flying wide and high...fast runners...Heavy stolid men, Indian shapes ~~showing~~ showing through baseball uniforms. Thomas K. Yallup with yellow blanket wrapped around himself against wind.

Inside of long house carpeted and clean, had been sprinkled down. Chairs along side. Entire floor carpeted in center. Organ on platform, flowers in Indian baskets, cooks busy in kitchen..slabs of red salmon, fresh, cases of canned food, children dressed up sisters, brothers of the bride, Jeanette Wesley who was Miller but was adopted.

~~Bride's~~ Bride's maids decided not to wear buckskins, wore pastel dressed, ~~carried~~ carried corsages.

Candlelighters...flower girls, small..coached by mothers on side.. baskets of petals, strewn carelessly (blue delphinium petals) They followed the candlelighters who waltzed stepped slowly. Then string of bridesmaids, six of them..pause, then father and bride, bride in white..ceremony by Rev. Gardner of White Swan Methodist Church.. double ring...speech by Rev. Earl Weisner or "words of advise." prayer.. completed with Lord's Prayer by all.. Pictures, pictures, pictures..Men's and girl's people both on north side of long house near ceremony...cake brought out, cut. (before start man circulated handing out packets of small cigars to mensaying "puff?" Announcements overloud speaker finally in operation..."Wilson Harley interpreted in Indian... cake cut, serving, bride went around sidelines talking to each in turn etc. Food served....

Indians

Mr. H.N. Haveniear, agency farmer, preached to the Indians at Fort Simcoe last Sunday at Wilbur Chapel.

He delivered an excellent sermon the the text, "emember the Sabbath day and keep it holy. He cautioned his hearers to follow the example of Rev. Wilbur who built the church in which they were then worshipping and who had given them such a good example of reverently and d devoutly keeping the Lord's Day.

He said that the great father at Washington sent the employes here not merely to do the ordinary duties assigned to their positions but also to teach the Indians morality and christianity ; but if government officials and employes should hunt and fish on Sunday the Indians should not follow the example but should remember the commandment to keep the Sabbath day holy.

Mr. Haveniear is a man who believes in teaching the Indians morality and christianity by giving them a moral and christian example. The Indians have much faith in him and his talks to them have a good influence--Yakima Herald, August 23, 1894.

Indians

Thomas Joseph Loxillo, an Indian missionary who has been laboring among the Klamath, Modoc, Warm Springs, Lapwai and Umatilla Indians has returned to his home on the Yakima reservation for a short stay before visiting the reservations on the sound--Yakima Herald, March 21, 1895.

Captain Tom Simpson, the hereditary chief of the Columbia River Indians on the Yakima reservation is organizing a Shaker church. He called a council ~~at~~ his place last Saturday and about sixty Indians responded and formed a society.

The captain says that several of the newly converted have held prayer meetings with the sick and ten cases, some of them serious, have been cured by the power of prayer--Yakima Herald, August 24, 1899.

Indians of the Saker faith gathered from all parts of the Yakima reservation yesterday for their annual Easter services and feasting at their small white church between Toppenish and Satus creeks.

Fifty men, women and children with a sprinkling of children participated in the ceremonial embodying the queer admixture of Roman Catholicism, Methodism and native beliefs and forms originated a half-century ago by John S. ocum of Mud bay.

Save for a large golden cross and an array of burning candles on the altar cloth and four colored prints of the Saviour on either side of the cross the room was bare of adornment. Tee-pie Shuster and wife garbed in white flowing gowns of Mother Hubbard style led the services which were marked by frequent ringing of large and small dinner bells, chanting and shaking

Most of the worshipers were arrayed in white gowns similar to that of the preacher and his assistants and all wore crosses suspended on their breasts.

Perspiration beaded the brows of the worshipers as they worked themselves into the high emotional state that characterizes their religious devoutness. Women sobbed and men moaned in an agony of spiritual feeling, teetering about the room, waving, trembling hands and crossing themselves incessantly while several of the younger males jumped up and down, heads thrown back and eyes closed till exhaustion compelled a temporary cessation of their revolutions.

Tee-pie Shuster spoke on the meaning of Easter and the gladness of spring and the spiritual joy coming to all true believers at this season.

Following the close of the services at noon members shook and

chanted over one of the congregation in an effort to heal her lung sickness , tuberculosis.

Most of the reservation shakers are members of the Wasco tribe whose forefathers made their homes in the Yakima country years ago. One aged Klickitat woman distinguished by her flattened head took part and several of true Yakima blood were present . Mrs. Alec Tio, wife of a devout Shaker who died several years ago and Joe Williams were prominent participants in the rites.

A salmon feast concluded the Easter rejoicing--The Yakima Republic , April 13, 1925.

WINDOW TO HONOR (Incomplete heading from clipped article)

LETTERS REVEAL WORK OF PASTOR

The Rev. George Stwire Waters Early Opponent of Rum

White Swan, Oct. 16--(Special)--Defending the rights of Indians, fighting the liquor and motion picture elements and preaching from the pulpit and on the street were among the activities of George Stwire Waters, one of the earliest Indian pastors on the Yakima reservation, a check of records and the tribesman's own story of his life showed.

The early tribal pastor was born near the mouth of the Willamette river May 7, 1842, and died May 13, 1924. He was one of the early preachers in the White Swan Methodist church, which burned January 31, 1937, and one of the stained glass windows in the new church which will be dedicated Sunday, was installed as a memorial to him. His friends paid for the window so it could be a memorial to him.

The Rev. Mr. Waters' letters to government officials on file in the Yakima Indian agency headquarters showed he was alarmed by the liquor traffic in the early days and he sought official action to curb it. The entrance of motion pictures on the reservation bothered the Indian pastor and other letters decried the fact that the theatres were taking the Indians away from the church.

He carried on a heavy correspondence with government officials, for the file devoted to him was filled with letters and notes. Letters were showed the Rev. Mr. Waters was one of the more urgent in a protest against whites taking over activities on the reservation and resented the fact that whites came here to hunt.

The early pastor was a brother of Chief White Swan, for whom the community of White Swan was named.

His life story, written shortly before his death and now the property of his daughter, Mrs. Nora Charley, 60, of Toppenish, told of the first council

between the government and the Indians.

"In 1855, for the first time the government made council with the Indians near Vancouver," his story related. "The governor, Isaac Stevens, talked to them about treaties. All the Klickitat chiefs agreed and answered to him, "Yes, we will go into the Yakima Indian land." All my Klickitat chiefs never disobeyed the government law. They received the first missionary, the Rev. Jason Lee, at The Dalles, Ore. He called them to come and make camps for the meetings.

"My mother used to tell me all the good news about the preaching of Jason Lee. He was a very kind hearted man toward the Indians and that is why my father and mother joined the Methodist church. They were baptized by Jason Lee.

"Gov. Isaac Stevens finished the treaties at Walla Walla and then government military officers sent policemen to gether us near the agency and the soldiers guarded us all summer and winter.

"Commencing in June, the Yakima tribe got into trouble. They killed the first white agent on Simcoe mountain. Then the Indian wars against the government broke out.

"Our Klickitat chiefs felt bad because they killed the good man. Soldiers guarded us until the next spring and then the government took us on steamboats up to the Cascade falls and from the Cascade falls to White Salmon. The trip took 10 days. We were nearly Klickitats by that time.

"In Novemeber, all the young men made fun with pum pum dance, drumming and singing pum pum songs. This kind of fun ran for five days, and later the old people made Indian Doctor dance and potlatch.

"This agency at White Salmon ran three years and then all moved to the Yakima Indian reservation and the Fort Simcoe agency was started. The Rev. James H. Wilbur came as a missionary for the Indians and for the first time I heard him

preach with an Indian interpreter, whose name was Edwin Brown. He called Jesus the "Morning Star," and said he belonged to Indians, too."

The opening of the Fort Simcoe school was described by the Rev. Mr. Waters, who said in the early days there were only 25 pupils because the Yakima Indians did not want to send their children to school.

"The Yakims Indians were superstitious," his story continued. "They did not wat to go to church and they talked against the white people's law."

After serving as pastor of the White Swan church, the Rev. Mr. Waters continued his church work, going from place to place to preach, often using an automobile for a pulpit.

(typist's note: the word "automobile" was crossed out by pen and the words "horse & mountain hack" have been penned in.)

--YAKIMA MORNING HERALD, Oct 17, 1937
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two-column underline with accompanying picture gives this information:

White Swan's new Methodist church, top, built to replace the community's historic church which burned January 31, will be dedicated this afternoon. Bishop Titus Lowe of Portland, head of the Methodist church in the northwest area, will deliver the main address and Dr. Joseph M. Adams of Walla Walla, conference superintendent, will participate in the program. The church has been named the Wilbur Memorial church in honor of Father James H. Wilbur, early missionary and agency superintendent, who directed construction of the first church here. Below is the plaque beside the door of the new structure.--Photos by Walter.

Indians

Although there was no Bible till the white man came the Indians had the principles of its teachings and also the 10 commandments in their daily life long before that time, Nipo Strongheart Indian lecturer said at the school of missions session last evening at the First Baptist church.

The blood of the two races has been mingled from men in congress on down to the humblest citizens and they represent the most assimilable races on earth, said the speaker although he preferred that his people preserve their identity as a race while they last.

Referring to a recent visit with Chief George Meninick of the Yakima Indian tribe, Strongheart said that the chief had explained the creation of the white race.

God first made Mr. Adam out of clay and set him out to bake in the sun but he became only half-baked and was called the white man. The second attempt became over-done and was called colored while the third was just right and became the Indian face. The Indians worship the same God as the white man and believe in the happy hunting grounds but not in a hell hereafter said Strongheart. The only hell is that created here on earth by the people themselves he said.

A plea was made for Indians who are trying to become good citizens and who are having a hard time trying to meet their taxes and other obligations. Charity was not wanted said Strongheart but advice and friendly interest on the part of the whites to his people--Yakima Daily Republic, Oct. 27, 1924.