

"Come not nigh hither. Put off thy shoes from thy feet; for the place whereon thou standest is holy ground." Exodus III, 5.

The words of my text, my dear Christian people, which are taken from the 3rd Chapter of the Book of Exodus, Verse 5, were addressed to the Patriarch Moses by Almighty God Himself. And the occasion was as follows:

When Moses had grown to a man's estate he was forced to flee from Egypt, and he took refuge among the people of Madia, to the east and north of the Red Sea. There he took a wife, a daughter of the priest of that people, and his name was Jethro. Moses tended the flocks of his father-in-law for some years; and as the dry season approached he would drive the sheep to higher ground about Mt. Sinai, which lies between the two northern arms of the Red Sea.

And here, on Mt. Sinai, as he tended Jethro's flocks there appeared one year "a flame of fire out of the midst of the bush; and he saw that the bush was on fire and was not burnt". Astonished at the phenomenon before his eyes, Moses said to himself: "I will go and see this marvelous sight, why the bush is not burnt." And drawn ever closer by his curiosity he was halted in his eager steps by an even greater marvel, for a voice from the midst of the bush twice called his name: "Moses! Moses!" To which he replied, "What is it?" And the Lord answered, for this was the voice speaking by an angel: "Come not nigh hither. Put off thy shoes from thy feet; for the place whereon thou standest is holy ground". And the voice continued: "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob". And Moses hid his face, for he durst not look at God.

And as he stood there out of holy fear and in deep reverence the Lord made known unto him His Will. In effect He said that He had seen the affliction of the Hebrew people and heard their cry and that He had determined "to deliver them out of the hands of the Egyptians, and to bring them into a good and spacious land that flowed with milk and honey". But these things He would do by human agencies, for He immediately added: "Therefore go, and I will send thee to Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt". But Moses, who in the impetuosity of youth had slain an Egyptian who was beating a Hebrew, had grown cautious and he said to the Lord: "Who am I that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt?" But the Lord, who had chosen him unto this work, answered: "I will be with thee; and this thou shalt have for a sign, that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain".

But Moses still demurred and reasoned further: "The Hebrew people will not believe me nor hear my voice, but they will say: The Lord hath not appeared to thee". But these pleas were silenced by many signs which God gave to His servant. But Moses still hesitated and urged his unfitness to address Pharaoh, for from birth he was afflicted with an impediment of speech and slowness of tongue. And the Lord, impatient of his excuses, replied: "Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee shall be glad at heart. Speak to him, and put My words in his mouth: and I will be in thy mouth, and in his mouth, and will show you what you must do." And Moses told Aaron all the words of the Lord, by which He had sent him, and the

signs that He had commanded. And they came together, and they assembled all the ancients of the children of Israel.

Now as it was in ancient times that God, to Whom all time is the perpetual present, sent this ambassador for the relief of His people, and to lead them into a new country, so in our own days did He, Whose arm is not shortened by time, send missionaries to enlighten the peoples of this valley seated in pagan darkness and bring them into a new land, verily to their heavenly home. The course of these glorious events, whose centenary we today joyfully celebrate, shall be the theme of my discourse to you.

The first inhabitants of the beautiful valley, where today blossom the material fruits of civilization, were not white men but red men. Stretching northward from the mouths of the Snake and Yakima rivers, from the north bank of the Columbia to the headwaters of streams in this valley, were numerous tribes of Indians of the Shahaptian peoples: Yakimas, Wenatchee, Palcos, Klikitat, Topinish and Taitinapam. The Yakima proper were the Pakintlema, or "the people of the gap", a nomenclature taken from the narrows of the Yakima river at modern Union Gap, where their chief village was formerly situated.

Though mentioned by Lewis and Clark in 1806, the earliest account we have of them is that of Alexander Ross who in 1814 wrote as follows:

(In the Eyakima Valley) all the Indians were rich in horses. The Cayouses, the Nez Perces and other warlike tribes, assemble every spring in the Eyakemas to lay in a stock of the favorite Kamass and the Pelcos, or sweet potatoes, held in high estimation as articles of food among the natives. There, also, the Indians hold their councils, and

settle the affairs of peace and war for the year. It is, therefore, the great national rendezvous, where thousands meet, and on such occasions horses can be got in almost any number, but owing to the vast concourse of mixed tribes there is always more or less risk attending the undertaking.

And thus we see that from earliest times, long before the advent of white men, the Yakima Valley portended its wealth and importance of later days. Here, too, in the time of the missionaries dwelt the great Yakima chief, Kamiakin, who may be fitly described as the "Pontiac of the Far West".

The first white men to visit this valley were a band of fur traders of Astor's company, the Pacific Fur Company, in 1812. In their number was one Alexander Ross, who in 1814 as an agent of the North West Company at Fort Okanogan, "set off with a small bundle of trading articles and only three men", to secure horses. Scarcely had they gone three miles into the valley when they came upon a camp which "could not have contained less than 3000 men, exclusive of women and children, and triple that number of horses. It was a grand and imposing sight in the wilderness, covering more than six miles in every direction."

Thus began the first trading by white men in this valley, for three days later Ross and his companions, in exchange for a few knives and some beads and other trinkets, left the Yakimas for Fort Okanogan with eighty-five horses in their possession.

With the growth of the North West Company west of the Rocky Mountains' trade increased and intercourse between red men and white became more common. And among the employees of the Company were many French-Canadians and Iroquois Indians, Catholics all, who may

be described as the first missionaries of our holy religion to the natives of the Far West. Gradually an acquaintance with the rudiments of Christianity seized their minds, and an acceptance of certain Catholic practices, such as setting Sunday aside as a day of special devotion, marked their customs. And by 1824-5, during the visit of the Governor-in-Chief of the Hudson's Bay Company (which in 1821 had absorbed the North West Company), the Indians from the Lower Columbia about Fort George to the forks of the Thompson River, at Fort Kamloops, were clamoring for missionaries, to lead them to a knowledge of the true God. Testimony of this beautiful truth is not wanting, and Governor Simpson of the Hudson's Bay Company is our principal witness.

On his way east in the early spring of 1825 from the new post, Fort Vancouver, on the Lower Columbia, Simpson tarried enroute at Fort Okanogan. Here, on Monday, 4 April, the Governor made the following entry in his journal: "Had a long interview with a principal chief of Thompson's River who came hither purposely to see me; he is the most respectable manly looking Indian I ever sawhe inquired particularly if they might soon expect a 'Messenger from the Master of Life' on their lands". "They", i.e. the Indians of the Kamloops area, looked for a missionary to teach them the Christian religion. And a few days later, on 8 April, at the mouth of the Spokane river, which was a noted rendezvous for many Indian tribes, Governor Simpson made the following entry:

Had a long interview with Eight Chiefs belonging to the Flat Head, Coutonais, Spokane and other tribes who assembled here for the purpose of seeing me.....The Spokane and Flat Head Chiefs put a Son each under my care to be educated at the Missionary Society School Red River and all the Chiefs joined in a most earnest request that a missionary or religious instructor should be placed among them;.....

Again on the following day, 9 April, though he was "busily occupied" with the interests of his company and anxious to get under way, Simpson wrote: "Two Nez Perces chiefs arrived to see me from a distance of between 2 & 300 miles;.....my fame is spread from camp to camp throughout the country; some of them have it that I am one of the 'Master of Life's Sons' sent to see 'if their hearts are good' and others that I am his 'War Chief' with bad medicine if their hearts are bad." A school was determined upon for the Red River Settlement and the sons of two chiefs were taken there at this time. On Simpson's second visit, three years later, other chiefs solicited the same privilege for their sons; and, when in the fall of 1830, the first two boys returned to Red River after a visit to their own tribes, they brought "with them five other boys, four of whom were also sons of chiefs, but of different tribes, and speaking dialects so unlike, that their own intercourse was by signs".

How then and by what agencies did these religious ideas gain currency among the children of the mountains and forests of the Far West, long before the advent of official teachers of religion, of Christian missionaries?

Perhaps in the early development of the West no single factor has bulked larger than the splendid interior waterways system provided by nature. On the bosom of broad rivers the earliest explorers pushed into the interior, and both McKenzie and Lewis and Clark had utilized these avenues to reach the Pacific. And as the fur-traders in their wake pushed west a system of communications, with stations and portages, was developed. But as modern airways though marvelously appointed by nature would be useless without

skilled pilots, so the heavily laden boats of the traders needed expert boatmen. And of these none were more skilled and sought after than the French Canadian voageur and the Iroquois brave from the regions watered by the St. Lawrence river and its tributaries. Many hundreds of these men found employment with the fur companies, and eventually small groups of them settled in groups: the Canadians in the valley of the Willamette and the Iroquois in the valley of the Bitterroot, took wives and begat children. Each unit in time came to demand Black-robos to administer to their spiritual needs.

The Canadians who came in the service of the fur companies were Catholics of an old stock: Norman, Breton and Picardin. Settled on land after their years of service, they took Indian wives and began the cultivation of the soil. And as their children grew to the age of reason they longed for priests to bless their marriages, to instruct their wives and children, and to administer the Sacraments, and offer the Holy Sacrifice in their settlements: in short, to found the Church in the Oregon Country. Accordingly, they wrote to the bishop of the Red River Settlement, the Most Reverend J. N. Provencher, and requested that priests be sent to them. This was in 1832; and the request was repeated in 1834 and in 1835. But not unlike his fellow-bishop in St. Louis, the bishop of future Winnipeg had no priests to send; and it was not until 1838 when the bishop of Quebec intervened that Fathers F. N. Blanchet and Modeste Demers were appointed for the Oregon mission.

Coming overland by the route now established by the Hudson's Bay Company--from Montreal to the western end of Lake Superior, thence to the Red River Settlement and northwestwardly to Fort Edmonton, thence

across Athabasca Pass to the great bend of the Columbia, and down the waters of that mighty river, the missionaries reached Fort Vancouver in late November 1838 having stopped overnight at Fort Walla Walla en route. Two small settlements, one to the south at Champoege and the other to the north at Cowlitz Landing of the Columbia, became centers from which the fathers radiated in all directions. Father Blanchet visited Puget Sound and Father Demers made two journeys up the Columbia as far as Fort Colville and one up the Okanogan to Fort St. James on Stuart Lake. On these excursions Father Demers stopped at Fort Walla Walla en route, and here he met Pierre C. Pambrun, the chief trader in charge, an indefatigable apostle of Catholicism among the natives. For this post situated on the lands of the Wallawallas, was a center of trade and conviviality for the Cayuse, Wallawallas, Nez Perces, Palooos, Wenatchees and Yakimas. It was also a center, as Antioch and Alexandria and Rome of old, for the dissemination of Christian truths. Such too was the valley of the Bitterroot, nestled between two principal ranges of the mighty Rockies.

As we have seen, no boatman were more expert, nor were hunters more valorous, than the Iroquois from Lower Canada. Literally dozens of these Indians found employment with the fur companies; and eventually a small group of them settled among the Flathead Indians, took wives from them, and were incorporated into that tribe. Of these, one in particular shall claim our attention: Ignace La Mousse, a chief among his own people, from Sault St. Louis, a Catholic mission close by the city of Quebec. This Indian, as much as any layman at least, deserves the title, Apostle of the Rocky Mountains.

Settled among his adopted people for some years, Ignace was

anxious to see missions established among them as had been done in Canada generations before. He bethought himself of returning to Quebec to see Black-robos there. However, traders from St. Louis assured him that in their city too were priests and even a newly consecrated bishop. Accordingly, in the early spring of 1831, accompanied by five or six companions and by his two young sons (whom he wished baptized), Ignace set out for the growing fur-center on the lower Missouri. Here the band was received by General William Clark and Bishop Joseph Rosati, who promised that missionaries would be sent to them very soon. Unfortunately the bishop was unable to redeem his promise, and in 1835, in 1837, and in 1839, other journeys were made to St. Louis with the same request. On the third journey, that of 1837, Ignace was killed by a band of Sioux, but his spirit lived on in his adopted people; and two years later a fourth delegation, including in its number Ignace the Son of Ignace, succeeded in reaching St. Louis and in seeing the bishop. En route they had passed the Jesuit Mission at Council Bluffs and aroused the interest of a young priest there, Peter John De Smet. And in the following year (1840), this same father made a journey of exploration to the Mountains, returned to St. Louis in the fall, and a year later led a band of two fathers and three brothers to the Bitterroot valley, where he founded Mission St. Mary's among the Flatheads. Thus was inaugurated the conversion of the mountain tribes.

Meanwhile Father De Smet anxious to contact his ecclesiastical superior in the Oregon Country, Father Blanchet, the vicar of the bishop of Quebec, decided to visit him in the spring of 1842 at Fort Vancouver. Here took place a memorable meeting of Fathers Blanchet,

Demers and De Smet, and here it was determined that one of them, Fr. De Smet, should go to Europe to seek reinforcements in men and supplies to better carry on the work of the missions. Accordingly, the good father again crossed the mountains and made his way to St. Louis where he made known to the proper superiors the determination of the fathers in Oregon. Soon he was on his way to Europe where he had the good fortune to have an audience with His Holiness Pope Gregory XVI, and where he was able to secure the assistance of four Jesuit fathers and one brother and a body of Notre Dame de Namur nuns. In due time, on 31 July 1844, this colony of laborers in the Oregon vineyard of the Lord crossed the bar of the Columbia and were at St. Paul on the Willamette and St. Francis Xavier's nearby. But of far greater importance, the Holy Father had seen proper to raise the Oregon Mission to the rank of the Vicariate Apostolic, with the Most Reverend F. N. Blanchet, as the first Vicar Apostolic. News of this did not reach Blanchet until late in 1844, when he immediately took ship for London and thence to Montreal where he was consecrated on 25 July 1845.

Soon he was again en route to Europe, this time to the Eternal City, to the See of Peter itself. Once there he represented the needs of his vast diocese to the Holy Father; and in consequence his vicariate was raised to the dignity of an Archbishopric with himself as Archbishop. Two suffragous Sees were likewise created, Walla Walla and Vancouver Island; and his own brother A.M.A. Blanchet and Father Modeste Demers were named respectively to these Sees. But Archbishop Blanchet had done more: he had succeeded in interesting

the saintly Archbishop of Marseilles in France, Charles Eugene de Mazenod, who was also the founder of the Congregation of the Oblates of Mary Immaculate, in his distant mission. This fact shall bear much fruit.

Just previous to this time, in 1841, Bishop Bourget of Montreal, had called a group of Oblates to his diocese. And one of these fathers, the superior of the band and future bishop of Ottawa, was present at the consecration of the bishop of Walla Walla, A.M.A. Blanchet, on 27 September 1846. And it was during these festivities that the new bishop prevailed upon the Oblate Superior to permit a few of his subjects to accompany him to Oregon. And this promise of his representative in Canada, Archbishop de Mazenod felt himself bound to implement. Accordingly it was agreed that a band of Oblates would sail from France in time to accompany Bishop Blanchet to his See of Walla Walla in the distant Oregon country. Thus it came about that the Oblates of Mary Immaculate shared with the diocesan clergy and the Jesuit fathers and brothers, and with the Notre Dame sisters, in the foundation of the Catholic Church in the Pacific Northwest.

Preparations for the long journey were now hastened forward; and, on 22 January 1847, Father Pascal Ricard, superior of the Oregon Mission, set out for Paris and Havre, accompanied by three scholastics, George Blanchet, Casimir Chirouse, and Charles Pandosy, and one lay-brother, Celestin Verney. The travelers broke their journey at Avignon, at Lyons, and at Paris, both to pay their respects to various members of their families as well as to purchase such necessities as the nature of their expedition required. Havre was soon reached, and on 4 February, they embarked from this port for New York.

There they learned that the bishop of Walla Walla had already set out for St. Louis, whither they followed him. On 16 April Father Ricard paid his respects to Bishop Blanchet and announced the safe arrival of himself and companions.

A.M.A. Blanchet had left Montreal on 23 March in company with Father Jean-Baptiste-Abraham Brouillet, his vicar-general, Mr. Louis-Pierre-Codefroy Rousseau, a deacon, and Mr. William Leclaire, a sub-deacon. Their route of travel lay by way of Troy, Buffalo, Pittsburgh, Cincinnati, and Louisville. At St. Louis the bishop gave no thought to Father Ricard, and was amazed when ~~that~~ father called on him on the morning of April 16. However, the Oblates were now in St. Louis and the good bishop had no choice but to bring them with him to the Oregon country. The whole party now number fifteen, including a few habitants who were accompanying Blanchet to the Far West.

Many preparations had to be made. Besides food and clothing, wagons and oxen had to be purchased. And someone had to be found to drive the oxen, for the faithful habitants had no experience of this kind. Most of these things were acquired at Westport, modern Kansas City, and eventually, on 26 May, the party fell in with a certain Captain Magone, who saw them safely through to their destination.

Their route was over the Oregon Trail, across the Kansas river to the Platte. Near the site of modern Casper, Wyoming, the party crossed the Platte, passed Independence Rock, went over the South Pass, crossed the Green river, and reached Fort Bridger on 25 July. Here the travellers were met by a Canadian, whom "Captain Johnny" Grant had sent on from Fort Hall with some horses for his sons. Here Blanchet and Ricard and two companions left the caravan and hastened

on in advance of the caravan. They crossed the Bear river range, and followed the Ross fork which led them directly to Fort Hall, where they arrived on the 7th day of August exactly three months after Blanchet had loaded his wagons at Westport.

It so happened that at this time Captain Grant was about to send in the returns of that year to Fort Vancouver. Accordingly, Bishop Blanchet, Father Ricard, and Messrs. Rousseau and Blanchet accompanied this pack-train via Fort Boise, across the Snake to the headwaters of the Grande Ronde, and over the Blue mountains. Soon they reached the Umatilla, crossed ~~Wild Horse~~ fork, and followed Van Sycle canyon to the Walla Walla river. At 3:30, on 5 September 1847, they entered the fort, where they were welcomed by William McBean, chief trader, an affable, polished gentleman, who received them as ambassadors of God.

Arrived in the Oregon country, Bishop Blanchet quickly decided to establish his mission along the middle Umatilla river on the lands of the Young Chief. Indeed a cabin had already been erected there to provide a residence for him. This much accomplished, it was necessary to select a site for the Oblate Mission. To this end, ~~Peu-Peu-Mox-Mox~~, the Wallawalla chief, was approached. At first he was little disposed to receive priests on his lands; but after some persuasion he agreed to set aside a piece of ground on the right bank of the Yakima, a short distance above its mouth. The location was acceptable to the bishop, for, in this arrangement, the Oblates would evangelize the Indians on the right bank of the Columbia, while the bishop and his priests would have the charge of those on the left bank. And so it was that the evangelization of the Yakima valley was initiated.

The site appointed by Peu-Peu-Mox-Mox was about two and a half miles above the mouth of the Yakima, and it was called by the Indians in their language "ohemna". It was not a good selection and many difficulties resulted. There were no trees there and logs had to be rafted down the Yakima river some few miles. Besides the ground was arid and unsuited to cultivation. But Fr. Ricard and his companions set to work with a will and began the construction of a chapel and a cabin. Logs were rafted down the river. The November rains overtook them, and the winds were exceedingly cold. Eventually four walls and a roof completed a rude structure which was dedicated to St. Rose of Lima, under the style of St. Rose-sur-Yakima. Later the mission was known as St. Rose of Simcoe.

Hardly was the mission completed when Fr. Ricard received a visit from a Yakima chief who had come from a village some three days further up the river. His name was Aourrhai; and he too sought a Black-robe, for his people too wished to learn how to pray and to have a good heart. This was on 27 December 1847. Brothers Blanchet and Vernay accompanied the chief to his own village near Union Gap, and here was built a residence-chapel which fittingly was dedicated to Immaculate Conception of the Mother of God.

Meanwhile a tragic occurrence had taken place at the Whitman mission, Dr. Whitman, his wife and some twelve other persons--all Americans, had been murdered by the Indians. Rumors of reprisals by the Willamette settlers soon filled the air and their sounds soon reached Father Ricard and his Oblates at Mission St. Rose. And as it was feared that the Indians might revenge Indian losses by

taking the lives of missionaries, Protestant and Catholic alike, if military operations were undertaken by the whites, Chief Factor Peter Skene Ogden of the Hudson's Bay Company, prevailed upon Bishop Blanchet and Father Ricard to accompany him to the Lower Country to prevent such action.

Ricard, however, loath to leave Mission St. Rose without a priest during his own absence, prevailed on the bishop to ordain Brothers Chirouse and Pandosy. Accordingly these Scholastic Brothers received the Orders of sub-diaconate on 26 December and of diaconate on 1 January 1848 at Fort Walla Walla. By this latter date a report that an American military force from the Willamette Valley was en route to The Dalles to avenge the death of Whitman was gaining much credence with the Indians. Hence there was no time to be lost, and the ordinations were hastily decided upon for the following morning. As vestments, proper for the august ceremony, were lacking in part, some had to be improvised. Thus a nightgown of Mrs. William McBean, the wife of the Chief Trader, was made to do service as an alb.

The next morning, 2 January 1848, a Sunday, at five o'clock--lest the bishop be late for the departure of Ogden, in a common room at Fort Walla Walla improvised as a chapel for the occasion, the solemn rites of ordination began--the first ordinations to the sacred priesthood in the Oregon Country. And as the ancient rite of Holy Church reached its climax, these words "Thou art a priest forever according to the order of Melchisadech" were pronounced over Brothers Chirouse and Pandosy, individually, and they became priests of God. Thus the Indians of the Yakima nation may claim as a unique distinction the fact that the first priests ordained in these parts of the

North American continent were in a particular sense ordained for them. The newly ordained Father Chirouse was placed in charge of Mission St. Rose while Father Pandosy accompanied Brothers Blanchet and Verney to the mission of the Immaculate Conception, at Union Gap.

Due to the war which followed the murder of Whitman, in which the Yakimas had no part, all missionaries, Protestant and Catholic alike, were requested by the military authorities to leave the country. Mission St. Rose was deserted by the Indians, but the work of the Oblates went on nevertheless. Brother Blanchet, who had found great favor with Aourrhai's band, was in no danger for his life at any time and remained at his post. Indeed, while the war was in progress south of the Columbia, in the month of July 1848 a third mission was opened by the Oblates in the valley of the Simcoe river, an affluent of the Yakima, at the instance of Kamiakin, the great chief of this nation. This powerful chief in fact took Father Chirouse under his protection and the missionary Oblate was able to follow the wanderings of this band of Indians in perfect safety.

Meanwhile new missionary stations were opened by the indefatigable Oblates, now strengthened by the addition of Father Louis d' Herboomez to their ranks. And while two of these stations, one to the north and the other to the east of Union Gap, in the valley of the Moxee, a third on Ahtanum Creek proved permanent. The latter dedicated to the Holy Cross under the style of Sainte Croix de Ahtanum was at first but a summer camp for the fathers who dwelt with the Indians here. And as such it was visited by two noted travelers, Theodore Winthrop and Captain George B. McClellan, both of whom spent some

days at the mission in 1853. Eventually this mission was to supplant that of St. Joseph as the central mission of the Oblates in the Yakima country. Fittingly, too, its name in time was changed to St. Joseph's Mission.

But these early fathers did more than evangelize the natives; they saw too to their material needs, for they were well aware--as are modern sociologists--that natural as well as supernatural agencies have their place. Among such agencies the fathers felt that the cultivation of the soil must hold first place, for by this means they hoped to turn their neophytes from their nomad ways and bring them to live in settled communities. Indeed the fathers could point to fields of wheat, of potatoes, and of corn, for the fine soils of the Yakima valley were beginning, under the tutelage of the fathers, to produce the riches for which they have since become famous. Father Chirouse, as did Father De Smet in the Bitterroot valley a year or two previously, envisioned the day when he would have a mill for grinding wheat and a saw-mill for cutting planks. His people could then build houses and live in towns. Thus, he wrote, "Evangelization would be greatly facilitated". And Brother Blanchet envisioned the day when churches and convents would spring up around the missions as in the early Middle Ages had been the case in Europe. Alas! for these great expectations; for other forces, selfish and destructive forces beyond the control of the fathers, were at work in this valley. Unholy greed, the greed for land, must have its way though the cost be human blood. And so it was.

From East to West, across the broad surface of this continent, the story has been the same. As in the valley of the James, of the

Connecticut, of the Mohawk, the Susquehana, the Roanoke, the Ohio and its tributaries, the great Mississippi and its western affluents, the Columbia, the Snake, and the Willamette, so in the rich valley of the Yakima and its feeders, greed will predominate over justice and might will make right. And in the war provoked by whites, greedy for these fruitful lands, a chief of the Yakimas, Kamiakin, shall take the field at the head of an Indian Confederacy determined on the preservation of their ancestral heritage. The end was inevitable; and the fate of the Delaware, the Shawnee, the Wyandott, the Sioux, the Cherokee, and many other tribes overtook the Yakima and their allies. And in the course of this war white men, not Red men, inflamed by false rumors, by bigotry, and by hatred of things Catholic, set fire to the rude buildings raised on this spot for the worship of the true God. For shame! that men in the military uniform of the Government of the United States, subject to military discipline, should have been guilty of such vandalism..... one could almost say of sacrilege. Thus came to an end, the first Catholic mission on Ahtanum Creek.

The missions among the Yakima Confederacy were destroyed, it is true; but the missionaries were not molested--indeed they were protected by the Red men. For true to the injunction of Christ given to His Twelve when He sent them on their first missionary tour, and said: "And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of Man come." His faithful Apostles of that day, the Oblate missionaries of the Yakima country, went to new fields. Fathers Chirouse and Pandosy crossed the Cascades and at Tulalip,

near the mouth of the Snohomish river opened a mission, dedicated to St. Francis Xavier, among the tribes of that area. Father d' Herbomez succeeded Father Ricard as Superior in Olympia but soon moved to Esquimault Bay and later to New Westminster where he became the first bishop of that See, the predecessor of Vancouver. Father Paul Durieu, a new arrival in 1855, became the apostle of the Indians along the Georgian Straits, and later too a bishop. From these bases the Oblate fathers and brothers in succeeding years spread over Vancouver Island, along the Fraser River, and up the Cariboo Trail; and in all these areas their missions and Indian schools flourish to this day.

Holy Cross Mission was not re-opened for ten years; but in 1867 Father L. N. St. Onge, who was joined in the following year by Reverend J. P. Boulet, diocesan priests from ^{Canada} ~~France~~, began anew the evangelization of the Yakimas. These fathers made their headquarters on Ahtanum Creek, where they built the present buildings, but the name of the mission was henceforward St. Joseph. In 1871 Father Joseph Caruana, a Jesuit, at the instance of Bishop Blanchet, took over the mission. Quite naturally when the town of Yakima grew near Union Gap, the Jesuits served the spiritual needs of the residents there. Thus Whites and Reds had the benefit of their ministrations.

We must not forget, however, that the honor and glory of all these works must go primarily not to men but to Almighty God. For as in olden times He sent Moses, assisted by his brother Aaron, so in these times He sent Bishop Blanchet, assisted by Father Ricard and his companions. It was His representative on earth, Pope Gregory XVI, who created this diocese, and when Bishop Blanchet traveling westward came to the summit of the last range of the Rocky Mountains and looked down on the Bear River in southeastern Idaho

he looked down upon his allotted vineyard. To its cultivation he and his companions had been appointed by the Vicar of Christ himself. And as diocesan priests and Oblates and Jesuits labored then for the good of souls under their rightful chief pastor, the bishop of Walla Walla--Nisqually, so do they today under his successor, the bishop of Seattle.

And so, my very dear people I have related to you the beginnings of this mission. I have told you how Bishop Blanchet was sent by Pope Gregory XVI, as was Moses by Almighty God. And as Moses was assisted in his work by his brother Aaron, so was the bishop in this region, first by the Oblates, then by the diocesan clergy, and finally by the Jesuits. And as the burning bush was a symbol of the people of Israel in the iron furnace of Egypt, so were the native peoples of this continent in the cruel grasp of idolatry and servitude to Satan. And as the bush did burn but was not consumed, so the Jewish people of old were not delivered over to death. So too the Red men, evangelized by Catholic missionaries, were plucked from the jaws of death and placed on the road to life. And their coming was but a prelude, as was the burning bush a prelude to the apparition of God on Mt. Sinai for the concluding of the Covenant with His people, to the day when Catholic churches and schools and homes will flourish throughout the length and breadth of this valley.

"Come not nigh hither, put off thy shoes from thy feet." It is not befitting that sinful man approach the thrice holy God, and when he does so it should be in reverence and awe. Thus should we ever

approach this sanctified spot, for the ground whereon we stand is holy ground. Here was the Holy Sacrifice of the Mass first offered; here Christ the Saviour in reality dwelt with His people in the humble chapel of this mission dedicated to His Holy Cross. Here too were holy men, the foundation stones of the church in this valley. For Casimir Chirouse and Charles Pandosy, Lewis d' Herbomez and Paul Durieu, Lewis St. Onge and J. B. Boulet, Joseph Caruana, and Urban Grossi--Oblate, Diocesan, and Jesuit, trod this ground where now we stand to do them honor. But as they did, so let us also, honor principally the ever merciful and ~~good~~ God Who has seen fit to work great things here--to establish His church, to dispense His Sacraments, and to bring men to their final home--His home--Heaven above. All praise be forever to His Name.

