

Among Yakima Indians

Old Chief Moses has been counseled at his headquarters in the happy hunting grounds and advises the Yakimas to resist the recent order from the government men to have their hair cut, cease painting their faces, cast away their blankets and become civilized. Such is the report from some of the Indians who refuse to live at the agency and make their home in the time honored tepees along the shores of the river bearing the great name of Yakima. They regard the order as the last straw that adds insult to the Indian family and will not obey any of its dictations. Missionaries have come from Montana and asked the Yakimas to join in the ghost dance, the purpose of which is to cause a general uprising among the native redmen.

The Yakimas own and control the cultivation and leasing of a tract of land aggregating fourteen hundred and fifty square miles in the finest and richest agricultural district of Central Washington. Allotments have been made to twenty-two hundred warriors, squaws and papooses, and the poorest of the tribe has a farm equal to eighty acres and a common interest in the grazing lands comprising a large area of the eastern slope of the Cascade Mountains. The civilized members of the tribe congregate about Fort Simcoe, where the agent makes his headquarters, while the nomadic veterans wander around the reservation and Columbia River during the winter months and spend the hot days of summer in the shade of the mountains. Large bands of ponies are herded on the lands and several thousand are sold every fall to the Oregon canning factory for shipment as delicate morsels to the horse eaters of Europe.

A half century ago the Yakimas and Nez Percés held undisputed possession of all the country between the Cascades on the west and the Rocky Mountains on the east. Yakima, the land of corn and beans, was the central or gathering place for an allied force of fourteen tribes in the days when Chief Kiam-ia-kim held full possession of the country and named the temporal duties of each representative. Moses was then a warrior in the employ of the great chief, and given ponies for the labor performed in exterminating the white men who dared tread upon the sacred ground of the natives. The Yakimas claimed the land from the Cascades to the Palouse River, and every homeseker attempting to secure title to a portion of this felt the power of the savage leader, Moses.

In 1855 a treaty was consummated and all the Yakima country was transferred to the general government in consideration of the chief receiving a pension of five hundred dollars annually for a period of twenty years. The land included in this transfer comprised an area of about twenty-nine thousand square miles and represented the districts now forming Kittitas, Yakima, Klackitaw, Adams, Franklin and Douglas Counties. Later the present reservation was set apart and given to the Indians with the understanding that titles could not be transferred and those holding allotments should live upon their lands. Some have well-improved farms, nice residences and modern carriages to ride to the city and trade as their white neighbors, but many are typical relics of ancient savagery, and have all the manners, customs and practices of their forefathers. To this latter class every evidence of civilization is a hoodoo that must be shunned and if possible its effects averted.

Fort Simcoe, the chief place on the Yakima reservation, was one of the first military posts established in the interior of the great Northwest. The material for building the blockhouse was shipped from New York, on the long ocean journey around Cape Horn and up the Pacific Coast to the Columbia River, then by steamer to The Dalles, from which it was hauled by mule train overland to the present site. The post has been the temporary home of many prominent officers of the army, including Generals Phil Sheridan, O. O. Howard and others who were engaged in the Indian wars of the Northwest. An Indian mission school has been established and competent teachers maintained by the general government to instruct the youthful savages in the art of husbandry. Some old braves refuse to send their papooses to school, but others permit the little ones to get an education and about one hundred are now kept at the dormitory or in the homes of nearby friends.

The government gives each member of an Indian family eighty acres of irrigable land and directs that the braves and their families shall live upon the land and cultivate the fer-

tile soil. As the Yakimas are not noted for their anxiety for work more than other Indians of the Northwest this plan of civilizing the natives does not meet with the success anticipated by those having charge of the morals of the redmen. About two hundred leases have been made to white men residing on the reservation near Toppenish. The government has constructed irrigation canals and the Indians are expected to build their own laterals and take water from the main canal. Those leasing the lands do this work and pay annual rentals ranging from fifty cents to \$2 an acre, with the understanding that no water rentals shall be charged against the leases.

A few of the Indians can take care of themselves and cultivate their lands after the white men have placed the farms under cultivation, but many of them will never be able to do any manual labor. The leasing of their lands for a period of years supplies them with food and clothing so long as the rentals are paid and prevents them from becoming paupers on the tribe. The recent order cancelling the ten year leases has caused a general flurry among the dissatisfied redmen, as they claim this cuts off the prospect of revenue from their allotments. They have a grievance coming against the government and the agents who have the carrying out of the orders. It is claimed that some crippled men and old women are left penniless and dependent on relatives for support as their lands are difficult of irrigation and no one will lease them for less than ten years. Under the new order from Washington some of the old veterans will live in poverty all their lives, notwithstanding the fact that they own allotments of eighty acres or more of good lands.

The Yakimas have recently received recognition in a long contest over an area of about one-half million acres of land upon which many white men have located and erected homes. This tract was in the original reservation and has been so decided by surveys made under the direction of the secretary of the interior. As a result the Indians are happy and have over three hundred thousand acres for sale. A commission sent out from Washington examined the lands and offered the Indians twenty-five cents an acre. The Indians refused to sell for less than four dollars and regarded the offer as an insult to their intelligence. The land is said to contain the finest bodies of pine timber in the state and to be most valuable. A portion of the disputed tract has in the past been leased out as forest reserve land, and grazed over by sheep and cattle owned by the whites. This has met with general disapproval by the Indians, who cannot educate themselves to the idea that white men own the range, which has for centuries been the property of the redmen.

The old Indian dances are kept up by the Yakimas, and ancient savage festivals are observed with as much solemnity as in former days. The Chinook dance is supposed to appease the wrath of the great spirit when winter has wrapped the reservation in cloth of snow and cold breezes are blowing from the Cascade glaciers. It is believed that if a satisfactory appeal is made to the spirit he will cause a warm wind to come up the Columbia from the Japanese current of the Pacific and the cold will cease. When the warm days of spring come and the grass begins to appear, the pom pom or grass dance is in order. This is a feast of rejoicing because the spirit has dispelled the winter and permitted the grass to come for the ponies. The medicine dance is one of the old relics of barbarism and has the most horrible contortions connected with its performance. The warriors meet in some tepee constructed for the purpose and dance until exhausted. The man holding out the longest is given the bell and declared a medicine man.

A few of the braves of a quarter of a century ago remain on the reservation and relate stories of the battles with the whites. Among them is Chief Spencer, an old scout in the employ of General Sherman during the wars of 1878 when Moses was such a terror to the settlers of the Yakima and Columbia River country. Spencer was always peaceable and aided the troops in every way possible. His wife and children were murdered by white men and for a time he was moody and on the war path. After learning that an old Indian enemy had led the band who massacred his family he returned to the cause of the white man and has ever since remained a friend of civilization. He is over 100 years of age and one of the most respected men on the reservation. Another is Charles Wesley, known among the

Indians as Shet-a-ho-na, an old tilla tribe. He owns a tepee and war dress made over one hundred years ago and carried by his ancestors through nearly all the wars of the Northwest.

Moses died two years ago and his body occupies a lonely grave in the Indian burying ground. He was known throughout the west as the greatest warrior of his day. When in command of the thirty-three allied tribes he tried to make them believe there was no country east of the Rockies. After becoming a peaceable Indian he was taken to Washington and introduced to the president of the United States. Surrounded on all sides by the evidences of thousands of soldiers and plenty of guns he decided the world was too big for him to fight. He shook the hand of peace with the president and promised never to go into battle against the whites again. His pension of five hundred dollars a year was paid promptly up to the day of his death, and it is supposed that he is in the happy hunting ground, lamenting over the order that his people shall have their hair cut and the maidens shall not paint their faces any more until they become civilized.

The Yakimas, like all the other Indians, are great gamblers and devote much time to various games of chance. They may be found congregated in groups in the State Fair grounds every fall, or around the hop yards, where many are employed, trying to make fortunes at the games. Some games are played with ordinary cards, the Indians merely betting on the card that may be turned last by the dealer. If the better has higher cards of the same color he wins, if lower, the banker wins. They also throw dice and bet on the odd and even heads and tails and other devices of the white man. Liquor is the greatest curse known to the redmen. When this is introduced among them, trouble begins, and the games, dances and other amusements are disbanded by fights and the arousing of the old Indian dispositions. Many scores of white men are serving sentences or have completed the days of servitude in the United States' prison at McNeil's island for selling liquor to Indians. Special railway coaches have frequently been engaged to transfer four-score of persons accused of selling liquor to the Indians from Yakima county to the seat of the United States court for trial. An Indian

and the truth are seldom in the same company, hence many innocent persons are convicted of crimes by the testimony of treacherous redmen. —Joel Shomaker, in Seattle Post-Intelligencer.

Nature Bridges the Sea

When Mother Nature goes to bridge building she usually takes plenty of time, but she does a job that lasts. Prof. W. J. McGee, a leading government scientist, is of the opinion that one of nature's bridges is being built from Alaska to Asia. The great Yukon river is supposed to be the active agent in constructing the natural pathway across the sea, but the Aleutian Islands and a series of Russian islands forming part of the same island system outline the course. Prof. McGee asserts that the water between the islands is rapidly growing shallow from the accumulation of soil carried seaward by the Yukon river. In time, he says, the island will form part of a bow of land along the southern end of the Behring Sea, and connecting Asia with Alaska. Another factor which will serve to bring this bridge-like ridge of soil to the surface, says the professor, is that the earth's crust is gradually rising at that point. This is caused partially by volcanic disturbances. A glance at your map of Alaska and Behring Sea will show you that already a portion of the bridge is formed on the Alaskan side, and perhaps another century or so will see a bow of dry land connecting the old with the new world.—Ex.

Has Rough Experience.

Seattle, March 20. — A strange story of a night in the slums of Seattle was told the police yesterday afternoon by W. F. Johnson, of Fremont. Johnson, who is a cigar maker and makes good wages, says he strayed into Hermann Quandt's somewhat notorious Belvedere concert hall, on the corner of Main street and Occidental avenue. Tuesday night and after drinking three or four glasses of beer with the bartender lost consciousness.

He says that when he awoke yesterday forenoon he was in the woods near the top of Queen Anne hill in a sad plight. The \$16.50 in money which he had when he entered Quandt's place about midnight was gone and he was suffering from the effects of a terrible beating. His lip was split, one of his ears was near-

ly torn off and he was covered with cuts and bruises about the head and face. His tie pin was missing, a lodge pin he was wearing was in his vest pocket and his blood soaked linen collar was in his coat pocket. Johnson believes he was drugged, assaulted and robbed in Quandt's place and so informed the police. Detectives Lane and Adams were detailed to make an investigation.

Memorial Service

Special to the Daily Bulletin. — Memorial service was held in Esquimalt yesterday in memory of those lost with the Condor.

London, Ont., April 2. — William Reid, the pioneer merchant of this place, is dead.

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