This is a transitional issue for *Columbia* Magazine. Shortly after its founding, John McClelland started a series of articles dealing with the "road to statehood" as our editorial contribution to the state centennial celebration. We continue that tradition in this issue with Delbert J. McBride's essay on Native American artistic traditions.

It may be unconventional to end our centennial series with a Native American topic. All too often in the interpretation of state history, the "Indians" follow the last ice age in the chronology and that's the last we hear of them; a mere backdrop to more important things to come, like pioneering. As McBride's article illustrates, Native American cultural traditions are long, deep and very much alive in Washington today.

And, as a centennial epilogue, the Society's erudite President, Peter Simpson, has edited and compiled a list of reading for your consideration just in case you happen to think that the state centennial ended too soon.

But we all know that as beneficial as the centennial has been, historical life must go on, and in our case it will hardly be anti-climactic. In fact, hearkening back to my point about this being a transitional issue of *Columbia*, we now begin a series of articles on what I refer to as the "Washington Maritime Bicentennial."

I am referring to the 200th anniversary in 1992 of Robert Gray's discovery of the Columbia River, George Vancouver's explorations of Puget Sound, and the several significant voyages of Spanish mariners. *Columbia* will play a special role in this observance because our Society was designated in the most recent legislative session as the lead agency for the planning and implementation of the maritime bicentennial. Special thanks for this honor must go to the prime legislative sponsors, Representative Max Velich of Cosmopolis and Senator Lorraine Wojahn of Tacoma, assisted by Representative Dick Schoon of Federal Way, Senator Peter von Reichbauer of Dash Point, Representative Ruth Fisher of Tacoma, and Senator Bob McCaslin of Spokane.

Grand as the state centennial has been, it is, in my opinion as a historian, a less significant event than the ones to be observed in 1992. For instance, something more fundamental than our statehood is American sovereignty in this portion of the Northwest. The roots to that historic claim lie in Gray's "discovery" of the Columbia River, named for his ship, I have qualified Gray's achievement not merely out of deference due to Native American habitation on the river for thousands of years, but also because a Spanish explorer, Bruno de Hezeta, was the first to detect the river's existence in 1775, though his work was not publicized and he did not actually perform an act of possession.

For his part, the English navigator George Vancouver led one of the most sophisticated voyages ever undertaken within the period that the notable historian William Goetzmann has termed "the Second Great Age of Discovery." A disciple of the famed Captain Cook, who was the principal figure in this era, Vancouver relegated the notion of the "Northwest Passage" to the category of myth. The concept of this shortcut over or through North America had fascinated imperialists and explorers since the first age of discovery at the time of Christopher Columbus. Though his search was equally fruitless, Vancouver made other contributions to geographic understanding, including the existence of Puget Sound, named after one of his lieutenants. But, the Spanish were in these waters, too. In fact, in the wake of Hezeta and others, the Spanish were the first people of European ancestry to attempt a permanent settlement in what is now Washington, at Nent Bay, also in 1792. This is part of the story told by our first maritime bicentennial author, Esmo Gamba. In his essay, he re-alters our Anglo-centric perspective by noting not only Iberian influences in our early history, but even more radically, argues that our first "pioneers" were not Spanish so much as Mexican.

With this array, that is, American sovereignty, scientific discovery, multi-cultural exploration, and above all, the onset of sustained contact between indigenous and European cultures, I hope you might agree that the upcoming bicentennial is very much a match for our state centennial. We hope you stay the course with us for the next few years as we regularly voyage back into this important era in world history.

—David L. Nicandri, Director
COLUMBIA

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History Commentary 2
If it was worth photographing, it's worth identifying.
By John McClelland, Jr.

Living by Land and Sea 3
Clallam County's development has always been tied to its environment.
By Sharon Howe

From the Collection 7
Scrip was a valid medium of exchange in Oregon Territory.

Native American Arts in Washington, 1889-1989 8
Some of the tools and techniques have changed, but the essence is still there.
By Delbert J. McBride

Frederic Homer Balch 17
How The Bridge of the Gods came to be written.
By Stephen L. Harris

Isabel Arcasa: A Centennial Centenarian 22
An interview with a remarkable 100-year-old Washingtonian.
By Robert H. Ruby and John A. Brown

Centennial Historical Facts 24
The final installment of trivia and events leading up to statehood.
Edited by Redmond J. Barnett

History Album 26
Washingtonians have coped with water shortage before.

Centennial Library 27
Stocking the "Centennial shelf."
Compiled by Peter Simpson

Images of Change and Continuity 33
Winter and Pond photographs of Alaskan Indians serve as primary historical sources.
By Victoria Wyatt

Washington's Mexican Heritage 40
Early Spanish/Mexican efforts are an often neglected aspect of our cultural legacy.
By Erasmo Gamboa

Columbia Reviews 46
Recent books of interest on Northwest history.
Edited by Robert C. Carriker

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Front cover: Man's breechclout (Yakima), ca. 1930, depicting an eagle and American flag design worked in glass seed beads on flannel-fringed buckskin with trade cloth trim. (Courtesy of Delbert McBride) Back cover: This cartoon, which originally appeared in Puck magazine at the time of Washington's admission to the Union, shows the "younger sister" being introduced to the more maturely states previously admitted. Thanks go to Confluence, the North Central Washington Museum's quarterly, for bringing this interesting bit of Americana to our attention. (Special Collections Division, University of Washington Libraries)
Preserving the Photographic Past: a Job for Everyman

When cars were all open and had only singless curtains to keep out the rain, a group of Salem residents decided it would be fun to go on picnics in the middle of winter. They put up a tent at a place called Bunker Hill, close enough to town so that some could reach it by walking after taking the street car to the end of the line. It was 1915. One of them brought out a big load of wood for a fire and, on several weekends, they enjoyed a new experience—picnicking before the season opened.

I know about this venture because one of the group took pictures. Prints were carefully pasted in an album along with a typed description of the countryside and the picnics, expressing delight in daring to do what always before had been reserved for another season. Then the years went by, lives ended and the album showed up some 70 years later in a used book store, where I found it.

Old pictures, especially when they tell a story, are fascinating. That is why pictures are seldom thrown away. Even more seldom is anything done with them beyond storage. It is a rare family that does not have in some forgotten corner of the house a horde of family snapshots recording such memorable events as birthdays, vacation trips and visits from relatives. Recently I gathered the hoards accumulated by our related families. There are hundreds, some going back so far that they are tintypes—Civil War vintage—but no albums, no indexes, and few identifications. Obviously no one had seen any point in writing names on the backs of prints. Everyone in the family knew who they were. But everyone who knew is now gone. So who are those grim-faced people in the tintypes? Ancestors, no doubt. But which ones?

The history of photography is characterized by monumental negligence, not only in families but also in public places where photo images that constitute historical records are collected and then put away to crumble and turn yellow while their custodians wait vainly for the time and funds to process them. Fortunately, those two commodities are becoming less scarce as the value of photo records becomes better realized.

The photo collections in the Library of Congress were in such disarray at the beginning of World War II that, when the military asked for pictures of the European coastline to use in strategic planning, the librarians were aghast. How, they asked, did the military expect them to dig around amongst millions of photo prints, never catalogued for lack of funds, and locate anything? Since then, the situation has greatly improved. Congressional negligence ended.

The libraries of historical societies, colleges and universities, and at least some newspapers, usually have boxes and boxes of photo collections, accumulated in various ways, often by gift from someone cleaning out a departed parent’s home or an abandoned photo studio. They are too obviously valuable to discard, but usually so numerous that even the thought of sorting and classifying is discouraging.

Many years ago the Washington State Historical Society was able to purchase the very large collection of prints and negatives left by Asahel Curtis. But only recently, after large sums of money (obtained as grants) had been expended, was the work of cataloguing and properly storing this great early twentieth century photo treasure completed.

Neglect of photo accumulations, though understandable, constitutes a real loss to history. Through photographs we can see pieces of the past and need not be content with usually inadequate descriptions. The fascination of so many with the history of the Civil War can be attributed largely to the wonderful photographic records, made by Mathew Brady and others, widely published in recent times.

Families that do not commit the sin of failing to identify and date their pictures, or of sorting them into periods or subjects such as birthdays, anniversaries and trips, deserve to be congratulated. They keep up. They don’t allow the yellow envelopes from the film developer to accumulate untouched for months or years. They sort and write on the backs of the prints, thereby acknowledging that it was not only worthwhile to take the pictures, but to do a little historical processing of them. Thus, their boxes and albums are not likely to be thrown out eventually as accumulations of old pictures that nobody cares about. They will leave behind instead identified, dated bits of the history of these times, of inestimable value and interest to others in times yet to come.

—John McClelland, Jr.
The automobile and completion of a road around Lake Crescent in 1922 changed the nature of tourist use of the area, which had been a popular recreational spot for residents of growing Puget Sound cities since the 1890s. The automobile brought tent camping within reach of more people and cut into the business of many resorts that ringed the lake. This motorist set up camp at LaPoel on the south shore of Lake Crescent.
Until white settlement changed their lives forever, people of the Klallam, Quileute, Makah and Ozette tribes left a light imprint on the environment of Clallam County. The heavier-handed white settlers seeking lands and livings at the far edge of the continent left a deeper impression, beginning with the Spanish who made the first short-lived European settlement at Neah Bay in 1792, vying with the English for ownership. The English won that battle but lost the war to American settlement when the Olympic Peninsula became a part of the Oregon Territory. Washington Territory was later created in 1853 and Clallam County was carved out of Jefferson County in 1854.

Three years earlier, seafaring white men had begun to put down roots in the vicinity of New Dungeness or Whiskey Flats, as the first county seat was called. The resident Indians, in fact, had helped make white settlement possible. Indian canoes, as well as sailing ships and a few small steamers, ferried home-seekers to the Olympic Peninsula from Victoria, British Columbia, and from Puget Sound settlements. Once homesteads were established, canoes carried crops to market.

Farming was the livelihood of choice for the first white settlers of Clallam County and for many who followed, but cutting pilings and shingles in the tidewater forest supplemented meager homestead incomes. Crops and timber were shipped by sea to markets in California and Victoria. Not until 1896, when settlers banded together to bring water from the Dungeness River to irrigate the arid Sequim Prairie, did agriculture grow into a major industry, with dairying leading the way.

The 1860 census listed only 148 white residents in the county. By 1889, the Homestead Act, extension of the Northern Pacific Railroad to Tacoma, and the Puget Sound Co-operative Colony's utopian experiment at Port Angeles had helped to swell the county's white population to 1,548.

In the two years before Washington became a state, idealists of the Puget Sound Co-operative Colony had settled upon the raw frontier village of Port Angeles as the place to build their utopia. "Let the many combine in co-operation as the few have combined in corporation" was their slogan. But utopian ideals such as eight-hour work days for men and six-hour work days for women, equal pay for equal work for men and women, and dismissal of the capitalist monetary system in favor of colony scrip, gave way under the weight of too many people too soon, too many non-productive children to be cared for, and not enough of that despised capital with which to purchase necessities from the outside world.

The colony lived a short life and died a lingering death in receivership, but it left a legacy of people who stayed to build Port Angeles and Clallam County in conventional ways. The colony developed the town's first industries—construction, logging, sawmilling and boatbuilding—laying the groundwork for later, decidedly capitalist, development.

By the time of statehood, Clallam County's timber industry was just beginning to grow into the giant it would become. Early loggers cut tidewater timber and dumped it down chutes into the sea for transport to mills at Port Discovery, Port Blakely and elsewhere on Puget Sound. As waterside timber gave out, the loggers built puncheon roads further into the woods and skidded the logs to tidewater with oxen and horses.

Investment by big timber operators in railroads, steam donkey engines and high lead yarding increased the pace of timber harvest dramatically. In 1914, construction of Puget Sound Mill and Timber Company's sawmill at Port Angeles finally brought the county its first large-scale milling operation. Development of hydropower dams on the Elwha River attracted pulp and paper mills to Port Angeles harbor in the succeeding decade.

Even the military got into the logging act. The World War I demand for air-
plane spruce led to formation of the Spruce Division which built a railroad from Port Angeles to Lake Crescent and a mill on the site of the Puget Sound Cooperative Colony’s first mill at the east end of Port Angeles harbor. Both were finished just as the war ended.

The mill never sawed spruce but later became the Rayonier Pulp Mill. The railroad opened up the west end of the county’s vast timber treasures. Companies such as Bloedel-Donovan, Crescent Logging, and Merrill and Ring rafted and hauled out millions of board feet of logs a day during the next few decades.

But the military’s primary contributions to Clallam County history were the Lighthouse, Revenue Cutter and lifesaving services, all of which helped keep Clallam County’s watery lifeline open. Although not military organizations to begin with, they were later merged into the Coast Guard. Lighthouses first shined their beacons from Dungeness Spit and Tatoosh Island in 1857 and from Ediz Hook at Port Angeles in the 1860s; and a cutter has been stationed at Port Angeles almost continuously since 1865.

The Navy chose Port Angeles harbor as the summer base for its Pacific Fleet from 1895 until the 1930s. Its critical coastal location brought several artillery installations to Clallam County during World War II.

The sea’s bounty, so essential to Indian life, supported white settlers as well. They were astounded to find salmon runs that filled riverbanks full as well as clam beds so thick they could be harvested with horse-drawn plows. Commercial fishing fleets, buying barges, and canneries, from Washington Harbor to LaPush, tackled the plentiful seafood.

The Seattle, Port Angeles and Western extended its railroad line to Twin Rivers in 1916, when logs began rolling out over the rails from Puget Sound Mill and Timber’s No. 1 camp to its new mill at Port Angeles.

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**Clallam County’s Centennial Exhibit Goes on Tour**

"Clallam County: Choices and Changes" is a Washington State Centennial traveling exhibition of historic photographs matched with photographs taken from the same perspectives in 1988 by Ross Hamilton of Sequim. Based on the work of researcher Russell Dalton, the match-ups were selected to illustrate the choices Clallam County people have made during the past century about land use, economic development, homes, schools, tourism and recreation.

Major funding for the exhibition came from the Clallam County Centennial Committee, the Washington Commission for the Humanities, ITT Rayonier Foundation and The Museum of the Clallam County Historical Society’s 100 Club. Co-sponsors of the project with The Museum of the Clallam County Historical Society are the Sequim-Dungeness Museum, Peninsula College and the North Olympic Library System.

The exhibition opened at The Museum of the Clallam County Historical Society in Port Angeles November 11, 1988. In May and June 1989 it moved to the Sequim-Dungeness Museum, and in July and August to the Forks Branch of the North Olympic Library System. It is scheduled to appear at the Washington State Historical Society Museum August 1 through October 1, and then return to the museum in Port Angeles to complete its centennial year tour.

Historic photographs came from the collections of The Museum of the Clallam County Historical Society and the Sequim-Dungeness Museum, the Kellogg Collection of the North Olympic Library System, the Asahel Curtis collection at the Washington State Historical Society and from private collections.
In the 1880s, Gettysburg, at the mouth of the Lyre River, served ox-logging operations. A chute fed the logs down the hill onto a river flat below, where four-yoke ox teams were brought in to skid the logs to a landing. The logs were then dumped into the water and boomed for rafting to up-Sound mills.

In 1910, Thomas T. Aldwell, a Port Angeles businessman, organized Olympic Power Company with Eastern capital to construct a dam on the Lower Elwha River west of Port Angeles. The dam was completed in two years, but almost immediately washed out due to a construction flaw. Aldwell raised more money and rebuilt the dam, which went on line in 1914 with power to Port Angeles and as far away as the Bremerton Naval Shipyard.

The natural beauty of the Olympic Peninsula had drawn a smattering of sightseers from the beginning of white settlement. By 1890, with the development of a "back to nature" movement in the country and rapid growth of Seattle-Tacoma urban areas, Clallam County became a recreational magnet. Enterprising residents built tourist resorts with development concentrated in the vicinity of Lake Crescent and nearby Olympic and Sol Duc hot springs.

Finally, inclusion of much of the peninsula's interior in a national monument and later in Olympic National Park ensured that the unspoiled beauty would be preserved to draw tourists from around the country and around the world.

Though the specific occupations of residents have changed, one element has remained constant throughout the history of white settlement—Clallam County livelihoods are inseparable from the physical environment.

Sharon M. Howe has worked for The Museum of the Clallam County Historical Society for 10 years. She is project director of "Clallam County: 100 Years of Choices and Changes," and editor of the museum's historical quarterly, Strait History, a position she will continue while completing a degree at The Evergreen State College.
There being no fixed currency in early Oregon, much business was transacted by trading, especially in furs and wheat. The scrip pictured here was a medium of exchange. William McKay and Archibald McKinley were merchants in Oregon City, the latter being the chief Hudson's Bay Company Trader in that city. Ransom Clark was a Walla Walla pioneer.
With the approach of these final months of the State of Washington's Centennial year, during which many resident Native Americans have participated in a variety of cultural and historical events, it seems especially appropriate to take stock of native arts produced over the past century.

The basis for these art forms extends far back into the reaches of prehistory, to the beginnings of humankind's first tentative forays into the sometimes forbidding Greater Northwest region, as glaciers receded, volcanic eruptions subsided, vegetation began to take root upon the land, and animate life commenced its vast and complex interaction with the environment.

It would seem all human beings possess an irrepressible urge to express themselves in a tangible way, leaving markings upon the landscape—the earliest here are small stone artifacts: flaked, pecked or sculpted tools; hunting weapons; or images of a spirit world. Painted or incised symbols on stone cliffs and boulders signify hunting magic or rituals connected with passing from adolescence to adulthood. More perishable items have long since disintegrated, but existing carvings in wood, antler or shell, and basketry, weaving and skinwork echo the techniques and decorative motifs of long-dead ancestors.

Arts of the Native Americans in Washington have their aboriginal roots in two basically different cultures, the coastal complex west of the Cascades and the Columbia Plateau culture. While of two distinct linguistic stocks, the Salish and the Sahaptian, both peoples shared a number of common traits, and differences became further blurred by centuries of trade and intermarriage. The most northerly corner of our state is occupied by a tribe of yet another language stock, the Makah, which remains the southern outpost of the Nootkas of Vancouver Island, with whom a lively exchange of both ideas and goods continues to the present, as the Straits of Juan de Fuca are crossed regularly.

The Makahs, and two other tribes along our northern border, the Clallams and Lummis, were unique regionally in using masks or carved headdresses during many of their ceremonies, while the other Coast Salish and Interior Sahaptians appear not to have this distinctive culture trait.

Basketry in coiled, twined and plaited techniques, dressed animal skins, shell beads—of which some types, notably dentalium, served as a rudimentary form of money—dugout canoes, and small artifacts and decorative items of wood, stone, bone, horn and antler were typically distributed over the entire area.
This lavish display of Makah basketry, photographed around 1910, includes dozens of the popular covered trinket baskets which were small, quickly made and eminently collectible. Though incorporating many stylistic variations, feathers, quills from birds or porcupines and, in historic times, European or Oriental glass beads were utilized purely for their decorative qualities.

By the time of statehood, over all of Washington the transition from a free-ranging lifestyle of hunting, fishing and gathering in seasonal cycles to the more sedentary life of the reservation was nearly complete. Lands were allotted for farming, permanent houses and barns in the style of their white neighbors were built, and a U.S. Government policy was instituted which gave little opportunity for the traditional crafts to flourish. Indian boarding schools, which removed young people from extended family influences, attempted to supplant old crafts and skills with those of an agricultural-industrial nature—blacksmithing, shoemaking, carpentry and horticulture for the boys; domestic science skills in the kitchen, laundry and sewing room for the girls. While there was some encouragement of music—brass bands and hymn singing—arts and crafts, especially of a traditional bent, were given little support. Dancing in the old style might be permitted, but dramatic productions were more apt to be along the lines of poetic and sentimental variations on the Hiawatha theme. Prospects at the time did not look bright for the revival, or even the survival of traditional native esthetic values.

To return briefly to the early historical background, the first local Indian contacts with white men had been by sea, beginning in the late eighteenth century when Spanish, British and American ships explored Washington's coastline and harbors. Notable was the Vancouver expedition in 1792; several carved artifacts,
such as bracelets fashioned from mountain sheep horn and a food bowl in the form of a recumbent human figure, were collected on Bainbridge Island, eventually finding their way to the British Museum. Lewis and Clark, as they descended the Columbia River in 1805, collected a Wasco/Wishram twined basket decorated with the highly stylized figures typical of this group. As the fur trade expanded and Hudson's Bay Company forts were established in such locations as Vancouver, Nisqually, Walla Walla, Spokane and the Okanogan, the traders sometimes bargained for artifacts—again, most of these eventually went overseas to England or Scotland.

The U.S. Exploring Expedition, captained by Charles Wilkes, visiting in 1841, was organized along scientific lines, and included artists and an ethnologist. Basketry, textiles and carved objects they acquired became part of the Smithsonian's vast collection, and a number of paintings and sketches of Indian life and occupations recorded a culture which was soon to change radically.

Not long after Washington achieved territorial status in 1853, Governor Isaac I. Stevens embarked upon a series of treaty-making meetings with the Indian nations and tribes under his jurisdiction, beginning in 1854 with the landmark Treaty of Medicine Creek. At the time, territorial boundaries had been established, with the Oregon line as it is today, and the Canadian line the same, except for a disputed area in the San Juan Islands. However, Washington Territory stretched east to the Rocky Mountains, taking in all of Idaho and part of Montana. Unfortunately, the treaties did not do a great deal to settle the increasing unrest, as more white farmers began occupying land west of the Cascades, and miners poured into the plateau region in search of gold and other mineral wealth. Thus the 1850s saw open hostilities over all the territory, and occasional flare-ups or threats of trouble in succeeding decades.

By 1889, as statehood approached, there were about 13,000 Indians in Washington, on 14 reservations west of the Cascades—the Makah, Quileute and Quinault on the coast; Lummi, Swinomish, Tulalip, Port Madison, S'koksiman, Muckleshoot, Puyallup, Nisqually, Squaxin and Chehalis on or near Puget Sound. In Eastern Washington there were three reservations of considerable size—Yakima, Spokane and Colville, the latter being the largest. Though their territories had included Washington, the Coeur d'Alene and Nez Perce reservations were located in Idaho, and the Umatilla and Warm Springs in Oregon. During the 1890s, while many still were living who recalled the more nomadic days of life before reservations, traditional crafts were carried on and brought in some supplemental income through sales to whites. Collecting baskets, beadwork and other "curios" became fashionable among the more affluent settlers. During this period there were many of Indian and part-Indian blood who chose not to live on reservations and began to be assimilated into the growing white population.

During the first decade of statehood, excellent basketry was being produced. Native materials such as cedar bark, cedar roots, cattail, hemp and bear grass grew on unclaimed lands, and many of the women had skills taught them in childhood. A more leisurely pace made it still possible to do the time-consuming work of gathering, preparing and fabricating excellent coiled or twined baskets.

With the availability of tiny glass "seed" beads, more elaborate and colorful beaded pieces could be produced, especially among the Nez Perce, Yakima, Klickitat and Colville people. The flat cornhusk bag provided a suitable field onto which intricate geometric designs could be worked, becoming more ornate and vivid as wool yarns and commercial dyes came into use.

Few large carvings were done on the coast, but miniature canoes, paddles and other souvenir items found a ready market. While the Coast Salish did not carve the elaborate totem poles found further north in British Columbia and Alaska, they had a tradition of interior house posts for their cedar plank winter homes. These posts were simply carved and painted, with bird, animal, human and geometric motifs.

Undoubtedly, one of the first experts to recognize the value and integrity of Salish Indian carving was Dr. Paul Wingert of Columbia University. Earlier writers had been inclined to dismiss our local carvers as practicing a diluted and debased form of the more sophisticated northern style. Wingert recognized the strength of Salish design, and proposed an idea, starting at the time, that Northwest Coast art styles probably originated in the southern part of the region and,
Indian boarding schools, which removed young people from extended family influences, attempted to supplant old crafts and skills with those of an agricultural-industrial nature.

in turn, influenced the northern carvers. Others who have more recently researched these ideas are Bill Holm, Wayne Suttles and Norman Feder. In his book *American Indian Sculpture*, published in 1949, Wingert says, "As an art, the sculpture of the Salish peoples is a strong, direct and simple expression in terms of the most satisfying aspects of carving. With certainty and assurance of purpose, the artist achieves an integration of form. The breadth of surfaces and the vigor of shapes retain or convey their nature as carvings in wood; while the reduction of parts to simple essentials and their strong articulation into a structural, firmly interdependent unity gives immediate expression to the form as a whole."

A n event occurring in 1893, the World's Columbian Exposition held in Chicago, had local impact as James Swan, then living in Port Townsend, and Myron Eells, at the Skokomish Reservation, collected large numbers of local Indian artifacts for display there. Most of these are now either at the Smithsonian or the Field Museum of Natural History in Chicago. Certainly, it vastly increased the audience for Indian arts, and continues to do so through permanent museum displays.

The decade of the early 1900s saw a continuation of many of the earlier crafts, though there was some decline in quality as schools and subsistence employment gave less time for traditional pursuits. Two local expositions, in Portland and at the Alaska-Yukon-Pacific in Seattle in 1909 again provided a showcase for some of the best work of Northwest tribes. More than 1300 artifacts collected by George T. Emmons and shown at the AYP, many of them from Alaska, became a key addition to the University of Washington's museum, now named to honor Judge Thomas Burke.

A 1905 report of the Indian agent at Makah Reservation states: "During the long rainy season when there were no opportunities of earning wages outdoors, the women made many beautiful baskets and mats. The traders paid $1,500 for these products during the year; besides a great many more were sold elsewhere." Thus began the era of the trinket basket with lid, in wrapped twining, using geometric patterns in native dyes. Soon, figurative designs of the whale hunt, eagles, ducks, coots and other lively depictions in the brighter, "store-bought" dyes were found more marketable and were encouraged by the traders. Because it is small, relatively quickly made and, above all, eminently collectible, this form of basketry has survived into the present day and still has a number of expert makers.

Again, looking at agents' reports, the knitting of socks and sometimes sweaters of sheep wool yarn was a viable household industry, though more utilitarian in nature. This seemed a natural transition from earlier days of weaving done with handspun yarns of mountain goat wool. In British Columbia and, to a limited extent, among the Lummi tribe, there has been a revival of the early blanket weaving, substituting sheep wool for that of mountain goats or dogs. Some of the nineteenth century blankets were intricately patterned, and modern weavers have produced some quite attractive work.

In the period after 1910, quite a number of the outstanding older craftspeople had died or were becoming blind and feeble, and the young people did...
not have time and inclination to produce handcrafted items. As more land was acquired by timber companies and logged, essential materials became more difficult to gather. Raffia imported from Africa and commercial dyes began to replace the older materials; even the favored tiny beads became harder to obtain. There still were large powwow gatherings, such as Treaty Days at Tulalip Reservation before World War I, where huge numbers of tribesmen gathered, and there was opportunity to show off finery and drums (made for the dances), and to trade among the different groups.

The 1920s was likely a low point in the production of quality crafts, and some experts predicted these would die out entirely. Reservations became more available destinations as travel by automobile and building of new roads flourished, so that some "tourist art" was made for sale, but in general it tended to be garish, cheaply priced and of careless workmanship. A few Northwest people attended the Indian school at Santa Fe, New Mexico, which was attaining a good reputation for its encouragement of art and crafts among its students. However, the program was geared more to the needs and inclination of the Southwest Indians, who made up the larger part of its enrollment, and it was not until many years later that any Pacific Northwest artists were included on the faculty. Henry Gobin, a painter from the Tulalip group, was the first of these.

With the advent of the Roosevelt administration in the 1930s, there were basic changes in the U.S. Indian policy. John Collier was in charge of the Bureau of Indian Affairs, and was instrumental in establishing the Indian Reorganization Act, which encouraged tribal governments to become more autonomous. An Indian Arts and Crafts Board was appointed, with some prestigious members, and it helped maintain higher quality, as well as encourage the crafts market, through a number of publications and educational efforts.

Plateau Indian woman (Mrs. John Stevens) and her horse pose in elaborately decorated riding gear for photographer T. W. Tolman (ca. 1910).
The machine shop of the Cushman Indian Trades School near Tacoma illustrates the emphasis that the Indian boarding schools placed on industrial/vocational skills. Traditional native skills were not encouraged and did not flourish in this atmosphere.

The Board conducted an ambitious survey of craftspeople active on the reservations in 1934. For the Makah, Quileute, Quets and Quinault reservations on our coast, 27 basketmakers, 15 woodcarvers and 1 painter are listed. Tulalip had 24 women making baskets, 4 designing rugs and mats, and 13 knitting. Six men are shown as canoe builders. Yakima had 1 woman listed as making traditional baskets and cornhusk bags, and 10 doing beadwork. Of course, in the midst of the Depression, sales of all crafts lagged, and while some Indians were employed on government mural projects, this was limited to recognized professionals with art school training.

During the decade of the 1940s, there was substantial disruption of reservation life—many left for well-paying defense jobs in urban centers, others went into the military. There was little time to pursue the arts.

A landmark event in the world of American Indian art occurred early in 1941 when the Museum of Modern Art in New York City mounted a major exhibition displaying Indian artifacts as Art (with a capital "A"), and published a major catalogue which continues to be a classic to this day. Contemporary as well as historic items were included. Scholarly essays and excellent photography add to the book.

After the finish of World War II, and the passing of the G.I. Bill, a number of Indian veterans took the opportunity to pursue art studies at colleges, universities and professional art schools. Not all were encouraged to draw upon their native heritage, which disappointed some while others adapted to a more conventional outlook on art, going into advertising or teaching.

In the Eisenhower era, in spite of efforts to relocate Indian families and phase out reservation life, a number of younger Indians were reviving crafts as an integral part of the emerging pan-Indian movement. There was a proliferation of powwows, rodeos, authentic costume and war dance contests; and on Puget Sound canoe races brought many tribes together, somewhat as in earlier times.
In the next few years, the so-called "Hippie" movement led to renewed interest in beads, Indian-style crafts and apparel, herbal remedies and hallucinogens, and in aboriginal spiritual values and attitudes toward the environment. The Festival of Indian Arts at LaGrande, the Toppenish All-Indian Rodeo, and other gatherings at Colville, Puyallup or Ellensburg gave opportunity to trade finished crafts as well as beadwork materials, buckskins and feather decorations.

Native American Studies programs increased at the university level and included courses in museology. During these years, major cultural centers were planned for Yakima, Neah Bay and a Museum of Native American Cultures in Spokane, plus smaller displays and archives scattered over the state. The nation's bicentennial events included Native Americans, though some were reluctant to join in. Museums had workshops in carving and other crafts, with expert instructors, not all of whom were of Native American ancestry. Someone once jokingly said, "The first white child born in Washington was black..." Whether or not this is historically verifiable, it refers to Tumwater's well-known George Washington Bush family, settlers in 1845. It is true that some of the Northwest's most accomplished Indian artists are white. Those who immediately come to mind are Bill Holm—carver, dancer and author of *Northwest Coast Indian Art: An Analysis of Form*, the book which has probably influenced more Native American artists than any other (first published in 1965)—and Duane Pasco, who has capably instructed many Indian carving workshops and whose commissioned sculptures in wood are among our most prominent examples of public art; as well as Barry Herem, carver and printmaker of many talents. Klee Wyk Studio at Nisqually, active during the 1950s, had craftsmen working in designs adapted from Northwest Coast Indians, including two of Cowlitz/Quinault descent and two non-Indians.

Two expositions held in our state had very substantial Northwest Indian components. The Seattle World's Fair of 1962 featured an impressive exhibition organized by Dr. Erna Gunther, long associated with the University of Washington. She had pioneered the display of Northwest Coast Indian arts, with Dr. Frederic Douglas of Denver Art Museum at the San Francisco World's Fair of 1939, and a joint effort of Colorado Springs Fine Arts Center and Seattle Art Museum in 1951. The Spokane Exposition of 1974 also displayed Northwest Indian arts.

Out of the protest era, when movie stars participated alongside Puget Sound Indians in "fish-ins" on our salmon streams, there was the symbolic storming of Fort Lawton, and the resulting dream of a multicultural center for all tribes, called Daybreak Star, became a reality. Major Indian art works and murals from around the U.S. were commissioned and installed. Various galleries featuring Native American art for sale, among them The Legacy Ltd. and Sacred Circle, have enlivened the

At the turn of the century traditional crafts brought in supplemental income to the Makahs through sales to whites. Many fine examples of their traditional art are evident in this photograph.
There is craftsmanship in good art and art in good craftsmanship, whether ethnic or not. The purpose and integrity of the creator of art...is ultimately the only thing of real importance.

downtown Seattle scene, some to survive, others to fade away.

The Washington State Arts Commission, over its nearly 30 years in existence, has supported a host of native art projects. Highly successful is a collection of the work of living Native American artists titled "Beyond Blue Mountains: Works of Traditional and Contemporary Native American Artists," assembled in 1984-85 under a special grant from the National Endowment for the Arts. The units of this collection have toured both rural and metropolitan sites statewide.

Recently, the Washington State Historical Society mounted an exhibition from its own resources and borrowed from private collections. Called "Lost Perspectives," it emphasized the native arts of Western Washington, a somewhat neglected field.

Two major centennial exhibitions feature Native arts: "A Time of Gathering" at the Thomas Burke Memorial/Washington State Museum, and "Crossroads of Continents" at Pacific Science Center. The latter features cultures of Alaska and Siberia, with many artifacts from Russian museums. "A Time of Gathering" has included in its Masterpiece Gallery ten commissioned contemporary pieces, five from Plateau and five from Coast artists. A vital part of the centennial celebration is an Indian canoe project, coordinated by Emmett Oliver (Cowlitz/Quinault), which will bring the old style of canoe carving to a wider audience. It appears that our centennial planners have not stinted on representation of the first inhabitants of our state.

EPILOGUE: Into our Second Century—Prospects, Problems and Pitfalls

With a substantial backlog of collections already acquired, many facilities now constructed or planned for, and competent museologists of both Indian and non-Indian background in place, prospects appear reasonably bright for the century ahead.

Anthropologists are sometimes accused of wanting to freeze a primitive culture into a specific time and unchanging form—usually that precise moment when they first encountered and began to study it. Of course, this is an impossible concept—cultures, like everything else in this world, must evolve, at differing rates, it is true, and sometimes slowly enough that it seems no change is taking place. But if new materials, fresh ideas on how to master them, and the imagination to turn the old into something new did not exist in the art world, all would expire with one giant yawn. Experimenting means uncertainty and the possibility of failure, but even the most prosaic of craftspeople—basketmakers, carvers, or whoever in the souvenir trade—never duplicate their items exactly.

We now have Northwest Native Americans working with such untraditional materials (for our area) as metals, clay or glass, collage, acrylic, shaped paper, serigraphs and fiberglass; yet somehow the essence of the remaining Indian spirit comes through as strongly as ever.

A symposium a few years ago asked a panel of experts such questions as the meaning of Indian art, the affects of the dealer, collector and buying public, and whether its whole direction was positive or negative. Among the varied answers there appears a kind of consensus—that there is craftsmanship in good art and art in good craftsmanship, whether ethnic or not. The purpose and integrity of the creator of art of any type is ultimately the only thing of real importance. Turning out inferior, unfeeling artifacts only for the money to be extracted from potential buyers is eventually destructive to the artist and of little value to the collector. Our outlook on the arts is always changing, and the sensitivity of the artist can be a weather vane pointing to future directions—his eyes on the elusive rainbow, his mocassins remaining firmly planted on the nurturing earth. This expression of faith included in the Nisqually exhibition at "At Time of Gathering" defines much of what we have seen here:

Let us put our hearts and minds together and see if all our people can live another 10,000 years. Let our children's children be strong, healthy and wise. Protect the Earth; let our children enjoy a balanced and beautiful natural world as the Creator intended.

The pioneer novelist

FREDERIC HOMER BALCH

By Stephen L. Harris

It was an experience the nine-year-old boy never forgot. Leaving behind the familiar gentle landscape of Oregon’s Willamette Valley in 1871, he entered a new world that seemed to have been designed for giants. Sailing eastward up the Columbia River Gorge, he passed between towering walls of dark basalt, over which plumes of white water cascaded hundreds of feet to merge with the great river. Shadowed by snowy peaks that loomed high above the gorge rim, human beings seemed reduced to insignificance in that wild terrain.

Traveling with his family to a new home in Goldendale, Washington Territory, Frederic Homer Balch felt an instant affinity with the Columbia region, an identification with its colossal monuments that he would later celebrate in the finest historical novel yet produced by a Pacific Northwest writer, *The Bridge of the Gods: A Romance of Indian Oregon*. Published in 1890 and never out of print, Balch’s novel is a vivid recreation of the heroic—and violent—world of the Willamette tribes prior to the period of Caucasian exploration or settlement.

On that memorable journey upriver, young Fred took his first train ride, past the Cascade Rapids, a six-mile portage necessary to bypass roaring cataracts that churned the water to a silver fury. He also caught unobstructed glimpses southward of Mount Hood’s glaciated spire, and of broad-shouldered Mount Adams, which dominates the river’s northern skyline. Back aboard a steamer, Fred then cruised past Memaloose Island, for centuries the Indians’ sacred burial ground, where white bone glinted visibly through decaying cedar huts. In one of the most eerily memorable scenes of Western fiction, Fred would later picture the Willamette Chief Multnomah making a forbidden night visit to Memaloose Island. Defying the malevolent spirits of his dead ancestors that invisibly press upon him, Multnomah dares to uncover the face of his long-dead Asiatic wife. As the chief, by an act of indomitable will, tries to wrest a vision of the future from the netherworld, he hears the ominous roar of avalanching rock—the fall of the Bridge of the Gods, portending his doom and that of his entire people.

As Fred grew up, living first on one side of the Columbia Gorge and then another, he made friends with numerous local Indians, listening around campfires to ancient tales of the Willamettes’ former power over many lesser tribes. He heard of the great land bridge that had once spanned the Columbia River, that it was tahmahnavis, a creation of superhuman forces, and that its collapse had formed the Cascade Rapids. He was also entertained with slyly humorous tales about a love triangle involving the Columbia’s three guardian peaks. Wyest (Mount Hood) and Pahto (Mount Adams) were brothers but also rivals who competed for the favors of the fair Tah-one-lat-clah (Mount St. Helens). Catapulting hot rocks at each other, the rivals angered Tyee Sahale (the Great Spirit), who then shook down the tahmahnavis bridge that had linked their two territories.

Fred believed that these Indian
Legends reflected actual geologic events, a view with which most Northwest earth scientists would concur. The historical landform that inspired the stories, however, was not the high stone arch depicted in many illustrations, but a massive natural dam that formerly blocked the Columbia River near the present site of Cascade Locks. About A.D. 1260, a series of landslides, originating at or near the summits of Table Mountain and Greenleaf Peak on the Washington side of the river, deposited nearly half a cubic mile of rock in the Columbia channel. Covering about 14 square miles, the slides forced the river southward more than a mile to its present course and temporarily formed a dam over 200 feet high.

While the dam lasted, it served as a land bridge that permitted the Klickitats, Willamettes and other tribes to cross the mile-wide river dry shod. It may have taken many years for the Columbia's impounded waters to overtop the obstruction and create the Cascade Rapids from its shattered fragments.

The legend also correctly assesses the volcanic nature of the Columbia's three guardians peaks, all of which have erupted repeatedly during recent geologic time. Mount St. Helens's pyrotechnics are well known, but only in the last few years have geologists realized how frequently Mount Hood has been active. The volcano erupted about A.D. 1350 and again, intermittently, between 1760 and 1810, producing a series of hot avalanches and mud flows that devastated the floors of the Sandy and White River valleys. Mount Hood revived briefly as late as 1859 and 1865-66. Oral reports of these mid-nineteenth century eruptions may have provided Fred with his remarkably accurate descriptions of Hood's eruptive behavior.

As a teenager, Fred learned the Chinook jargon in order to gather old legends that were even then becoming lost forever with the deaths of tribal elders. According to his sister, Gertrude Balch Ingalls, he already saw his role as a preserver and interpreter of a rapidly disappearing culture:

He overlooked no opportunity of interviewing aged Indians and finding those who were the last remnant of tribes that had almost passed out of existence. Whenever a rumor reached him that an old Indian might be found in some far distant tepee, no matter how isolated the village might be from civilization, he spared no effort to locate him and gather all that lingered in the old man's memory. No endeavor was too hard if at the end of the trail he found a representative of some old tribe, who remembered fragments of...fantastic legends told by his forefathers, tales of old kings and councilors, mighty warriors and their conquests, that still burned as memories of the time when he was a youthful warrior.

At an early age, Fred resolved not only to be a writer, but also to be a spokesman for the Indians' long vanished culture and way of life. At the same time he would pay homage to the river and mountains with which the Columbia's original inhabitants had felt so intimate a bond. Unlike many youths who entertain vague notions of "being a writer," Fred had precise goals in mind:
To make Oregon as famous as Scott made Scotland; to make the Cascades as widely known as the Highlands;... to make the splendid scenery of the Willamette the background for romance full of passion and grandeur, grew more and more into the one central ambition of my life.

Despite his determination, the odds were against him. His family was extremely poor, and he had received virtually no formal education. Except for a few months in 1876 when the Balches lived near Portland and he was able to attend Mount Tabor School, Fred was taught entirely at home. His father and tutor, James A. Balch, had graduated with a law degree from Wabash College, Indiana, although he never practiced. After migrating to Oregon by wagon train in 1851, he tried his hand at various trades, including the business of making daguerreotypes, before attempting to farm near Goldendale. The senior Balch cultivated a genuine interest in poetry, music and history, all of which he encouraged in his son. It was he who insisted on christening Fred “Homer,” a name that seems to have influenced Fred’s self-image as a recorder of heroic action.

Mrs. Delia Coon, who was Fred’s instructor at Mount Tabor, later recalled that her 15-year-old pupil was surprisingly well acquainted with the standard works of English literature. He had already devoured Milton’s Paradise Lost, Scott’s poetry, some of Shakespeare’s plays, and Macaulay’s essays, which he greatly admired. Mrs. Coon remembered that Fred rather naively inquired whether Dickens’ David Copperfield were worth reading and where he might find a copy. In the days before public libraries, books in farming communities were rare and had to come by. When new settlers moved into the area, Fred invariably sought them out to see if they had any books to lend.

Like that of most of his neighbors, James Balch’s farming was not a financial success. Moving from Portland back to Goldendale and thence to the tiny community of Lyle on the north side of the Columbia, the Balches worked hard merely to survive. Besides performing the endless round of farm chores, Fred repeatedly hired himself out to help harvest other farmers’ crops.

Times became even leaner in 1882 when a drought ruined the Balches’ crops. During this period, James Balch apparently suffered a nervous breakdown and was sent back to Indiana to live with his widowed sister, with whom he remained the rest of his life. An older stepbrother had already left home, so Fred assumed the burden of supporting his invalid mother and two younger siblings. He got a job working as a day laborer laying track for the Oregon Railway and Navigation Company on the south bank of the Columbia. Each morning he hiked downhill to the river, rowed across, and then spent 10 hours breaking rock for the railroad bed. Each evening he rowed back several miles upstream, climbed the 700-foot hill to the farm and studied and wrote by firelight far into the night.

Bone-weary but fiercely determined, Fred composed his first novel, Wallulah, beside a large open fireplace into which he threw pine knots that would flare brilliantly, providing illumination for his work. James Balch approved of his son’s literary ambition, but the content of Wallulah distressed Fred’s mother, Harriet Maria Snider Balch. Deeply religious, Harriet Balch had wanted her son to become a Christian minister even before he was born. Instead, Fred was then an agnostic, fascinated by the natural religion and mythology of the Indians, which he enthusiastically incorporated into his novel.

Harriet Balch had endured an exceptionally difficult life, her illnesses and disappointments compounded by her son’s rejection of Protestant Christianity. An orphan from Indiana, she had accompanied the Robert Crawfords, her in-familly adoptive family, across the continent to Oregon in 1852, when she was 16. She had been twice married and widowed, with a child by each of her two husbands, when James Balch married her about 1860. Fred was born in December 1861.

Harriet’s unyielding desire to convert her son bore unexpected fruit in December 1882, about the time of his twenty-first birthday. After attending a revival meeting at the Lyle schoolhouse, Fred suddenly embraced evangelical Christianity. Like many new converts, he now saw the world in exclusively black and white terms: the demands of his new faith precluded any ties with Indian paganism. Wallulah and all his attempts to depict the pre-Christian Indian world must be destroyed.

His younger sister Gertrude vividly recalled the night of Fred’s sacrifice. “With an expression of firm determination,” he tossed page after page of his beloved manuscript into the flames.

We were all horrorstricken for we knew how much he had labored over it and how much it meant to him, but he...
The Cascades of the Columbia River, at the site of the “Bridge of the Gods.”

This landscape, published in the 1891 Official Northern Pacific Railroad Guide, may be similar to the very scene the impressionable young Balch was so fascinated by on his Columbia River trip in 1871.

persisted until the huge stone fireplace had devoured the last page.

At that moment Balch resolved to devote his life “to preaching the gospel instead of writing novels.” True to his vow, Balch immediately became a lay minister for several churches at Lyle, Mount Pleasant, White Salmon, Hood River and other nearby communities. To the end of his short life at age 29, he never faltered in his dedication.

The material rewards of his new calling were no greater than those from farming. On the flyleaf of his copy of Dante, he noted that his first year of preaching had netted “nothing”; the second, one dollar; the third, $150; and the fourth, $300. By 1886 Balch, whom his neighbors had previously considered rather strange for his intellectual pursuits and passion for Indian lore, had been generally accepted as a trustworthy and committed minister. In 1889 his largest congregation, in Hood River, Oregon, sent him to the Pacific Theological Seminary in Oakland (now the Pacific School of Religion at Berkeley) to obtain a degree in theology. He studied there until his final illness forced him to leave in the spring of 1891.

Fortunately for literature, Frederic Balch gradually overcame his conversion-inspired view that writing fiction is incompatible with the Christian ministry. At the time of his death in June 1891, he had published only one novel, The Bridge of the Gods, but he was busy revising a second, Genevieve, A Tale of Oregon (issued posthumously in 1932), and had completed several poems and prose sketches, as well as six chapters of a new historical novel, Kenasket, an adventure story about the Northwest Fur Company. Without exception, each prose work pays sympathetic tribute to Indian myth and culture.

Fred’s second novel, Genevieve, is set in the Pacific Northwest of 1886-87. Largely autobiographical, it reflects the author’s increasingly balanced appreciation of both the Indian and Judaeo-Christian traditions. His central character, Guido Colonna, is of mixed Indian and Italian blood, which gives him a peculiar sensitivity to the Indians’ predicament and to white racial prejudice. Like his creator, the originally skeptical Colonna eventually adopts a
boldly progressive faith that recognizes the universal brotherhood of all people and anticipates the ultimate “redemption of the whole human race.” Embarrassed by his initial rigidity, Fred later apologized to a friend for having been so “hide-bound.”

Fred’s renunciation of his writing was only temporary, but another sacrifice made a few years later affected the rest of his life. This second renunciation was his decision to give up an attachment to Genevra Whitcomb, a young woman from a prosperous Lyle family. Long remembered by her neighbors as outstandingly pretty and vivacious, Genevra resembled Fred in possessing a quick, sometimes caustic wit. Usually together only in the presence of others, the pair courted through barbed repartee, which may have inflicted some telling wounds. Whatever the cause, they decided to part. Fred may have felt unqualified to propose marriage to a girl whom he could not comfortably support on his meager income. In the fall of 1885, Genevra left Lyle to attend a girls’ school in The Dalles, about nine miles upriver.

A bitterly cold winter followed, during which Genevra contracted pneumonia and, after a brief illness, unexpectedly died. She was 19 years old. The night following her death, her body was brought downriver by rowboat for Lyle for burial. The heavy snowfall and below-freezing temperatures of January 1886 left the Columbia River settlements isolated and, as a result, the Whitcomb family asked Fred Balch to conduct Genevra’s funeral service. Fred agreed, although he later remarked that it was the most painful experience of his life.

He managed the ordeal well, until the coffin lid was lifted for a last farewell. As Fred later wrote, “When I looked upon her dead face with the little heap of salt on the still lips, it all came back, and I knew that I was looking for the last time upon the face of the only girl I would ever love.” The realization of the depth of his feeling for Genevra came late to Fred, but it never left him. Even while studying at the Oakland seminary and afflicted by incurable tuberculosis, Fred devoted his evenings to recapturing Genevra’s memory. He dedicated Genevieve to “one, now dead, whose name gives the book its title and whose character is portrayed in its pages.” The titular heroine has an intelligence, grace and simple dignity that Balch thought characterized the best type of “Oregon girl.”

While in seminary, Fred wrote Gertrude that he had met an interesting Scottish lass who resembled Genevra in her lively conversation, but the attraction only served to intensify his sense of irreparable loss.

After all these years the girl who died at Lyle is more to me than any girl or woman living. If I ever marry anyone it will have to be, I am afraid, a marriage without love, which is not supposed to be desirable.

Today, Frederic Balch and Genevra Whitcomb lie only a few yards apart in the oak-shaded Balch Cemetery near Lyle. Located high atop the bluffs overlooking the Columbia, their grave sites face south toward the white pyramid of Mount Hood. Just out of sight, beneath the lava cliffs, is Memaloose Island, where, as Fred wrote, “the Indian death wail sounds forever.”

Isabel Arcasa
A centennial centenarian

In Olympia on November 18, 1889, Elisha P. Ferry delivered his inaugural address as governor of the new state of Washington. Only four days later, a child was born in Eastern Washington's Lincoln County in the Sanpoil Indian village of Whitestone. As the state celebrates its centennial, so does Isabel Arcasa of Nespelem, Washington, a member of the Colville Confederated Tribes. An interview with her conducted on the occasion of her ninety-ninth birthday follows:

Q. To what do you contribute your longevity?
A. Meanness. Seriously, I owe it to hard work. I am the oldest Indian on the reservation. I have worked as a housewife, a midwife, a clerk and a cook. I cooked for 70 to 90 boys one time in a CCC [Civilian Conservation Corps] camp. I have also been a seamstress, and even a jockey. I kept busy raising not only five of my own children, but five orphans as well. When I was 75 years old I took a grandson who was about a year-and-a-half old and raised him until he became an adult. One of my grandsons ran in the Bloomsday Race in Spokane. I worked right up to last year. I go slower now because of heart trouble.

Q. Has diet played a part in your longevity? What kind of medicine did you have in the early days?
A. In the first place, we ate lots of fruit from our orchard. We gathered roots like the Oregon grape. We scraped and washed that root, then poured hot water over it to make it peel away. The root purified our blood. Today, though, I am a “pill woman.”

By Robert H. Ruby and John A. Brown
Q. What are your thoughts about the role of religion among the Indians?
A. It is very important. I am a Catholic. On the reservation there are Catholics, [Protestants], Shakers and those who follow the Seven Drum-Feather religion [an offshoot of the Dreamer religion currently being practiced on the Yakima reservation]. I am not opposed to any religions whose people pray to the same God.

Q. Speaking of Catholics, do you remember Father De Roug, who established Saint Mary's Mission over by Omak Lake?
A. Oh, yes. I remember him. The Indians liked him and came to the mission from all over.

Q. About 20 years ago there was a move to terminate your tribe's relationship with the government. What did you think about that?
A. I was, and still am, opposed to such a move.

Q. Have you traveled around very much?
A. Yes. I have traveled to Oregon and California and Denver and, of course, up to Canada. A few years ago I went by plane to Alaska to see the pope.

Q. Who was an outstanding Indian agent among your people?
A. Mr. [Frank] Avery, who was the school superintendent. He was very good to the Indian children.

Q. Did you ever see an American president?
A. Yes. I saw President Roosevelt when he dedicated Grand Coulee Dam in the early 1930s.

Q. We see you have a television set. What is your favorite program?
A. "Little House on the Prairie."

Q. What was the ordinary day like among the early Indians?
A. Let me tell you a story. A white man wanted to buy a buckskin pony from one of our Indians. He said he had no money, but would give a gold watch for it. He said the watch would tell the Indian when to get up in the morning, when it was noon and when it was time to go to bed. The Indian said, "I get up when the sun rises. I eat when the sun is overhead and I go to bed when the sun goes down. I don't need a watch."

Q. Would you have any advice for young people today?
A. Don't drink or smoke. Some of them take my advice and some don't.

Q. You mentioned earlier that you were once a jockey. When and where was that?
A. When I was a girl. I raced horses in lots of places—Canada, Wilbur and Davenport. I quit when I was 18 years old. I was too old to race after that. One time I won seven dollars in a race. It was just like winning $700 to me. I used to ride wild horses. The only trouble I ever had with a horse was with a tame one. Got my face all scratched up when I fell off one time. The last time I rode a horse was in 1936. Today I can't even ride a broomstick.

Q. What do you think of the Suicide Race over at the Omak Stampede?
A. Well, I guess it's all right.

Q. Where was the first Suicide Race held?
A. Over at the old town of Keller.

Q. Old Keller is now covered by waters of Grand Coulee Dam. What do you think of the dam?
A. Well, they built a bridge when they built the dam. It was a lot easier to cross the Columbia on that bridge than in a dugout canoe or on the ferryboat.

Q. You mentioned earlier about how important fruit was in your diet. Did you dry the fruit or did you can it?
A. We did both. We dried it in the early days and still do. We canned only in later times. We used to cut thin salmon pieces and dried them under a tree out of the hot sun for about 10 days. I made a bad mistake the first time I canned salmon. It looked nice and red in the jars, but when I opened them I discovered that the salmon was badly spoiled. I never again put water in the jars when I canned salmon.

We thought it wise to terminate the interview, for we did not wish to tire Isabel Arcasa in light of her heart condition. We then went outside to take her picture, at which time she invited us to an open house in celebration of her birthday. The following week we returned with her picture and presented it to her in a Nespelem longhouse, where we joined over 200 of her friends at a dinner celebrating her birthday.

John Brown and Robert Ruby are a prolific team, having co-authored nine works on Northwest history, specializing in Native American history. John Brown is now retired from Wenatchee Valley College, and is a recipient of the Robert Gray Award, the Washington State Historical Society's highest honor. Robert Ruby is a physician residing in Moses Lake, and a member of the Society's board of curators. He shared the Gray Award with Brown for his contributions to the field of Northwest history in 1978.
CENTENNIAL HISTORICAL FACTS
A Window on Washington’s Past

With this issue, Columbia concludes its selection of comments and accounts of events from the year prior to Washington’s admission. Highlights of the fall of 1889 included the ratification of the state constitution, election of the first state office-holders, and the formal admission to the Union (which the Governor almost bungled). Besides these political events, though, Washingtonians worried about the state’s cultural health, investigated hydroelectric power and bragged about pasta made from Washington wheat.

Like the lists published in the Spring and Summer 1989 issues of Columbia, these facts are drawn from a larger database compiled by researchers from the Washington State Historical Society and sponsored by the 1989 Washington Centennial Commission. No formal publication of the full list is planned, but the list is available to newspapers, broadcasting stations, and other media from the Commission’s agent, the Rockey Company, 2121 Fifth Avenue, Seattle, 98121. These facts appear here with the Rockey Company’s permission.

As the state enters its second century, its citizens may wish to recall the last territorial governor’s words as he looked into the future on November 11, 1889, and predicted that the new state would become “the home of a race to match our mountains, worthy to wear the name of Washington.”

SEPTEMBER 1889

September 1, STATEWIDE
Professor Edmond Meany of the University of Washington published an article, “Has Puget Sound a Literature?” He said no, it had no literature, because its residents were too busy getting rich, “scrambling over each other” in their pursuit of gold.

September 5, DOUGLAS COUNTY
Squirrels in Douglas County were reported to be devastating the crops.

September 6, SPOKANE
Eight postal clerks in Spokane threatened to strike. They complained that their salaries of $55 a month were too low. But the next day they decided to stay on the job.

September 7, STATEWIDE
Public schools in districts raising hops closed until after the picking was finished. This let children work as pickers.

September 12, WALLA WALLA
The results of tests done on wheat shipped from Walla Walla to Italy to make macaroni six months ago were announced: “It was pronounced by New York Italian connoisseurs to be the best ever made.”

September 12, SEATTLE
A prohibitionist newspaper complained that liquor-sellers were denying women the right to vote. It added that no party had the courage to defy the saloon-keepers, who feared that women voters would prohibit liquor sales.

September 18, SEATTLE
John Randolph, a black Democrat from Seattle, received the third highest vote to represent King County at the Democratic state convention in Ellensburg. Democrats from rural areas, many of Southern origin, objected, and Randolph did not attend the convention.

September 19, STATEWIDE
Eugene Semple, Democratic candidate for Governor, boasted that he would win the October 1 election, and that a Democratic landslide would eradicate the Republicans “like a Kansas cyclone.” He received 24,732 votes, but his Republican opponent Elisha Ferry won with 33,711.

September 20, STATEWIDE
Connoisseurs of the battle for the state capital identified three leading contenders: Olympia, Ellensburg (now Ellensburg), and North Yakima (now Yakima).

September 29, PORT TOWNSEND
A warehouse at Port Townsend burned because of a chemical reaction. Rain poured into barrels of lime, making the lime so hot that it set fire to the warehouse.

September 29, STATEWIDE
The Spokane Falls Review estimated the annual expenses of the new state government at $72,000 a year, much of it to be paid by litigants and other users of government services.

OCTOBER 1889

October 1, STATEWIDE
In the election, voters ratified the Constitution, but rejected by 16,613 to 35,577 a proposal to restore women’s right to vote. Women had voted in Washington Territory from 1883 to 1888, when courts ruled that the territorial legislature had no right to let them do so.

October 1, STATEWIDE
At the election for choice of the state capital, Olympia received 25,490 votes; North Yakima, 25,490.
14711; Ellensburgh, 12,833; Centennial, 607; Yakima City, 314; Pasco, 130. Since no city had a majority, another election to choose among the top three was held later.

October 8, LA CONNER
Wild game was so numerous in La Conner that wild ducks cost $1.25 a dozen when bought on the streets.

October 9, CHEHALIS
On a train near Chehalis, a woman gave birth to a baby in the ladies' dressing room. The mother fell unconscious, and the baby fell through a pipe onto the tracks, but was discovered as the train pulled out of a station. Mother and child were reunited with no injuries.

October 9, ELLENSBURGH
While riding in a stage coach that was going down a mountain, a state senator mistakenly thought that the horses were running away. He took immediate action, jumped out, and badly fractured his leg.

October 18, SEATTLE
Over 60 women attended a "musical matinee" in the private Seattle home of Mrs. S. C. Haines. Her young son Burton, dressed in a "Little Lord Fauntleroy" costume, distributed programs.

October 18, TACOMA
The Tacoma chapter of the Knights of Labor complained that saloons in Tacoma were encroaching into residential neighborhoods and asked the city council to close all saloons by 11 p.m. There was said to be one saloon for every 310 people in Tacoma.

October 19, SEATTLE
The engineer of a passenger steamer apparently went out to oil the paddle wheel, lost his balance, fell overboard, and drowned. Nobody missed him until the pilot signalled him to slow the ship and he failed to answer.

October 22, STATEWIDE
Physicians and surgeons at a convention in Wallula organized a state medical society. The first president was Dr. J. E. Stevens of Castle Rock; the secretary-treasurer was Dr. S. M. White of Walla Walla.

October 23, STATEWIDE
Governor-elect Elisha P. Ferry urged the detailed exploration of the area between the Olympic Mountains and the Pacific Ocean. A reporter hearing him noted that "Washington has her great unknown land like the interior of Africa...."

October 25, STATEWIDE
Looking ahead to the state's upcoming admission to the Union, a newspaper editorial reviewed Washington's agricultural and mineral wealth, and proclaimed, "The future is full of brilliant promise."

October 25, CHELAN
The townsite of Chelan, it was announced, had been surveyed, on the old military post near Lake Chelan. Many buildings were said to be under construction. The river, "if harnessed to turbine water wheels," was thought to provide enough power for the whole state.

October 26, WALLA WALLA
A long article in a Walla Walla newspaper described the different types of arrow points worked by ancient Indians in the Columbia River area. The author argued that native cultures of such antiquity deserved respect.

**NOVEMBER 1889**

November 2, WALLA WALLA
In Walla Walla markets, oranges cost 50 cents a dozen, butter 37.5 cents a pound, beef 5 to 12 cents a pound depending on the cut.

November 2, OKANOGAN
An Ellensburgh newspaper urged that the Okanogan Indian Reservation be opened to white settlement so whites could develop mines. "As long as the land is reserved for the Indians," the editor added, "the country will remain undeveloped, and be kept back."

November 3, SKAGIT RIVER
Shippers on the Skagit River complained that Seattle's wharfage charges were so high that they had to send their ships to Tacoma.

November 4, STATEWIDE
A mistake by the territorial governor threatened to cost Washington its admission to the Union. He had forgotten to sign the proper papers to secure the state's admission on schedule, reported a Spokane paper. It headlined: "WE ARE NOT IN!"

November 8, STATEWIDE
A newspaper noted the report of the United States Commissioner of Labor as a rule, in the US, wages paid to working women "are considerably below those paid to men for similar service," but "the condition of the American working-woman is superior to that of her sisters in all other lands."

November 9, STATEWIDE
Local newspapers reported a prediction by the New York Herald that within a century Washington would be the third most important state in the Union.

November 11, STATEWIDE
President Benjamin Harrison proclaimed Washington's admission to the Union. He signed the document with a pen point made of Washington gold and a holder of Washington laurel.

November 11, STATEWIDE
The total electrical power output, largely hydroelectric and steam, was estimated at 200 horsepower for Tacoma, 300 horsepower for Spokane, and 400 horsepower for Seattle.

November 11, STATEWIDE
President Miles C. Moore, gave a farewell address in which he predicted that "here will rise a commonwealth, the home of a race to match our mountains, worthy to wear the name of Washington."

Raymond J. Barnette, development officer for the Washington State Historical Society, directed the research for the Centennial Historical Facts.
The past several summers residents in Western Washington have suffered water shortages and have cut back on consumption of the precious resource voluntarily by limiting car washing and lawn watering. Lack of rain lowered reservoirs, and water department officials considered the possibility of mandatory restrictions. It was not the first time Washington has endured a water crisis. In 1911 a deluge of rain washed away the main water supply pipe from the Cedar River, resulting in a “water famine” that lasted for only a few days. During that time, Seattle residents were allowed to fill buckets from the reservoir. Electric sprinkling cars and water wagons carried the scarce commodity to affected areas of the city where housewives and children filled buckets, tea kettles and pitchers to the brim.

The people waiting in line appear to know the inconvenience will be short-lived.

Readers are invited to submit historical photographs for History Album. Columbia will pay $25 for each photograph published. If a photograph is to be returned, it must be accompanied by a self-addressed, stamped envelope.
In closing this year of celebration, Columbia Magazine looked for a fitting legacy to carry forward the spirit of the state's centennial. We asked 11 Washingtonians to offer their favorite books "about life in Washington, its history or its people, or by authors whose residence in Washington State provided a unique view that could not have been captured without that experience." The resulting list covers the breadth of Washington State's history and the diversity of its people.

Such lists are always subjective; we therefore urge our readers to submit their own favorites to stock the Centennial Library as we begin the next 100 years.

The original date of publication follows each entry. Some titles were selected by more than one person.

DAVID M. BURGE

David M. Buerge is co-author (with David Brewster) of Washingtonians: A Biographical Portrait of the State, one of several books published this centennial year. He is a member of the Pacific Northwest Historians Guild and a frequent contributor to the Seattle Weekly.

Monte Cristo by Philip R. Woodhouse (1979). This history of the Monte Cristo mining district in the central Cascade Mountains vividly recounts the dreams inspired by the 1889 discovery of a mineral lode claimed to be as rich "as the Count of Monte Cristo," of the epic building of the town and the railroad that served it, and of its decline after 1900.

Skid Road by Murray Morgan (1952). Murray Morgan's history of Seattle's first 100 years is a classic— as instructive and delightful to read third or fourth time as the first—and Morgan's skill as a provocative historian is equalled by his ability to bring his characters to life. There are no saints or utter rogues here; instead Morgan gives us complex, contradictory human beings who took a chance on a distant, beautiful corner of the continent and left a living legacy. [Also selected by Don Duncan and Charles LeWarne.]

Drummers & Dreamers by Click Relander (1956). Yakima newspaperman Click Relander's recently republished account of the life of Smohalla, the nineteenth century native religious leader on the middle Columbia, is a sensitive, detailed telling of the attempt by Native Americans in one of the more isolated and forbidding parts of the state to preserve their spiritual and cultural integrity in a world inundated by change. Relander's affinity for his subject and his observant ear and eye evoke the tragedy of history and the sweep of a tremendous landscape.

The Great Columbia Plain: A Historical Geography, 1805-1910 by D.W. Meinig (1968). Meinig's examination of the development of the Columbia Plateau is historical geography at its best. His lucid writing style makes this account of the transformation of the Columbia plain from a poorly regarded wasteland to one of the nation's richest agricultural areas fascinating reading.

Told By the Pioneers: Reminiscences of Pioneer Life in Washington, edited by F. I. Trotter, F. H. Loutzenhisher, and J. R. Loutzenhisher (1937-1938). The three volumes of records and reminiscences of Washington's early settlers provide an unsurpassed window upon the formation of the Pacific Northwest, related in an often homely style by participants. Begun in 1936 as part of a Depression-era public works program, the accounts are a storehouse of information.

The Mountain That Was God, by John H. Williams (1911). Published in the year a motorable road was completed to Paradise Park on the southern flank of Mount Rainier, this early "coffee table" book extols the wonders of the mountain to a public just becoming familiar with automobile travel. In words and photographs, many of them tinted, it tells the story of the mountain in native legend, of its wildlife, and of the historical events that led to its becoming the nation's fifth national park.

ROBERT C. CARRIKER

Robert C. Carriker is Professor of History at Gonzaga University, Spokane. He is a member of the Washington Commission for the Humanities and author of books on Native American, military and missionary history. He is also book editor of Columbia Magazine.

History of Washington, Idaho, and Montana, 1845-1889 by Hubert Howe Bancroft (1890). This book is the Old Testament of
Washington history. Both the text and footnotes are rich in references to now rare books, public documents, newspapers and pioneer reminiscences. The fact that it was actually ghost-written by Mrs. Francis Fuller Victor, a prominent literary figure in the nineteenth century, is an extra bonus.

The Journals of the Lewis and Clark Expedition, edited by Gary E. Moulton (Volume 5, 1988; Volume 6, 1989). By bringing together all of the original material on the expedition, some of it unknown to earlier editors, and by consulting a cadre of scholars in the fields of botany, zoology, linguistics and ethnography, Moulton provides an authentic narrative of epic proportions by the first visitors to travel east to west in Washington.

Marcus and Narcissa Whitman and the Opening of Old Oregon (two volumes) by Clifford M. Drury (1973). Accounts of early missionaries poignantly reflect on the men and women who helped to make Washington a territory and then a state. This book is the best biography of Washington's most famous missionary couple, and, because it draws information from 19 eyewitness accounts, it is also the finest source for details of the tragic Whitman Massacre of 1847. Drury's companion volume, Nine Years with the Spokane Indians, the Diary, 1838-1848, of Elkanah Walker (1976), is actually two sets of diaries: Elkanah's 175,000-word journal and that of his wife, Mary Richardson Walker, who penned an additional 110,000 words— together the most unique and faithful personal statements of any Pacific Northwest couple for the entire nineteenth century.

DON DUNCAN

Don Duncan was born in the back room of the post office run by his grandmother in the small logging town of Forton in Snohomish County. Duncan majored in journalism at the University of Washington and landed his first newspaper job in 1949 on the Omak Chronicle. He then worked on newspapers in South Bend, Shelton and Tacoma before joining The Seattle Times 24 years ago. His first and only book, Washington: The First 100 Years, was published by The Seattle Times in 1989.

PigTAIL Days in Old Seattle by Sophie Frye Bass (1937). This is a delightful book about growing up in early-day Seattle. The stories are warm and interestingly told.

Rogues, Buffoons and Statesmen by Gordon Nevell (1975). Nevell is one of the finest wordsmiths in the Pacific Northwest, and this book is a memorable collection of the deeds and misdeeds of those who have governed our state.

Skid Road (1952) and The Last Wilderness (1955) by Murray Morgan. Morgan has done more to popularize our history than any other author. If you have time for only two books, these are musts. Skid Road is a wry and wonderful look at the bohemian folk who gave Seattle a running start toward big-city status. The Last Wilderness is a love letter, from Morgan to anyone who has thrilled to the wonders of the Olympic Peninsula. [Skid Road was also selected by David Buerg and Charles LeWarne]

The Dry Years: Prohibition and Social Change in Washington by Norman H. Clark (1965). Clark is that rare academic who writes as well as he researches. The Dry Years chronicles this state's role in what became known as "The Great Experiment." Clark spins his tales with wisdom and gentleness.

Pioneer Reminiscences of Puget Sound by Ezra Meeker (1905). White-bearded Ezra Meeker, the Puyallup hop grower, invariably was found on the side of the underdog back when Washington Territory was a pretty wild place. These warm reminiscences about frontier life help us to realize how much we owe to the common folk who played by the rules.

Wobbly War by John McClelland, Jr (1987). McClelland painstakingly reconstructs the tragedy that occurred in Centralia during that town's first Armistice Day after the end of World War I. This is must reading for anyone who would understand the radical labor movement in the Pacific Northwest and the business community's reaction to it.

Origin of Washington Geographic Names by Edmond S. Meany (1923). This is the first and best of all the books about Washington's geographic names. What looks to be a dry compilation of information contains some fascinating tidbits, ideal for triggering after-dinner conversation.

JEANNE ENGERMAN

Jeanne Engerman was assistant librarian at the Washington State Historical Society from 1976 to 1984, and since then has been director of the Washington/Northwest Room at the Washington State Library. Each author and book she selected for her list is a past recipient of the Governor's Writers Award, an annual literary award coordinated by the State Library.

Vision Quest: A Novel by Terry Davis (1979). Set in Spokane in the 1970s, the climate and geography of Eastern Washington are integral to this story. The hero is high school senior Louden Swain. Intelligent and philosophical, he is preparing for the biggest wrestling match of his career. Some of the book is about wrestling, most of it is about growing up.

The Goldmark Case: An American Libel Trial by William L. Dwyer (1984). John Goldmark, a three-term state legislator from the Okanogan area, lost a re-election bid in 1962 after being labeled a Communist. Goldmark and his wife Sally sued their right-wing adversaries for libel; William Dwyer was their attorney. In The Goldmark Case, Dwyer traces both the events leading up to the trial and the outcome of the case which drew national attention. This book is an excellent snapshot of a moment in time which saw the American public at its worst and best. [Also selected by Doris Pieroth]

Spirit and Ancestor: A Century of Northwest Coast Indian Art at the Burke Museum by Bill Holm. Photographs by Eduardo Calderon (1987). This handsome book provides a fine overview of Indian culture. It includes stunning color photographs of 100 of the best pieces in the Burke Museum's collection of Northwest Coast Indian art, each photo accompanied by a page of text in which Holm clearly describes its purpose or meaning.


Swan Among the Indians: Life of James G. Swan, 1818-1900 by Lucile McDonald (1972). James Swan, who wrote the first major literary work of Washington Territory: The Northwest
Territory of Washington, a self-taught scientist and researcher, was also a collector of Indian artifacts for the Smithsonian, a self-taught scientist and researcher, an artist and author. Among the Indians paints a memorable picture of an important figure in Washington history. [Also selected by Robert C. Carriker.]

JEAN GARDNER
First Lady of Washington, Jean Gardner has devoted much of her talent and energy to co-chairing the Washington Centennial Commission.

Washingtonians: A Biographical Portrait of the State by David Buerge and David Brewster (1989). This publication of biographical essays about the legendary men and women of Washington State is a delight to read. From early pioneers and discoverers of Washington Territory to the visionaries of the 1900-1945 era, to our contemporaries, Washingtonians explores the lives of individuals who have made Washington the great state it is today.

Washington: Images of a State's Heritage by Carlos Schwantes, Katherine Morrissey, David Nicandri and Susan Strasser (1988). Washington's evolution from earliest times through the first 100 years of statehood is beautifully depicted in this book with rare photographs and drawings. It has been an excellent source of speech material for me when I need facts on a variety of subjects!


Washington Songs and Lore, compiled by Linda Allen (1988). This songbook is a unique collection representing our state's musical heritage. From "Godzilla Ate Tukwilla" and "The Hokey Pokey" to "Roll On Columbia," the Centennial songbook reflects the strongly held and divergent views characteristic of the citizens of our state.

Celebration: A Washington Cookbook by Kyle D. Fulwiler (1988). We are thrilled with the beautiful cookbook by the Executive Mansion chef. The book offers readers simple yet elegant culinary triumphs which have been served to ambassadors, heads of state and international celebrities. Historical anecdotes and color illustrations enhance this wonderful collection.

First Families by Mary Lou Hanify (1989). As a personal centennial project, I encouraged Mary Lou Hanify to update her publication of all the families who have lived in the Executive Mansion. Her first book had ended with the Evans family. We are now up-to-date with lively stories of the governors and their families who have inhabited the Executive Mansion since it was built in 1908.

Over Washington by Murray Morgan. Photography by Harald Sund (1988). I just received a copy of this stunning publication which reveals the natural beauty, diversity of terrain, and activities and accomplishments of the people of Washington State. It is a wonderful contribution to the Washington Centennial, as everyone will enjoy the historical narrative and breathtaking photographs.

RUTH KIRK

Trees, Shrubs and Flowers to Know in Washington by Chester P. Lyons (1975). As we want to know the names of people we meet and a bit about them, so also knowing the plants around us gives a sense of acquaintance. Lyons' book is a layman's flora that covers our state east and west, high country and low, all categories of plants. No color pictures, just line drawings, minimal taxonomy, yet here are answers to the question, "What plant is that?"

Counting Sheep: From Open Range to Agribusiness on the Columbia Plateau by Alexander Campbell McGregor (1982). Here is a family story of immigrant Scottish brothers whose sheep ranch in the sagebrush scablands of the Palouse River country became a progressive agribusiness, still run by descendants three generations later. Theirs is a rags-to-riches success marked by diligence, openness to change and, now, corporate vision. The book grew from the genes and the heart into a Ph.D dissertation that has been translated into a lively, documented account spanning approximately our first century as a state. [Also selected by Richard Schuerman.]

Puget's Sound: A Narrative Tale of Early Tacoma and the Southern Sound by Murray Morgan (1979). Count on Murray Morgan to bring out the story within history. In Puget's Sound we read of what went on south of Alki Point. Here is the Hudson's Bay Company's major post, Fort Nisqually; here, the eagerly sought terminus for the first northern transcontinental railroad. Governor Stevens declared martial law when justice at Steilacoom wasn't going his way (and he ended up summoned to court himself). At Home (west of Tacoma) a free-spirited editor reported the news of nude bathing as he saw it and ended up in jail. All this—and more—south of Seattle. [Also selected by Charles LeWarne.]

Fletcher's Gang: A B-17 Crew in Europe, 1944-45 by Eugene Fletcher (1988). How does it feel to be a kid from the wheat fields of Dayton and T随时(Eastern Washington) leading missions to stop Hitler? Fletcher and his "gang" are true citizen-soldiers, not Ramboes. Their story unfolds through letters to a new wife. The book is a deeply personal account of the standards and ideals of the 1940s when good boys from small towns performed horrific deeds.
The Iron Man of the Hoh: the Man, not the Myth by Elizabeth Huesdenk Fletcher (1979). Come from Germany. Hike into the depths of the Hoh rain forest on the Olympia Peninsula. Make a clearing. Make a home. Raise a family. Send four kids to college. And—if eternity has a feeling for “home” and a word closely related to “economy,” though we too seldom think of it that way. The book never preaches. Rather, it makes its point by revealing links and consequences. [Also selected by Harold Simonson.]

CHARLES LEWARNE
Charles LeWame retired this spring after teaching 33 years in Washington schools. The author of many articles on Washington history, as well as Utopias on Puget Sound, 1885-1915 and Washington State, a widely-used secondary school textbook, LeWame is co-author of Washington: A Centennial History. He is immediate past president of the Pacific Northwest Historians Guild.

Lady on the Beach by Norah Berg with Charles Samuels (1952). A great and important book? No. This is a short, simple story of a city couple who moved to the ocean beach near Grays Harbor to rescue their lives and overcome alcoholism in the 1940s. With ocean and mist an ever-present backdrop, Norah Berg writes sensitively about extremely ordinary, insignificant folk who eked out a living on clams and whatever they can gather from the shore. Without this book, this era and the experiences of such people would be lost and forgotten.

The Hidden Northwest by Robert Cantwell (1972). Regrettably, my copy is lost, but when I first read this book, it opened up a new dimension of interest in the explorers and early settlers in the Northwest, placing them in an outdoors wilderness which seems as important as the people. Cantwell has a feeling for the land as well as for the events and the people that altered it. Familiar and often tedious stories acquire a new impact.

Mill Town by Norman H. Clark (1970). Mill Town is a model of what community history and labor history can be when deftly combined. Clark uses Everett’s most famous event as the basis from which to analyze the city, its origins, its growth, and the social, political and economic forces that shape it. Thus he elevates both local history and an account of one incident beyond what it might have been if handled by a less gifted writer. [Also selected by David M. Buege and Robert C. Carriker.]

Ralph Munro has been Washington’s Secretary of State since 1981. In that capacity he oversees the collection of official documents in the state archives. With Jean Gardner, he has actively co-chaired the Washington Centennial Commission.

Where the Sea Breaks Its Back by Corey Ford (1966). This book is not exactly about Washington State, but it is important because so much of our history revolves around Alaska and its resources. It describes the expedition of Bering and Chirikov in the St. Peter and St. Paul from Kamchatka to the coast of Alaska and their return in 1741 and 1742. It also tells the story of Georg Wilhelm Steller, a naturalist, botanist and physician who identified and named numerous new species, including the Steller’s jay, the Steller’s eider, the rare Steller’s eagle, the Steller’s greenling, and the Steller’s sea cow.
Lumber and Politics: The Career of Mark E. Reed by Robert E. Ficken (1979). In recounting the career of Mark E. Reed, a previously ignored force in the state's history, Ficken has written what is, in my view, the best book to date on Washington State politics in the 1920s. As leader of the state House of Representatives, Reed was the most influential politician of that decade; as head of the Simpson Logging Company, he introduced reforms to the lumber industry, and Washington still bears his mark.

The Egg and I by Betty MacDonald (1945). With the possible exception of post-eruption Mount St. Helens, there may never have been another landmark in Washington State as well known as the chicken ranch on the Olympic Peninsula that Betty MacDonald made famous with this book. Generations of readers world-wide have loved the book, and its film and television incarnations have reached millions more.

Memories of a Catholic Girlhood by Mary McCarthy (1957). Novelist Mary McCarthy was born in Seattle in 1912, and five years after her parents died in the 1918 flu epidemic she returned there to live with her maternal grandparents. Her candid memoir includes tales of life at Forest Ridge Convent, Garfield High School in Seattle and Annie Wright Seminary in Tacoma. This extraordinary book might be seen as "coming of age on Puget Sound," but it is also a perceptive, multi-generational portrait of the region, people, conventions and mores of the time.

RICHARD D. SCHEUERMANN

Richard D. Scheuerman serves as Administrative Assistant for Endicott-St. John Cooperative Schools in southeastern Washington's Palouse Country where he lives with his wife Lois and their three children. He is the author of several books and articles on Northwest history which have been cited for special recognition by the American Association for State and Local History, the Washington State Historical Society and the Governor's Writers' Day.

Cogewea the Half-Blood by Mourning Dove (1927). The remarkable Okanagan writer Mourning Dove (1888-1936) may have been the first American Indian novelist. She left all Northwest residents a rich legacy through this work as well as through the legends she gathered about her people in Coyote Stories (1927). Though she was strongly guided in her literary efforts by Yakima historians L. V. McWhorter and Dean Guie, Mourning Dove's novel brings a unique perspective to the experience of Cogewea, the daughter of an Indian and a Scottish trader, who grows to maturity on the Northwest frontier from the Pend Oreille forests to the cattle ranges of Montana.

Russian Expansion on the Pacific by Frank Golder (1914). This pioneering work on Russian exploration and the Russian-American Fur Company has remained a standard work among students of Northwest history. A German Jew born in the Ukraine in 1877, Golder moved to the United States with his family as a child and eventually became a history professor at Washington State College in Pullman, where he launched a distinguished career. Often called "the father of Russian studies in America," Golder was a prolific writer who later served as a prime mover behind the formation of the famed Hoover War Library at Stanford University.

American Dream: An Immigrant's Quest by Angelo Pellegrini (1986). This book is an eloquent and vibrant commentary on one European immigrant's experience in Washington. The author's perspectives are first-hand as Pellegrini left his native Casabianca, Italy, in 1913 to begin a new life in Washington, where hard work and opportunities in education and public service brought a multi-faceted career. From reminiscing to wine-making, Pellegrini and American Dream are vivid expressions of this life.

HAROLD P. SIMONSON

Born in Tacoma, Simonson is a professor of English at the University of Washington. He is the author of eight books, most recently Pntires Within (1987) and Beyond the Frontier (1989).

The Challenge of Rainier by Dee Molenaar (1971). When my family was young this book was everywhere: on my sons' study tables, on top of the kitchen refrigerator, on the living room coffee table, in the car. It made the family knowledgeable hikers. It quickened the imagination of my two sons to be Mt. Rainier guides and, in Eric's case, to become a world class climber. The book records the explorations and ascents, triumphs and tragedies on the Northwest's greatest mountain, which even old Dad has climbed twice.
Island in the Sound by Hazel Heckman (1967). Ostensibly, this book is about Anderson Island in Puget Sound—its original Scandinavian settlers in the 1870s and 1880s, and the present year-round islanders. But it’s more than this. It’s a book celebrating human resourcefulness and independence and dignity; springtime blooming and autumn ripening; and the deep mysteries of “place” where, to the true inhabitant, the right things happen.

Making Certain It Goes On: The Collected Poems of Richard Hugo by Richard Hugo (1984). Like his master teacher Theodore Roethke, Hugo wrote poems of great intensity. I invite Washingtonians who think they know the Duwamish River, which flows into Elliott Bay through a once-swampy section south of Seattle, to read Hugo’s “Duwamish.” And those persons close to Kapowsin, east of Tacoma, to read his “Death of the Kapowsin Tavern.” Typically Hugo, these poems penetrate the commonplace. I like writers who show me the uncommon in what I take for granted.

Winter Brothers: A Season at the Edge of America by Ivan Doig (1980). Whether or not you can suspend your disbelief in Doig’s claim that his spiritual brother is James Swan, the book nevertheless contains fine writing on a subject I find urgent these days, namely, a sense of place. In reading this book I take my place in a colloquy of three. I understand what Doig means when he says that “atoms merge out of the landscape into us.” Places fresh to Doig and, a hundred years ago, to Swan are fresh as well to me: “Whidbey Island, gulls balleting along the roofs of wind. Dungeness Spit, days there glossed with sea ducks and crowned with an eagle. The thrusting Capes, Flattery and Alava, their surfs bringing in perpetual canoes of sound [and thought].” [Also selected by Robert C. Carrifker.]

COLUMBIA magazine recommends

Another Roadside Attraction by Tom Robbins (1980). Tom Robbins was a movie reviewer for The Seattle Times when the upheaval of the sixties emerged from the latitude of the fifties. He dropped out to write this first novel, a mucus tale of hippiedom in the Skagit Valley and FBI-sponsored paramilitary hijinks in the lower Olympics. Robbins has happily remained at the edges of “respectable” literature ever since.

Flood Tide of Empire by Warren L. Cook (1973). Immensely readable, this definitive study of Spanish explorations of the Northwest Coast shows how the Spanish government’s self-protective desire for secrecy of its explorations actually worked to prevent the Northwest from becoming a Spanish colony.

Oysterville by Willard R. Espy (1977). A nationally celebrated lexicographer, Espy returns to his native Long Beach peninsula as the source for this picturesque tale of his family, which settled and still occupies the legendary community.

Sketchbook by William Cumming (1984). One artist’s view of the creative ferment in Seattle during the thirties and forties. The likes of Mark Tobey, Morris Graves, Kenneth Callahan and other participants in the Northwest movement are seen through Cumming’s limpid, if opinionated, pen. Confronted by critics who complained that he wrote only one side of the story, Cumming was quoted as saying, “Let them write their own book. Let them tell their own lies!” Cumming is to the Northwest of the thirties what Robbins is to the sixties.

This Boy’s Life by Tobias Wolff (1989). The communities of Concrete and Newhalem may soon become tourist attractions as the result of this striking memoir, a reminiscence of coming of age that is at once bleak, frightening and hopeful. Brillantly and clearly told, there is no sentimentality here, but it is redolent with compassion for the unbridled spirit.

Where I’m Calling From by Raymond Carver (1988). Likened to an early Hemingway, Carver’s spare “new and selected” short stories reveal men and women in the throes of personal and marital angst. Perhaps because he appeared to be writing from the depths of his own psyche, Carver portrayed characters of a certain blue collar nobility. For all their failures and desperation, these people are survivors.

Willingly by Tess Gallagher (1984). Tess Gallagher and Raymond Carver were writing companions, lovers, husband and wife, the anima and animus of American letters. Each was heavily influenced by the other and in their later works their styles and subject matter seem to merge as if they had become one voice. In Willingly, many of Gallagher’s poems evoke the Port Angeles of her youth, a male-dominated society where husbands and sons, uncles and brothers worked drudge jobs in paper mills, then sought solace fishing for salmon in the Strait of Juan de Fuca.

Who Shall Be the Sun? by David Wagoner (1978). Northwest Indian legends and myths often mean little to a white culture that holds diametrically opposed values. Wagoner’s adaptations of them into poetry transform them into, as one reviewer said, “strong wings that will carry the stories to another generation” and, we would add, another culture.

Working the Woods, Working the Sea, edited by Finn Wilcox and Jeremiah Gorsline (1986). A collection of essays and poems, illustrated with drawings and photographs, by and about Northwest men and women who have given their bodies and souls to working in the woods and on the sea. Both personal and political, these writings are what you might expect when you put poets to work in the trees, planting and cutting and slashing.

The Wreck of the Sv. Nikolai, edited by Kenneth N. Owens, translated by Alton S. Donnelly (1985). In 1808, a small schooner, the Sv. Nikolai, owned by the Russian American Company, shipwrecked off the Quileute shore now known as LaPush. The party of 22 lived as captives of the Indians until their rescue in 1810. One member of the party returned to Russia where he wrote an account of his adventure which lay virtually ignored and long neglected by Russian scholars. Another account, this one passed down through Quileute oral tradition, was told by Ben Hobucket as the “first coming of the white people among the Quileutes.” The two tales have been brought together under a single cover. Aside from being terrific adventure stories, these accounts are exceedingly close in detail, although the one was written in 1810 and the other not recorded until 1934, adding new credibility to the Indian oral tradition.

Peter Simpson, president of the board of curators of the Washington State Historical Society, is a confirmed Northwesterner. He was born in Fairbanks, Alaska, raised in Cashmere, Washington, and lives now on the wet side of the Cascades in Port Townsend.
IMAGES of CHANGE and CONTINUITY

PLATE 1. Winter and Pond's first studio, at 222 Front Street, Juneau.

Photographs as Resources in Alaskan Indian History

Victoria Wyatt

COLUMBIA 33 FALL 1989
In the late nineteenth and early twentieth centuries, Tlingit and Haida Indians in southeast Alaska faced extensive changes introduced by foreign settlement. Caucasian settlers brought new industries, a new religion, and a new economic system. In the 1870s and 1880s, mines and canneries opened in southeast Alaska. Concomitantly, American missionaries arrived. In every realm of their lives, Indians faced challenges with strength and determination.

Few Indians left written records discussing their experiences and feelings as they met these challenges. Non-written sources such as historical photographs serve a particularly important role in documenting Native responses to the presence of newcomers. One of the richest collections of Alaskan images is the Winter and Pond Collection at the Alaska State Library, currently featured in the traveling exhibition "Images from the Inside Passage: An Alaskan Portrait by Winter and Pond" which is at the Washington State Historical Society from October 5 through November 12, 1989.

Lloyd Winter and Percy Pond operated a photographic studio in Juneau, Alaska, from 1893 to 1943, recording life in the city as it turned from a mining boomtown into the capital of a United States territory [Plate 1]. They took photographs of a wide variety of subjects, and sold to local residents, tourists and national publications.

Adopted members of a Tlingit Indian family, Winter and Pond felt a deep personal interest in Native Americans, their culture and art. They photographed Native subjects extensively in villages and in the studio. Because they were Alaskan residents with a personal interest in their subjects, they obtained photographs inaccessible to more itinerant photographers. About 400 of the approximately 4700 images relate to southeast Alaskan Indians.

Most of the Winter and Pond images of Indians were taken from 1893 to about 1907 using dry glass plate negatives. This system, developed in the 1870s, had vast advantages over earlier processes, but it was still cumbersome and placed restrictions on photographers. It is not clear whether Winter and Pond paid their subjects to sit for them. Most likely, the photographers compensated some of the Indians who sat for images that were commercially circulated. However, many Indians, like whites, commissioned private portraits and, like whites, they probably paid the photographers for this service.

Ethnohistorical photographs are commonly used for ethnographic evidence about traditional cultures. The research value of an ethnohistorical photograph is often judged by the extent to which the image accurately depicts traditional costumes, art, tools, subsistence living and ceremonialism. Photographs are extremely important resources for this kind of information. However, photographs also have value in documenting people's historical experiences—and possibly, their attitudes—after traditional ways have changed.

First, photographic images provide vivid physical evidence about changes Indians incorporated into their lives—European clothes, architectural modifications, and certain social activities. Winter and Pond made no effort to eliminate evidence of changes in dress. By their time, Indians in southeast Alaska had long been wearing European-style clothing, even away from Caucasian settlements. It comes as no revelation that the Indians in the Winter and Pond photographs taken around the turn of the century are wearing commercially manufactured clothing. What is significant is the wide diversity in the dress of the Indians in the portraits.

Some subjects dress entirely in dance regalia, or cover street clothes with dance tunics or ceremonial button blankets. The
woman in Plate 2 wears a fine button blanket over her dress, while her husband displays a woven Chilkat tunic. Such ceremonial items belonged to the subjects rather than the photographers: they do not appear repeatedly in image after image, and some of the ceremonial items are in museums today, having been collected directly from Native owners.

In other photographs in the collection, subjects wear dressy clothing with no trace of dance regalia to emphasize their ethnic heritage. The young woman in Plate 3 places her hand on a fence prop, following portrait conventions popular at the time. Still other subjects, such as the women in Plate 4, wear very worn clothes draped with wool blankets, the women with head kerchiefs. In a few images, Winter and Pond and their subjects recreated a scene familiar to tourists disembarking from steamships: Indian women in blankets lining the docks offering baskets and small carvings for sale. While the image in Plate 5 is a reconstruction in the studio, historical photographs taken outdoors by other photographers indicate that the scene was common. In only one set of photographs in the collection—a series of scenes showing the tät ("shaman") Skundoo—is there no evidence of European-style clothing, and this may have been Skundoo's decision as much as the photographers'.

The striking disparity in the way Winter and Pond presented Indians reflects the fact that there was no "typical" Indian in southeast Alaska. Winter and Pond were photographing the condition of the Indians around them—and that condition included considerable contrasts. The cataclysmic changes introduced by foreign settlement affected individuals in different ways. While most did struggle with the limited economic opportunities available to Indians, some were able to afford the expensive clothes pictured in some of the photographs.

Photographs also give indications of changes in architecture. Even though Indians felt strong pressure from Caucasian authorities to move into single-family homes and to stop raising totem poles, in the 1890s most villages still had longhouses and villages that traditionally had had totem poles still had these spectacular monuments standing. However, many of the houses had been modified. Winter and Pond's images show some of the changes taking place in Native architecture.

In the last quarter of the nineteenth century, Alaskan Indians began incorporating some aspects of Euro-American architecture into their buildings. Initially these innovations were restricted to cosmetic changes to the front of the house. Indians added paned glass windows and hinged doors with frames. They sometimes painted the front a solid color, added trim to the cornice, or even created a new house front from milled lumber. The Haida village of Howkan, seen in Plate 6, shows these changes dramatically. Indians also occasionally embellished the roof line of existing longhouses with commercially manufactured cornices. The interior of the houses remained essentially unchanged.

Indians bought their windows and doors from general merchants who operated stores for whites and Indians. Only Indians who could afford to buy these items could add windows and doors to their houses. The additions may have enhanced prestige as well as the atmosphere of the house. Windows were also occasionally added to grave houses.

The Winter and Pond photographs show the kinds of windows available at the time. Particularly favored were tall windows, sometimes almost three-quarters the height of the door, which were hung level with the door or slightly above it. Windows...
than to villages closer to white settlement. The December 5, 1885 Sitka Alaskan reported that almost all Indian houses in Sitka, a town with a relatively large white population, were being built “in the white style.” However, Winter and Pond’s photographs from the remote Chilkat villages of Klukwan, Yindesukee and Kokwooltoo, taken 10 years later, show that only some of the houses had had windows or milled lumber added.

Occasionally, traditional Haida and Tlingit house fronts were painted with crest designs belonging to the owners of the house. In an unwritten language, the painting on the house front declared information about the lineage of the people it sheltered. After architectural innovations became popular, some new items began to be displayed on them. Sometimes Indians put plaques above their doors, with messages in English. Using written language, these served the same role as the crest art: to testify to the lineage and authority of the owner. Often they seemed to be oriented towards white audiences who would not understand messages conveyed by crest designs.

The physical changes are easy to see in photographs and to prove through photographs. Equally important, but much harder to substantiate, are the suggestions the images offer about Native attitudes toward their own cultural heritage, and the attitudes of Indians and whites toward each other.

Investigating attitudes is always more speculative than studying physical evidence. Feelings of pride and ethnic identity are hard to prove. However, what people feel is as important to their lives as what they wear, and it is essential to ask questions about attitudes, even if the answers are not definitive—especially in the absence of written documents left in Native voices.

The Winter and Pond photographs suggest that around the turn of the century, despite the cultural oppression exercised by white authorities, Tlingit and Haida Indians still felt pride in their traditional ceremonial art. When Indians adopted clothes, architectural changes and new materials for art from the foreigners, they did not reject their Native heritage. Feelings of ethnic identity cannot be measured by easily quantified outward signs: whether a person wears traditional dress or lives in a traditional longhouse. Even in our age of quantification this fact is well recognized, but the photographs bring it home successfully.
In these images Indians repeatedly displayed elements from their own culture alongside new innovations they adopted from the Euro-American settlers. Potlatch dancers wore ceremonial tunics over European suits. The potlatch shown in Plate 7 was held in Klukwan in early 1895 or late 1894. Given the limitations of their technology, the photographers had to pose all their images of potlatch celebrations, but the occasion was an actual potlatch and the people still project deep feeling for the masterpieces they display and for the cultural messages these art works convey. European clothes are clearly visible under the dance tunics. Indians did not see the two as incompatible. The people here are not stripping off the present to recreate an anachronism from their past. Their activities are a living part of their contemporary lives.

In his annual report for 1887, Governor Alfred Swineford described the house as “the finest and most pretentious private residence I have seen anywhere in the territory.” The house was clearly a matter of pride—and probably none too little an expense—to Kadishan. Even though he chose new architecture, he placed his totem poles before the house in accordance with tradition.

By wearing Caucasian clothes, abandoning their traditional
architecture, even adopting a new language. Indians did not repudiate their Native heritage. To them, culture was not an either/or proposition. The photographs provide vivid testimony of this enduring pride.

By revealing what Winter and Pond thought their white audiences would want to buy, the collection also gives some suggestions about white attitudes toward Indians. One might expect the photographers to concentrate on images that emphasized Native art and totem poles, but this was not always the case. Winter and Pond expected their audiences to want to know what Indians looked like even if they were not dressed in "traditional" Native costumes. To tourists who had visited Alaska in a time before personal cameras became feasible, "exotic" images were perhaps no more appealing than images that accurately recorded what they actually witnessed on their trip.

The photographers thought consumers would be interested in people who were identified as high-ranking personages—chiefs and shamans—and in images of children. Recording names did not seem important to Winter and Pond. Their images show animation and personality—a far cry from the static, dehumanizing views some photographers of Indians are known for—but they did not try to rescue their subjects from anonymity.

By their very existence, the photographs also give some indication of relations between Indians and the photographers. Winter and Pond could not have obtained any of their portraits without the knowledge of the people they photographed, for the subjects had to stay still during the exposure. In most cases, they needed their subjects' active participation, for they carefully composed their pictures. They received that cooperation from a large number of individuals in contexts ranging from formal studio portraits to dance scenes.

When a high-ranking Tlingit Indian died, the traditional custom was to have him lie in state for several days surrounded by his art and most valued possessions. Winter and Pond—and some other photographers—took quite a few of these images. This type of situation, always indoors with poor lighting, is simply not one the photographers could have captured without the invitation—or at least the consent—of the family.

Incidentally, these images are also important in showing continuity in this type of tradition.
about Indians' attitudes toward their cultural heritage; about popular Caucasian perceptions of Indians; and about relations between Indians and specific photographers. Some of the documentation in the photographs is just not likely to appear in written sources. When used in conjunction with written sources, ethnohistorical photographs can offer insights that may not spring out of a reading of written sources alone.

Nevertheless, historical photographs are still usually used simply as illustrations, dug out of the archives for added interest after an article or a book is written. Undeniably, there are logistical and methodological problems inherent in using historical photographs. First, documentation is crucial to the value of photographs, and often even basic information about dates and locations is sketchy or inaccurate. Second, like written sources, photographs sometimes lie: as is frequently noted, photographers and subjects sometimes manipulated the content of images to create certain impressions. Third, it is expensive to make good copies for research or for publishing.

Of course, the Winter and Pond Collection that exists today is only a record of the photographers' successful attempts to gain the cooperation of their subjects. It does not show their failures. If they were denied permission, or if an individual did not choose to cooperate, the picture did not get taken and no record of the attempt exists.

There are noticeable gaps in the Winter and Pond Collection. For instance, there are few images taken indoors that are not in a studio setting, an omission that probably stems from the limitations of the technology. More puzzling is the fact that there are only a few images of Indian artists at work. Given Winter and Pond's interest in the Indians, one might have expected more such images, but these photographers were not anthropologists intent on preserving information for posterity.

With reasonable documentation, ethnohistorical photographs can show fairly conclusive evidence about physical changes in the lives of Indians. They can also offer suggestions about Indians' attitudes toward their cultural heritage; about popular Caucasian perceptions of Indians; and about relations between Indians and specific photographers. Some of the documentation in the photographs is just not likely to appear in written sources. When used in conjunction with written sources, ethnohistorical photographs can offer insights that may not spring out of a reading of written sources alone.

The Russian, I. Voznesenskii, sketched a Tlingit leader lying in state in Sitka in the 1840s. Comparing early sketches to photographs taken some 50 years later shows how customs had endured despite pressure from white authorities.

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Washington's

MEXICAN HERITAGE

A View into the Spanish Explorations, 1774-1792

By Erasmo Gamboa

To most Washingtonians, this state's Western heritage begins with the English and American explorations of the Pacific Northwest coast. Yet place names such as Port Angeles, San Juan Channel and Cape Alava stand alongside those that pay homage to the early English-speaking explorers. These, and others, hint of an often neglected aspect of Washington's cultural inheritance: the Spanish-speaking legacy from the early Mexican and Spanish presence in this region during the last decades of the eighteenth century.

Even as the American colonies on the East Coast moved toward independence from England, the Pacific Northwest remained unknown to all but its native inhabitants. On August 7, 1774, after two exhausting months at sea, Acting Ensign Juan Pérez anchored the frigate Santiago at Nootka Sound on Vancouver Island. In the next quarter century, other Spanish vessels followed until the last ship sailed away from northwestern waters in 1797. Its departure marked the end of a significant era of early regional history.

In the years between the first voyage and the last, the Spanish accomplished much. They made two attempts at establishing a naval and military settlement on Vancouver Island and another at Neah Bay on Washington's Olympic Peninsula. At these sites, the first cattle, pigs, goats and other livestock were introduced to the region. Unknown agricultural commodities, including tomatoes, potatoes, garlic, turnips, radishes, beans, corn, rice, onions, cabbage and fruit, also enriched the region. At the same time, experienced scientists collected ethnological data about the native people and catalogued flora and fauna. Along with the scientific data, highly skilled artists sketched incredibly detailed images of the social and biological landscape. Since this region was unknown to cartographers, the task of mapping and naming the most striking features of much of the northwestern coastline was also accomplished.

In the course of discovery, these Spanish-speaking pathfinders bequeathed much to this region. Yet, unlike Canada, where there is visible public recognition of the early Spanish voyages (Quadra Street in Victoria, British Columbia, honors the explorer Bodega y Quadra), Washington history has placed little emphasis and value on these maritime explorers, and the Mexican involvement in these voyages remains completely obscured and unappreciated by most Northwesterners. Public acknowledgement to Mexico and its people is long overdue because without their participation these voyages may not have taken place.

Mexico, then a colony of Spain, provided the resources and much of the personnel required for the voyages to the Pacific.

These bricks from the Spanish/Mexican outpost at Neah Bay are the oldest remnants of local Euro-American material culture extant in Washington State.
The Santiago, a Spanish vessel, sailed in the waters off the Northwest coast in 1774 and 1775 under the commands of Juan Jose Perez and Bruno de Hezeta respectively. Hezeta was the first Euro-American to suspect the existence of the fabled "River of the West" (the Columbia), and his crew made the first landfall in what is now the state of Washington at Pt. Grenville, south of the Quinault River. The line drawing was prepared by Greg Foster, British Columbia maritime artist and boat builder.
Mesquite made excellent firewood and hule (rubber) was essential for ship construction and fabrication.

The Spanish fortification at Neah Bay, called Nunez Gaona, was the first settlement in what is now Washington State, established in 1792. Since few of these settlers were born on the Iberian Peninsula, Washington's first contingent of "pioneers" were of Mexican ancestry.

Northwest. The Mexican port of San Blas, in the present state of Nayarit, was the departure point for Spanish vessels to the Pacific Northwest. As the most important Spanish naval base on the western coast, it ranked equal to other Spanish military bases in Mexico. Its significance stemmed from several natural advantages, including an excellent supply of timber for maritime construction. Between 1767 and 1792, seven schooners, small two-masted ships of 30 to 70 tons displacement, and three packet boats, up to 200 tons or more, were constructed with "San Blas cedar" from keel to masthead. By 1783, the naval department employed some 375 civilian workers in different departments; 45 worked full time felling logs and floating them to the port.

Although cedar was critical to shipbuilding, San Blas had an abundant variety of timber. Mesquite made excellent firewood and hule (rubber) was essential for ship construction and fabrication. Tepeguaje wood was necessary for fabrication of machine components; guatipole rendered resin and varnish; brazil produced dyes and paints; mangle blanco went into construction and firewood; guayacán made strong block and tackle. In addition to the lumber, contracted Indian laborers collected resins, pitch and tar—important byproducts which were necessary in marine construction.

In spite of the area's advantages, a major handicap of San Blas was the shortage of personnel at the naval station and on board the department's vessels. At the heart of the matter were the port's hot climate and unbearable living conditions. It was difficult to keep healthy, robust workmen and seamen at San Blas on a year-round schedule.

Of the personnel stationed at San Blas and throughout colonial Mexico, European-born Spaniards were in the minority. Considering that between 1509 and 1740 the port of Sevilla, Spain, recorded only 150,000 persons embarking for all of the "Americas," the number of peninsular-born Spaniards in Mexico was very small indeed. On the other hand, mixed bloods or gente de razón, which were a mixture of African, Spanish and Indian, formed the bulk of the population. This group, together with criollos (Mexican-born Spaniards, or sometimes meaning Mexican people of mixed ancestry) and the Indian people, constituted Mexico's colonial population.

Nowhere was the shortage of Spaniards more noticeable than among the non-commissioned officers on board the vessels stationed at San Blas. In fact, from pilot first class down the scale of naval rank to surgeons or boatswain's mates, commanding officers were rarely able to rely upon a normal complement of experienced officers, and many times the second pilot on board was little more than a novice. Given the shortage of seamen at the port of San Blas, the Spanish naval commanders were authorized by the viceroy to organize the ship's company from the local population.

For this reason, all of the vessels that left San Blas for the Pacific Northwest sailed with mixed companies of Spanish and Mexican seamen. This pattern began with the Santiago, the first ship dispatched north from San Blas. Its crew of 86 included 50 "ordinary" seamen, mostly Mexicans. Of these, 30 were novices. This was also true in the second voyage of 1775, involving Lieutenant Bruno de Hezeta in command of the Santiago and Lieutenant Juan Francisco de la Bodega y Quadra as commander of the schooner Sonora. The crew members aboard the Sonora included a pilot, plus 10 seamen, a boatswain's mate, a steward, a storekeeper and a page. Among the 12 men who served as able seamen, only four had been at sea. The remainder were Mexican vaqueros ("ranch hands") from the ranches of Nayarit and Jalisco put to the arduous test of seafaring. The Santiago, on this voyage, carried even more "green" hands for this expedition than the schooner. In 1788, 1st Pilot Esteban José Martínez, in command of the Princesa, noted in his diary that the frigate was manned primarily by criollos from the area of San Blas and Guadalajara, excepting the officers and

Friendly Cove in Nootka Sound on the British Columbia coast was the port of greatest strategic importance north of San Francisco from 1774, when first sighted by Juan Jose Perez, to 1792, when George Vancouver and Bodega y Quadra met there to discuss the imperial interests of Great Britain and Spain respectively.
“one or two individuals which are Europeans.”

For as long as Spanish ships sailed to the Pacific Northwest, they carried Mexican crew members. In this way, Mexicans were among the first non-native persons to set foot in present-day Washington. En route, they suffered near-unlivable conditions. The schooner Sonora, barely 36 feet in length and 12 feet at the beam, was appropriate for close coastal explorations, but it scarcely qualified for the hazardous voyage from San Blas to the Northwest. During the journey, the crew lived in one cabin, with one small table, bunks and a large chest for clothing and personal effects. The men had to stoop down in order to enter the living quarters, and all activities were hampered by the reduced height of the overhead.

Inevitably, the crew’s health suffered from the crowded conditions and poor food. On one vessel scurvy afflicted nearly the entire ship’s company. Some men bled at the mouth; others suffered from pains which impeded the movement of their legs. In time only two men remained in each watch, one of whom was indispensable for handling the rudder.

The crew’s physical discomforts aboard the vessels paled against the cold and wet conditions found in the northern latitudes. During the voyage of the Princesa in early 1789, its commander erroneously wrote “most of the seamen were enlisted from the ‘Hot Country’ of San Blas and, being criollos, the frigid temperatures of the north decimated their strength.”

The cold, rainy weather made an already difficult journey miserable. “All day long and during the night,” read a priest’s diary, “a great deal of moisture fell from the fog, which was extremely dense and cold. This makes all of us very disconsolate, for it is seen that the men continue sickening, and we do not know definitely where we are, there having passed three days without the navigating officers being able to observe the sun with accuracy. May it please God to give us that which may seem good to [Him].”

Severely weakened by the rigor of life aboard these vessels, some crew members succumbed. Another entry reads, “About seven o’clock this evening a ship’s boy named Salvador Antonio, a native of Gaynamota (in the present state of Nayarit) and married there, died.” This young Mexican had been ill for 15 days before he died and was buried at sea.

Once in the Pacific Northwest, the crews set out to explore, name and map, with remarkable accuracy, many of the region’s coastal features. The Spanish place names that have survived are telling testimony to the breadth of the explorations. Some of these names, such as Rosario Strait, remain unchanged. Others have been preserved in their original linguistic form, but with erroneous spelling or shift of accent. Camano Island, originally pronounced and written as Caamaño, is a good example. The majority of the Spanish toponymy, however, was superseded by names extended by English mariners, geographers and administrators to the places already discovered by the Spanish. Outside of British Columbia, few if any of these place names have been restored.

Beginning in 1789, the Spanish attempted to establish settlements on Vancouver Island and at Neah Bay in Washington State. Although short-lived, they were true settlements and not as in a popular Washington history text—“no great thing.”

Nootka, the settlement on Vancouver Island, consisted of 50
Contrary to commonly held views, it should be clear that Mexican people are not a recent phenomenon in the Pacific Northwest.

buildings, including a bakery, infirmary, workshops, a fort, troops barracks, orchards, vegetable gardens and wells.

At Nuñez Gaona (Neah Bay), the settlement was more temporary, smaller, and consisted of a fortified site of 10 houses, ovens, corrals and vegetable gardens. Nuñez Gaona, with 70 seamen and 13 soldiers, is the oldest non-Indian settlement in the Pacific Northwest. At both of these sites, Mexican men, pressed by their Spanish officers, cleared the land, felled the timber and constructed the buildings.

Outside of the hard work, little else is known about the experiences of the men at these two settlements. One historian described the hardships of the Mexican men during the second winter at Nootka. "Ill-clad and poorly fed, the peasants of Jalisco and Nayarit who comprised the bulk of the ordinary seamen were physically, culturally, and temperamentally at a disadvantage on the northwest coast." Not too surprisingly, some of the men deserted after the difficult passage at sea was compounded by the backbreaking job of clearing land and cutting lumber for the construction of the settlements. In 1792, the commander at Nootka reported a "Mexican Indian" missing. This was not an isolated case; other seamen were also reported missing and presumably living among the Indian communities.

The degree to which the presence of the Spanish and Mexicans altered the culture of the northwestern Native American communities is difficult to gauge. Without question, the introduction of livestock and other types of food had a profound effect on the native people. For example, and tradition among the Makah states that the potato is native to the area. More than likely, this crop came to the Olympic Peninsula aboard the vessels from Mexico. Mexican food, especially frijoles refritos, Mexico’s commonest dish, then and now, was particularly favored by the Indian people. The Spanish language was another facet of the cultural exchange. In a very short period of time, some Native Americans became quite adept in communicating with Spanish and Mexican personnel. As late as 1917, the Indian people in the Nootka vicinity could still count through 10 in Spanish. Previously unknown building techniques were also brought in. In Washington in 1861, "Colchote" [sic], a chief of the Makah Indian community, recalled the settlement of Nuñez Gaona. He spoke of "the ancient Spanish settlements at Neah Bay, which have long since gone to ruins. He said the [main] house was a brick one, with a board or shingle roof . . . . He pointed out . . . the site, and one of his slaves, after digging a couple of feet in the soft soil, found one of the Spanish bricks . . . ." The brick was an "adobe" made out of fired clay and similar to those still used in many types of construction from Mexico through California.

Among the men of science who studied in the area, José Mariano Mozino, a brilliant Mexican-born "botanist-naturalist," is worthy of note. Born in 1757, Mozino was selected by Martín Sesse y Lacasta, Director of the Royal Scientific Expedition to New Spain, to join Bodega y Quadra’s voyage to the Northwest in 1792. In turn, the Viceroy of Mexico ordered that Anastasio Echeverría, the "best artist" in Mexico, also join the expedition. Mozino remained in the Northwest from April 29, 1792 until the following September. The length of his stay permitted him to gather and catalogue more than 200 species of plants, animals and birds. Echeverría sketched landscape profiles, scenes depicting Native American life, as well as a number of plates of the flora and fauna. This invaluable visual record of northwestern history and anthropology became part of Mozino’s compendium. In 1974, the University of Washington Press published
“Fruits of Our Labor” exhibit outlines Washington’s Hispanic Heritage

The touring exhibit “Fruits of Our Labor: A Pictorial Record of the Contributions and Achievements of Hispanos in Washington” covers 225 years of Hispanic history, offering a unique view of a little-known aspect of our state’s past. It culminates 15 years of investigative research by Erasmo Gamboa, in collaboration with sociocultural anthropologist Antonio Sanchez. The eight-panel display is an official Centennial exhibition, produced and presented by Americas: Institute of Art, History and Culture. Its 10-month tour around the state comes to a close this fall.

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Noticias de Nuka: An Account of Nootka Sound in 1792, the English translation of Mozino’s important journal.

Beyond the overall importance of these early expeditions, the Spanish-Mexican presence permitted the United States to extend claim to the “Oregon Territory.” Spain, by prior discovery to that of Britain, in effect checked England’s claim to the whole of the Pacific Northwest. In 1819, Spain retired from the region, but only after it ceded its own interests to the United States. Now, the United States was in a better position to defend a heretofore quite questionable claim to Washington State and the rest of the Oregon Territory.

Contrary to commonly held views, it should be clear that Mexicans are not a recent phenomenon in the Pacific Northwest. In this centennial year, Mexican American communities can take pride in the fact that their history in this area began 214 years ago.

Ideally, this centennial year will compel Washingtonians to reach back into the collective past in order to better understand contributions of all men and women, and this retrospective journey will produce a more inclusive written history of our past. Clearly, much more than Captain Robert Gray, the Lewis and Clark Expedition, fur trappers, missionaries, and Indian Wars, to name a few of the well-known themes, account for the total sum of our state’s history. No less significant is the role of Mexicans and Mexican Americans. A noticeable difference between them, however, is the fact that Mexican Americans in the Pacific Northwest lack a written history. Perhaps this essay will inspire a new history of Washington, reflecting the contributions of all people, past and present.

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The body of writing turned out to commemorate Washington's centennial would be lacking an important contribution without this comprehensive summary of the state's religious development. A relatively short work—249 pages of actual text—by writers with sound credentials, Roots and Branches is full to bulging with accounts of the churches, institutions, movements, founders and missionaries that figured in the area from the beginning of Washington history. The work is thorough in its inclusion; one is hard pressed to detect any omission of basic facts and details. Given the writers' deliberate compaction of data, they have produced a remarkably readable and enjoyable work with what degree of depth the brevity of their work permitted. There are eight pages of bibliography and an ample index.

The history moves through the arrival and progress of Washington's churches from Catholic and mainline Protestant through lesser denominations, even small sects that sprang up only to wither in a day. Covered also are non-Christian bodies: Jewish, Buddhist, Bahá'í, Muslim, and others. All groups are treated respectfully, fairly and frankly, without any cover-up of admitted defects.

Giving life to these church families, of course, are the people who move through the narrative. All the better-known great church people of pioneer days are there: Marcus and Narcissa Whitman; Jason Lee; Fr. Peter De Smet, S.J.; Bishop Francis Norbert Blanchet; Spokane [sic] Garry to name a few. These are followed by a procession of more or less colorful characters including "hamfisted" Methodist Episcopal James ("Father") Wilbur; Aimee Semple McPherson's equally flamboyant, Longview-based mother, Minnie Kennedy; and a number of minor figures, a couple of whom passed themselves or their children off as reincarnations of Jesus Christ.

Among more recent church people are Episcopal Bishop Stephen Bayne, Seattle's notable Mark Allison Matthews, Rabbi Raphael Levine and Father William Treacy.

In their efforts to call up a person representing each of certain smaller denominational persuasions, the writers in a few instances leave one feeling that they strained a bit to pad paragraphs dealing with someone respectable but obscure.

At first, the various events and biographies are interwoven so that they are related to each other in time. Toward the end of the book, the reader might feel disoriented by an apparent "shifting of gears"; background material previously developed is repeated as if for the first time, leaving one with a mild sense of disconnection from what had preceded. This, however, is a minuscule flaw which does not detract from a rewarding reading experience.

Readers familiar with Northwest church history will find in Roots and Branches an accurate, fair and unbiased review of religion as a formative element in Washington's development as a state. Readers new to church history will be informed and in some instances amused by the role of religion in Washington's 100 years of statehood.

Father Meany is Archivist for the Oregon Province Archives of the Society of Jesus.

T he career of George Wright, an important figure in the military history of the Pacific Coast, has long needed a sound recounting. The author, a retired surgeon, has produced a carefully researched, judicious biography.

After graduating from West Point, Wright, a Vermont native, served for several years as an infantry officer in a number of posts throughout the United States. He saw combat in the second Seminole War and the war with Mexico. From 1852, when he assumed command of the northern district of California, until his death in 1865, he served almost continuously in the Pacific Northwest.

Throughout the turbulent 1850s, as colonel of the 9th Infantry, he was in the thick of the Indian conflicts between Indians and whites in California and the Oregon and Washington territories. The most serious of these was the Indian War of 1858 in which his soldiers battled against the Coeur d'Alene, Yakima, Palouse and Spokane tribes. As was generally true of professional officers of the nineteenth century, Wright was not unsympathetic to Indians; often he found white settlers to be the main source of trouble. But after the "Steptoe disaster," his attitude toward the Native Americans hardened. Upon his orders, 16 Indian prisoners were hanged.

Wright is best remembered for his service as commander of the Army's Department of the Pacific during the Civil War. Although disappointed because he was unable to see action in the principal theaters of the war (and unhappy that he was never promoted higher than brevet brigadier general), he served the Union cause well in the Far West. He faced a host of problems throughout his vast command: hostile Indians, unruly volunteers and militiamen, rebel sympathizers, Indian agents, irate Mormons, military superiors in Washington, French and Confederate designs on Mexico, and the British in Canada. Soon after being appointed to command the Department of the Columbia, he drowned in a steamboat disaster.

There are few sources to provide the author with insights into Wright's character and personal life. We are told that he was brave, a believer in strict discipline, concerned with the welfare of his troops, and patriotic; but these are the qualities one would expect to find in any
capable career soldier. To flesh out the book, the author supplies abundant background information on events involving Wright, such as the Mexican War. More bothersome are the long quotations. There are a few errors. Zachary Taylor's force was the Army of Observation, not "Occupation" (p. 67). Benjamin L. E. Bonneville was never the commander of the 4th Infantry (p. 95). There was no "Coast Guard" (pp. 285, 286) until 1915. These and other small slips do not lessen the value of this solid biography.

Michael Brodhead is Professor of History at the University of Nevada—Reno, where he teaches both frontier and military history. He is the co-author of a book on frontier Army naturalist Elliot Coues.

On the Northwest:
Reviewed by Michael Jay Mjelde.

This excellent book fills a large void in Northwest maritime history. Much has been written about the fur trade and the fishing industry in general, but there has never been a book which has gone into such depth about whaling along the Washington, British Columbia and Southeastern Alaska coasts.

Some reference books, like Lewis & Dryden's Marine History of the Pacific Northwest (1895), touched on a few of the vessels engaged in the whaling trade, but never incorporated enough details regarding this industry so that the economic impact on this geographical area could be understood. Likewise, The H.W. McCurdy Marine History of the Pacific Northwest (1966) gave more details regarding the various vessels engaged in this important trade, but being a general maritime work, overshadowed the whaling industry with the Northwest passenger and bulk cargo trades.

Without adequate illustrations, a book on whaling would be very difficult to understand, and the author has chosen 71 prints and photographs for his work, keying each illustration to the text. Instead of being subjected to a great deal of dry technical material, a separate section of reference notes 66 pages long provides the serious student of maritime history with the author's "proofs" for various statements and hypotheses.

When the average individual thinks about a whaling ship, he most often visualizes a vessel like the Pequod in Melville's Moby Dick. Few people realize that following the turn of the century, vessels like the Seattle-built chaser boat Try Junior, with their deadly harpoon cannons, became the common type of vessel utilized in the whaling industry until the near decimation of the species in the 1960s.

The history of whale processing is well presented, it being especially difficult to describe the most unappealing aspect of the whaling industry—the actual slaughtering of the dead whale—and still have it readable for the general history-reading public.

There are few flaws in Webb's book, like the minor misspelling of the Puget Sound barge (ex-sailing ship) Diamond Head. The main reason for this is that the author has conducted exhaustive research into whaling records, not only in the United States, but also in Canada and Europe.


Current and Noteworthy
By Robert C. Carriker, Book Review Editor

Meriwether Lewis and William Clark entered Washington in 1805, midway through their transcontinental journey along the Missouri and Columbia river systems. Their exact words, impeccably transcribed and precisely annotated, can be read in Volume 5 of The Journals of the Lewis & Clark Expedition, edited by Gary L. Moulton (Lincoln: University of Nebraska Press, 1989, 415 pp., $40). The first two volumes of the definitive edition of the journals associated with the Corps of Discovery was published in 1986 (Columbia, Fall 1987) and Volumes 3 and 4 both appeared in 1987 (Columbia, Spring 1988).

Volume 5 opens with Lewis and Clark and their command of 31 persons at the Three Forks of the Missouri River in Montana. Setting out on July 28, 1805, the Corps spent several weeks following the Jefferson River and its tributaries to the Continental Divide, which they ultimately ascended on August 12. Frustrated by the knowledge that they were now, indeed, within the Columbia River drainage basin but unable to find a direct route to that great river, the expedition struggled through a succession of Montana and Idaho mountain passes until friendly Nez Perce Indians set them on a course for the Snake River, from which they entered Washington on October 10.

The final third of Volume 5 chronicles the adventures of the Corps of Discovery as its members proceed in cumbersome, hand-constructed dugout canoes along 370-odd miles of turbulent river rapids from present-Clarkston to Beacon Rock in Skamania County. The first 154 miles was on the Snake River, which eventually deposited the expedition at present Sacajawea State Park in Pasco. Following a brief rest, during which the local Indians were observed in some detail, the party resumed its journey for an additional 217 miles of "agituated gutswelling, boiling & whorling" water on the Columbia River. Nourished by a diet of salmon and dog, the members of the expedition were the first boatmen to portage around or navigate through Celilo Falls and the Short and Long Narrows of the Columbia River. They were also the first zoologists to describe the sage grouse and the western grey squirrel of Washington, the first botanists to identify the Oregon white oak and the red alder, and they were the first white men to personally visit the Yakima, Wanapum and Walla Walla Indians in their home villages. Volume 6, which will take Lewis and Clark from the Cascades of the Columbia to the Pacific Ocean at Cape Disappointment, is scheduled for publication in 1990. But for the moment there is more than enough new information in Volume 5 to pique the curiosity of Pacific Northwest armchair adventurers.
Controversy Cartoon

Just a quick note to tell you how much we thoroughly enjoyed the last issue of Columbia—especially the article on Mount Rainier or Mount Tacoma. While doing research for our book Cartooning Washington: One Hundred Years of Cartoon Art in the Evergreen State, due out in the fall, we came across several cartoons about the issue which we thought we would share with you (one of which is reproduced herewith).

Maury Forman
Rick Marschall
Co-Founders Cartoon Inc.

MT. WHITNEY — They say that I'm the highest mountain in the country.

MT. RAINIER — Don't mind that; some people even say that my name is "Mt. Tacoma."
The Washington State Historical Society Announces:

**ABBY WILLIAMS HILL and the Lure of the West**

Ronald Fields

*Abby Williams Hill and the Lure of the West* is an enthralling look back into the pristine landscapes of the American West at the turn of the century. Hired by the transcontinental railroads to produce canvasses for exhibit at several World's Fairs, Hill produced the single most important collection of extant Western art in the state of Washington. Author Ron Fields follows Hill's travels through the scenic wonders found in the West's national parks, attractions that the railroads promoted in their general advertising.

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