

## YAKIMA DAYS\*

(Continued from Vol. XIX., page 133.)

By July 18, 1856 Fr. Pandosy was back at the Mission of the Immaculate Conception where he endeavored to restore the ruined buildings which had been burned in the early part of the year. There is a copy of a Notification of Mission Claim made to the Registrar at Walla Walla in 1872 stating that the mission known as The Immaculate Conception on the Mnassatas river was established before 1853 and was destroyed in 1856 during the Indian wars.<sup>20</sup>

While however groups of Indians made peace, Kamiakin remained obdurate and making his headquarters on the borders of the Spokanes influenced that tribe as well as the greater part of his own, to refuse to treat for peace. On September 19, they attacked the governor but owing to reinforcements being at hand without success.

Acting under orders from Gen. Wool Col. Wright set out in October to establish a military fort at Walla Walla and to hold a council with the Indians. The former fort Walla Walla belonging to the Hudson's Bay Co. had been abandoned about October 1855 together with Fort Boise and Fort Hall, the name Fort Walla Walla now passing to the new military post, on another site altogether.<sup>21</sup> Before establishing the post Col. Wright held the council, at which only about fifty unimportant chiefs made their appearance, including representatives from the Nez Perces and Coeur D'Alenes; the Yakimas and Spokanes refusing to attend. The Indians present returned to their tribes with an account of what had been said, and for a time peace seemed to prevail; there was no disturbance during the year 1857.

\*The Author, Mr. Denys Nelson, has requested Rev. Joseph Delannoy, of St. Joseph's Hospital, Bellingham, to send to the editor a few corrections of the previous installment of this article. Mr. Nelson obtained much original material from manuscripts in the keeping of Father Delannoy who explains that at least one of the errors came from a faulty translation of a French manuscript. The corrections in the *Washington Historical Quarterly* for April, 1928, are as follows:

Page 118, first two lines should be transferred to the bottom of that page.

Page 120, lines 6 and 7, omit the words "and West," rendering it "Thus the Oblates, East of the Cascades."

Page 120, line 15, change the word "exemption" to "exception," rendering it "An exception however is to be made of Father Chirouse."

Page 126, line 16, change "Ricard" to "Richard" rendering it "as he tells Fr. Richard." Writers have frequently confused the names of Father Pascal Ricard, Superior of the Oblates residing at Olympia and Father Peter Richard who was with Father Chirouse at Cayuse Mission.

Page 126, line 23, let the word "to" be "from," rendering it "When I returned from the Camp of the Cayuses."

It would be well to indicate these corrections before sending the volume to the binder.—EDITOR.

<sup>20</sup> Archives Corr. 1867-79, p. 86.

<sup>21</sup> Bancroft, *Washington*, p. 139.

Taking advantage of the cessation of hostilities and the presence of the troops, Fr. Pandosy undertook another and different work. From his earliest days he had desired to be either a missionary to the heathen or a military chaplain. Now he was able to become both.<sup>22</sup> While continuing his work among the Yakimas he offered his services to the troops to whomsoever should desire to have them, with the complete approval of the colonel and his officers. They realized that it was due to his efforts that many Indians were neutral and not active foes, with the result that he had perfect liberty to come and go as he liked. "My costume he wrote "is that which I have always worn, my soutane with my big cross of the Oblates in the belt". (This belt is a characteristic feature of Father Pandosy's appearance. The official costume calls for a cincture or sash but he always insisted upon a leather belt.) "The Colonel has complete confidence in me" he adds, "the soldiers rival him in affability, while the surgeon has given me all the remedies that I want for my savages."

Another cause for satisfaction at this period was that "after ten months complete absence of the missionary and in spite of disturbances in the camp, on account of hostilities, no case of disorder was discovered. We found our converts as fervent as when we left them" (*Annals*. vol. 1.). For how long a period Pandosy remained serving both troops and tribes cannot be determined. Fr. Cataldo S.J. who is now over 90 years of age, was told by Fr. Joset that Pandosy spent several months, how many not specified at the Coeur d'Alene mission, teaching music and singing to the Indians. "When I came in 1865" writes Fr. Cataldo in a letter "to the Coeur d'Alene Mission, our fathers were often telling me how much good Fr. Pandosy did to the Indians and the Mission with his music." Fr. Cataldo thinks that this refers to the winter of 1856-57. It seems perhaps more likely that he spent the winter of 1856-57 with the army and at his missions since he certainly started the fall that way, and only gave these up as their usefulness wore off. Changes of officers and men rendered his position in the field less agreeable, and it may have been in the fall of 1857 he withdrew to the Coeur d'Alene Mission. In the year 1858 Fr. Joset spent some months with the army himself, doing a great deal to bring about the end of the war, during the expedition against the Nez Percés. Perhaps in anticipation of his absence he had taken the precaution of inviting Pandosy to stay at the mission. At any rate Fr. John Post,

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<sup>22</sup> Ortolan, *Centennial History of the O.M.I.*

S.J. now in charge at De Smet Mission in Idaho to which place the "Old Mission" of the Coeur d'Alenes was removed in 1877-78 finds that there is in his possession a large copy book with songs and music both Gregorian and Modern Notation, evidently in Pandosy's hand writing. He had also begun to write about music in the Yakima language. Pandosy's handwriting is quite characteristic, being the beautiful fine penmanship known as "Gironde". There is no news of him at all during the year 1857. Fr. Chirouse had stayed with the mission of St. Anne on the Umatilla among the Cayuses until December 8, 1856 and then finally abandoned it. In 1857, on an unspecified date, he went to the Puget Sound, and there established the mission on the Tulalip Reserve with which he was connected for so many years, and where his memory is still revered.

Fr. Durieu spent the year 1856-57 at the Cowlitz Mission of St. Francis Xavier, and then joined Fr. Chirouse at Tulalip.

In June 1857 the health of Fr. Ricard, the Superior completely broke down, and he was recalled to France. His place was taken by Fr. D'Herbomez. Always the O.M.I. had cast a longing eye upon the vast unorganized territory to the north of them. For several years Bishop Demers of Vancouver Island had been pressing them to take special charge of this, the mainland portion of this vast diocese. The more that Fr. D'Herbomez saw of the work of the missions in the diocese of Nesqually, the less good seemed possible of accomplishment. Having seen Fr. Chirouse and Fr. Durieu established at Tulalip on the banks of Ebey Slough near to Priest Point, he proceeded to transfer his headquarters from Olympia to Esquimalt on Vancouver Island near Victoria. Some time during the winter of 1857-58 a residence was established there, and by degrees, he withdrew his missionaries both clerical and lay from the American territory. At first there was no special need for hurry. Things could be done quietly and without haste. The discovery of gold in the bed of Fraser River however upset all calculations. Thousands of men, miners, prospectors and the motley crowd of camp followers crowded into the area which the O.M.I. had set their eyes upon, and the new Crown Colony of British Columbia came into being just at the vary time that the new headquarters were being established at Esquimalt. With the miners came the call for missionaries, of all denominations. Some, many, were Catholics. "Not it is true, that they are all very fervent ones" writes Fr. D'Herbomez, "but they always wish to

see the missionaries and they complain when they cannot see a priest".

The year 1858 moreover opened under sad circumstances for the missionaries in the Washington Territory, for the Yakima Indians renewed the strife, although not upon their own grounds. A restless feeling was in the air. Gold seekers were freely passing through the country, tapping the hills prospecting here and there. The sect of the Mormons further to the south, had risen against the American government with an initial success, a fact which encouraged the watchful, sympathetic Indians. Early in the spring of 1858, Ow-hi lost a number of horses, stolen by David, an Indian who was employed as scout by the troops under the command of Major Garnet, a renegade in the eyes of Ow-hi. He was unable to obtain any redress. Splawn is of the opinion that this was the main factor in the renewed outbreak among the Indians this year.

On May 6th Col. Steptoe set forth from Walla Walla with 130 dragoons for the Nez Perces country, Fr. Joset met him and informed him of a sentiment that had been growing for some time among the Indians to prevent by force, any introduction of armed force north of the Nez Perces river. Even while he was speaking to the Colonel, the attack commenced. The colonel was driven back to the Snake river and thence to Walla Walla. So much encouraged were the Coeur d'Alenes by this success, that they repudiated a Mission of peace by Fr. Joset.

Shortly after Steptoe had been driven back to Walla Walla, the "McLoughlin Expedition" set out from that place for the Fraser River mines by way of the Okanogan Valley. Although he himself had just been driven back by the Indians, Steptoe issued orders to the miners that they should not proceed beyond a point where the U.S. troops could afford them protection, to which the miners paid no attention. Headed by Dave McLoughlin, son of Dr. John McLoughlin the former Chief Factor of the Hudson's Bay Co, three parties of prospectors joined forces. Willoughby was second in command. There were 800 in all, and felt able to give a good account of themselves should occasion arise. And on more than one occasion they were attacked by the Indians with several being killed on both sides. It was in the "McLoughlin Canyon" that the final ambush was made, and the battle raged for several hours. Afterwards, Tonasket, the great chief of the Okanagans arrived on the scene, and peace was made. On the strength of which, some of the party separated,



prospecting in the hills alone. They were ambushed and slain. So infuriated were the rest by this act of treachery that they fired upon the next party of Indians who appeared carrying a white flag. Unfortunately these had no part in the massacre and suffered for the guilty. After this episode, a company of U.S. troops was sent to accompany them as far as the Boundary, which at that time had not been surveyed. The troops accompanied them as far as White Lake, to the north of Oliver, Joe Brent, father of the well known resident on Shingle Creek today, being among the number. He spent the rest of that year on the Boundary Survey Commission, being stationed at Fort Colville together with the British detachment of Royal Engineers under Col. Hawkins, both units being at Fort Colville together this first winter. After his discharge, Brent went back to British Columbia and settled there in 1863.

This digression serves to show the attitude of the Indians towards the whites in general at this period, and also points to the rapidly growing population of this part of the north-west. With large bodies of men entering the country, it is not to be wondered at that Fr. D'Herbomez looked with longing eyes at the rich harvest that awaited the reapers., and was less inclined to pursue the will o' the wisp missions among the Yakimas. There was the great mainland area calling to him and he made his plans accordingly. On June 24 1858 Fr. Pandosy wrote to Bishop de Mazenod informing him that he had been summoned to Esquimalt, where he expected to be stationed in a month's time. In a register of baptisms in the possession of Fr. Wood at Esquimalt, the first entry is dated September 12 1858, and is in the handwriting of Fr. Pandosy. Here he stayed until next year for the time for the northward movement was not yet come.

Through the influence of Fr. Joset S.J. the Coeur d'Alenes and Spokanes surrendered to Col. Wright on September 17, 1858. The end of hostilities came with dramatic suddenness. On September 23 Ow-hi came to the camp of Col. Wright and was arrested. His son Qal-chan followed him and was at once hanged without any formalities, while Ow-hi was soon afterwards shot on attempting to escape.<sup>23</sup> Kamiakin withdrew from the country to British Columbia and although a few years later he returned to the States, he lived henceforth a quiet retired life, completely unknown.

Certain Indians were hanged "pour encourager les autres" on

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<sup>23</sup> Victor, *Early Indian Wars of Oregon*, p. 498.

October 9th and at last peace seemed to be assured. Towards the end of the month Gen. Harney succeeded Gen. Clark in the command of the Pacific Coast and he brought with him Father De Smet, ostensibly as chaplain but in reality to act as mediator with the Indians. During the winter of 1858-59 de Smet lived with the former converts and effected a meeting between the chiefs and Harney with happy results in the month of May. Kamiakin came with the chiefs as far as Walla Walla but becoming alarmed for his safety withdrew again. Peace having become practically assured at the end of the year 1858, Congress confirmed the Treaty of Walla Walla of 1855.

For the Oblates the end had come. Their hour had struck. The old order was to change and the new gave little promise of better things. "Poor Indians!" wrote Fr. D'Herbomez, "the officers of the government make use of the missionaries as interpreters. The natives would listen with respect, because the priest was speaking; they thought it was part of his religious work that they had to undergo; this was compromising our real spiritual work. Better leave everything for the time-being and when the natives have settled down definitely on state reserves" . . . then the broken threads could be taken up and repaired. (*Annals*, Vol. 1.)

Meanwhile there was the promised land of British Columbia, with the lovely Okanagan valley awaiting the missionary. On March 28, 1859, the Yakima Missions were finally abandoned by the Oblate Fathers. Henceforth their attention was to be given to a still newer field of work.

Fr. D'Herbomez realised that it was impossible to cross the Cascade Mountains in the spring and on April 6 he sent Pandosy to visit his old friends at Colville for the purpose of preparing the way and to speak to those people who might wish to settle near the missionaries when the new establishment should be opened. Pandosy was then to procure horses and provisions, ascend the Okanagan Valley, select a site, cross the Cascade Mountains and meet the rest of the party and escort them to the new mission. Such was the plan. It was not realised. Fr. Peter Richard and Brother Surel were sent up the Fraser river in July as far as Fort Hope there to await their guide. In this however they were disappointed. No horses were to be obtained at Colville, nor as the harvest was not yet ready, were provisions to be obtained. Pandosy had therefore to wait at Colville for further instructions. Fr. Richard, in his turn, undertook the task

of provisioning the party. Leaving Brother Surel at Hope with the baggage, on July 28 he crossed the mountains and after five days travel arrived at Kamloops. Here he had the good fortune to procure 11 horses for 15 piastres each through the assistance of Lolo the well known Indian chief, who figures so frequently in the tales of the fur trading days at Kamloops; under John Tod. Here Fr. Richard met Lieut. Mayne. R.N. who refers to the fact in his book *Four Years in Vancouver Island and British Columbia* saying that at Kamloops he met a Catholic priest who having got into trouble with the Indians below the line, was keeping quiet for a time. Poor Father Richard! No doubt that was how it would appear to Lieut. Mayne. Fr. Richard supposed that horses were scarce at Kamloops, which was not the case, but he happened to arrive just at the time of the Annual Brigade when the company had need of every horse available for their own use, some 300 to 400 being required. Fortunately Lolo's influence was strong enough to enable the priest to get what he needed, but it is doubtful if he understood at the time how much he owed to the Indian chief.

From Kamloops Fr. Richard wrote to Fr. Pandosy asking him to join him there, and then he hurried back to Fort Hope to fetch Brother Surel and the baggage. From Hope he wrote to Fr. D'Herbomez telling him what had been done.

The Superior was no doubt gratified at the success but the thought that he expressed in his letter dealt rather with the fact that it had to be paid for. "The Mission of British Columbia has not yet been built, and yet it has cost us more than 1000 piastres" he writes "and I much fear that our Fathers will be exposed to the danger of their teeth growing long, as Father Pandosy says, through their not being able to get anything to eat!"

There is little definite information to be obtained about what followed in the next few weeks. It is probable that Fr. Richard carried out the plans mentioned and left Hope the next day after writing. If he took the five days to return that he required to get there in the first place, he would be back about August 18. There would be little to detain him there unless he stayed to meet Fr. Pandosy but there is no evidence that the latter reached Kamloops on this occasion. It is more likely that Fr. Richard followed the Brigade trail through Grand Prairie to the Head of the Lake, and there branched off into the Lumby district, as local tradition says that he did, and explored the surrounding country before

meeting Fr. Pandosy. He would then have moved down towards the fertile plain where Kelowna stands today, and met his colleague ascending the valley.

Fr. Pandosy on his part, made up a small party at Colville, which included Cyprian Lawrence and his Indian wife Therese, a Flathead Indian and his "woman" who were devoted to the father and had accompanied him into exile, with William Pion, who "packed" the party in, who was brother to the Pion of Pion's Prairie in the Spokane district. They following the regular Brigade trail up the Okanagan Valley, crossing the "line" near Midway although it had not been surveyed at that point then. Their trail followed the present road to Oliver, where they turned to the left, ascending the hill as far as the present Fairview, and then took the trail to White Lake. Joe Brent had been along that same trail in the previous May and, having been all the winter at Fort Colville, may have known some of this party. From White Lake the trail followed the present Shingle Creek road at the back of West Summerland to the shore of Okanagan Lake, near Peachland. Not long before this another party headed by Joel Palmer had made this same trip taking a large number of cattle and wagons. At Peachland, they took the wagons apart and rafted them over to L'Anse au Sable where Kelowna stands, and thence up the valley around to the Head of the Lake, and on to Kamloops. Our party under Fr. Pandosy took the trail from White Lake to the Indian village below Penticton, where they were met by Chief Francois. He outlived Pandosy, who passed away in his arms, in the chief's cabin near the Red Bridge more than thirty years later.

The Indians were not unanimous in welcoming the missionary and his party. For years the country had been torn with war and strife, brought about by the presence of settlers, and such this party professed to be. There was no Boundary Line then, well defined, nor had there been would it have weighed with the Indians. They were all one stock, one kith and kin. Even one tribe and speech, and some of them had taken part in the McLoughlin massacre of the year before. Should they allow these settlers to enter peacefully and repeat the tragedy enacted to the south? Capot Blanc, uncle to Therese, wife of Cyprian Lawrence, openly spoke of war and opposition. His niece took up the cudgels on her man's behalf. Earnestly she spoke of the good the priests were doing for the Indians, how they pointed the way to the Great Spirit and the Hereafter. And as for her



husband, she reminded her uncle that should anything happen to him, he, her uncle, would be responsible for her protection and maintenance. This appeal was not without weight, and Capot Blanc withdrew his objections. It was in and around the mission that he spent his last years, a Christian man of great age. The party passed on up to the east side of the lake, through the Great Canyon with its painted walls, to the open plain which they knew as L'Anse au Sable, where most probably they were met by Father Richard. The name L'Anse au Sable was applied to the whole plain, just as in later days the name of "The Mission" covered all the district around Kelowna and the neighborhood. All was L'Anse au Sable then.

On October 9th Fr. Pandosy wrote to Fr. D'Herbomez to announce that the site for the new mission had been selected. On the previous night they had arrived at the chosen spot. It was, he said, in a broad valley to the centre of the left side of the lake. There was plenty of land to be cultivated and if some vines could be procured through Brother Blanchet it would be possible to start a vineyard. The thoughts of the French priests always ran back to their beloved Provence and Italy. He also refers to a white family already settled near at hand. From this it is deduced that the site selected was near to Duck Lake where a family named Parsons were "squatting," who sold out to Joe Brent in 1863. The first winter was spent at this place, but the idea of the open plain was kept in mind. Next spring the mission seems to have been moved to a spot about half way between the present Simpson Ranch and Dry Creek, where they spent the summer. The following fall found the Mission settled, this time permanently, near to Mission Creek, as the name became in consequence. Here a rich strike of gold had been made that year, and there was no longer any doubt about the continuance of the mission at L'Anse au Sable. After the letter of October 9th, 1859, when the selection of the site was announced, there was silence for several months. In February, Fr. D'Herbomez received word, but without details. He quotes from this letter in one which he wrote on April 24 where he says "One word of our Fathers and Brothers of L'Anse au Sable (B.C.). I have received word after five or six months of silence. But alas! I am not more advanced than before. They do not give me a single detail of that mission. Everything is going on alright only Fr. Pandosy is suffering from an attack of the nerves, and Brother Surel has terrible rheumatics. These letters are dated Feb. 24 to 29. Their

ministry is complicated by difficulties that ought no longer to exist. I wish that I had time to copy their letters, but as that would take too long it must suffice that I tell you that the winter that they have just passed through was one of exceptional severity. Happily they have been able to construct a modest shelter, and thanks to their care and economy they have not starved. At the end of the snow they ought to start to cultivate a garden, which I hope will furnish them with vegetables which they need". (*Annals*, vol. 1.).

Brother Surel had constructed a shelter of some sort it appears from this letter, but of quite a makeshift character. There was an uncertainty about the site, and it was not until they reached Mission Creek that they settled down. Certain it is that this site was staked and registered by December 1st, 1860, for on that date Cyprian Lawrence registered his land, the stakes of which adjoined those of Father Pandosy, the certificate states.

A letter from Father D'Herbomez is the only documentary evidence for this period: "July.22. 1860. Father Pandosy is always the ardent and intrepid missionary. He suffers from time to time with terrible rheumatics. The mission which he directs on Lake Okanagan has not responded altogether to our attentions; the situation seems to have been badly chosen. He had resolved after consultation, that a Father should go and visit the place and then decide if the Mission be opened higher up. Hardly had our Fathers started to undertake the visit, when the news came that some rather big gold mines were about to be opened in the vicinity of Lake Okanagan. The whites were coming in from all parts, and our Fathers will presently be serving hundreds of Catholics. So there will be no more doubts about the continuance of the Mission."

The claim registered in December, 1860, remained the site of the Mission so long as its doors were open. With the registration of this claim the object of this narrative is completed.

We have followed in the footsteps of the Oblate Fathers in general and Father Pandosy in particular, from the time that they were invited to undertake missionary work on the northwest coast of America. We have followed them through two periods of Indian unrest, the Cayuse and the Yakima wars, and we have seen how circumstances conspired to nullify their efforts and to stop their work to the south of the line. The result was that Father Pandosy and his companions turned their attention northward and became the first permanent white settlers in the Okanagan Valley of

British Columbia. Details for the last section on the Okanagan Valley are due to a great extent to the work of Mr. F. Buckland of Kelowna, who has studied the subject very carefully.

### References

Correspondence with other people, too numerous to mention, has gone into the preparation of this work. Some sources and helps have been used to such an extent that fairness prompts a mention of them as follows:

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*Catholic Encyclopedia*, page 104.

Congress, Library of, help from the Chief Bibliographer, through Msgr. Hughes, D.D., Bureau of Catholic Missions.

Delannoy, Rev. Joseph, of St. Joseph's Hospital, Bellingham, Wash., has had a large share in this work by kindly making available unpublished manuscripts, reports and published books including the following: "Statistiques" by Bishop Blanchet; "Recueil sur le diocese de Nesqually pour servir a l'histoire" by Bishop Blanchet; "Rapports sur les Missions du diocese de Quebec et autres qui en ont ci-devant fait partie" Quebec, 1849, 1851. Also numerous letters from the Oblates to one another, with other extracts from "Registres Authentiques des actes concernant le diocese de Walla Walla jusqu'a l'annee 1850," etc, etc.

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