

messenger; and, finally, they were rescued by another government boat and taken to their respective homes, the men leaving their Indian wives behind with their own people.

Time passed, and years. Finally, another government vessel hove in sight. It anchored in the bay and from it many presents "from the Father in Washington" and the white people who had been stranded there were brought ashore and given to the good chief and relatives. The government also built Chief Howeattle a house and put a brick fireplace in it for his saving the people of this vessel. They also furnished the house for him. But Mr. Howeattle was not permitted to enjoy his present long. A fire burned it to the ground. He, however, had the satisfaction of knowing that he had the good will of the people and that he had done right.

The wreck of the old vessel can still be seen at LaPush. In summer it is covered with sea wash; but in winter the waves carry the sand far out to sea. Then, there exposed to view are the "irons" to remind one of the days of the wreck in that long ago and the change that has come over the country and the aborigines since that time.

TRIBUTE TO PHILIP MINTHORN

A FRIEND OF CHRISTIANITY



RECENTLY there appeared in the Oregon Journal a dispatch from Pendleton, Oregon, as follows:

At Tutuilla mission, a few miles from Pendleton, are gathered today many Indians and white men to pay a last tribute to Philip Minthorn, known to most people as Kash Kash, and to the Indians as Pe-tin Mox-Mox (Yellow Hawk), son of a chieftain, and for many years one of the devout leaders of the Christian religion on the Umatilla reservation. He died Monday night, after a long illness.

Kash Kash was one of the four sons of Chief Yellow Hawk, one of the loyal friends and ardent converts of Dr. Marcus Whitman. He is survived by only one of his brothers, Luke Minthorn, or Ko-ya-ma Ssamp-kin (Cougar Skin Shirt).

His father's tepee was one of the few in which the Christian faith was kept burning during the long, dark days between 1847, the year of the Whitman massacre, and 1882, the year in which the mission was founded at Tutuilla. Yellow Hawk refused to participate in the butchery of the white missionaries, saying to the chiefs who carried the proposal to