

him, "Go, cowards, and kill your best friends, I will take no part in it." Pe-tin Mox-Mox, who had been given the Christian name of Philip Minthorn, was then two years old, and soon afterwards he moved with his father from Waiilatpu to the Umatilla reservation. His first remembrance was of listening to his father and mother sing the songs which Whitman had taught them.

He joined the church at Tutuilla in 1883, and was an elder in it for 26 years, when he was forced to resign by failing eyesight and health. He was frequently a delegate to the church courts and in 1899 went to St. Louis as a commissioner to the general assembly. There he created a sensation by a ringing speech, for it was to that city in 1836 that some of his people, the Nez Perces, went in their search for the white man's book.

It was Philip Minthorn who kept the church of Tutuilla alive through the years from 1882 to 1908, when the first white missionary was sent to assist him. Until that time the church was presided over by native ministers who came and went. These constant changes necessitated long and expensive trips to the meeting of the state synod, and it was always Minthorn who made them. It was Minthorn, too, who petitioned the synod for a young missionary to come to Tutuilla "to learn the language and the people and to help advise in every way," and he presented the petition with such good effect that Rev. J. M. Corneilson, then a young man just out of college, was sent back with him.

Through all the long fight that the young missionary had before he had established himself in the hearts of the people and overcome the opposition which grew up to his influence, it was Minthorn who was ever back of him.

When the old man saw the fruits which were bearing from his long efforts, he said to the church, "My work is done. The men must now take up my work."

He was undoubtedly one of the most respected and best loved Indians on the reservation.

