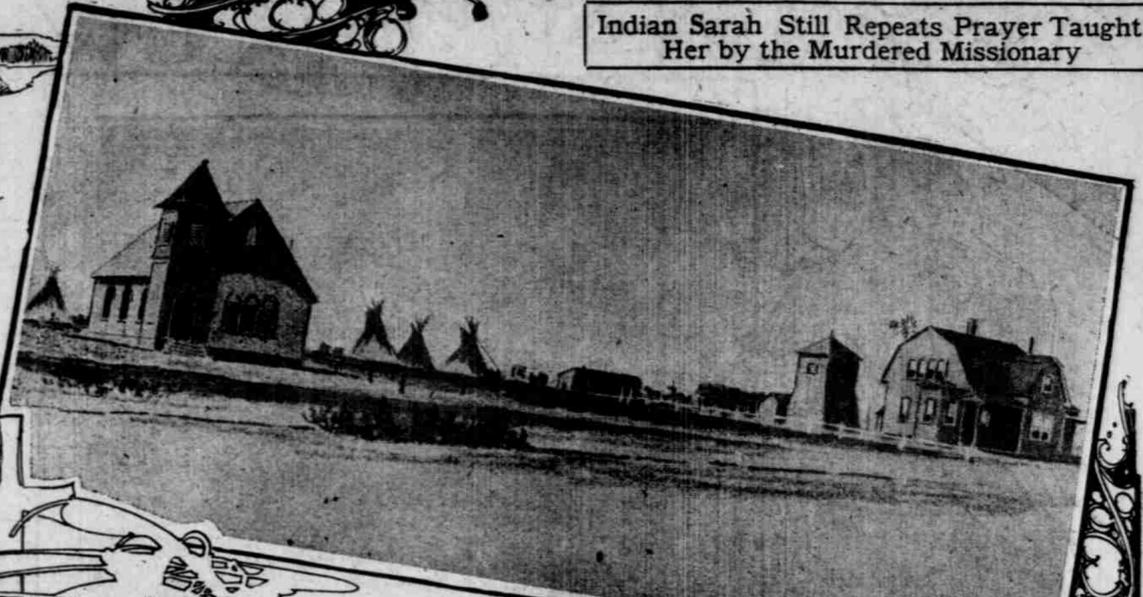


CARRYING ON THE WORK OF MARCUS WHITMAN



Indian Sarah Still Repeats Prayer Taught Her by the Murdered Missionary

UMATILLA PRESBYTERIAN CHURCH AND PARSONAGE



THE WHITMAN CONGREGATION OF TODAY

PENDLETON, Or., Jan. 15.—(Special Correspondence of the Sunday Oregonian)—Students of Northwest history will be interested to know that on the Umatilla Reservation, following yet the faithful, unswerving Christian precepts instilled into her mind as a child by Marcus Whitman and his beautiful wife, Narcissa, lives Ip-na-sol-a-tok, or Indian Sarah, a full-blood Cayuse woman and once a pupil of Whitman at Wallatpu. At the time of the Whitman massacre in November, 1847, Sarah was a girl 12 years of age, and remembers the tragedy and its attendant incidents with remarkable vividness.

So far as is known now, Sarah is actually the only living Indian pupil of the Whitman Mission, although there are a hundred Umatilla Indians who were alive at that time and who remember some of the characteristics of Whitman.



For three years before the massacre of Whitman, Sarah had been a pupil at the mission, and in all the intervening years since the awful tragedy this faithful Cayuse has cherished the teachings of the missionary, and although she does not speak English at all, she yet sings the hymns, in English, which Whitman and his wife taught the little class of Cayuses around the mission fires 60 years ago.

M. Cornelison, a native of Richmond, Kentucky, and a young graduate of a Presbyterian seminary, was appointed by the Home Mission Board of the Presbyterian Church to be permanent missionary on the Umatilla Reservation, where he enjoys the unquestioned friendship of every member of the tribe.

Successor to Whitman. Within a year he was preaching short sermons to the Umatillas in their native tongue. He devoted himself closely and persistently to his work, won the confidence of the Indians, secured an able Indian helper in his services for the first year and today speaks the language fluently and writes and reads it better than any known member of the tribe.

among the Cayuses, and is today pastor of the little mission church on the Umatilla Reservation, where he enjoys the unquestioned friendship of every member of the tribe.

Faithful to Whitman. Philip Minthorn, the full-blood Cayuse, has been an elder in this mission for 18 years, and is a fine specimen of the sturdy Indian character. He was a child 1 year old when the Whitman massacre took place, and his father, Old Yellow Hawk, one of the great chieftains among the

the heart of the richest portion of the Umatilla reservation.

Faithful to Whitman. Philip Minthorn, the full-blood Cayuse, has been an elder in this mission for 18 years, and is a fine specimen of the sturdy Indian character. He was a child 1 year old when the Whitman massacre took place, and his father, Old Yellow Hawk, one of the great chieftains among the

Cayuses, was a faithful and unswerving Christian, and was one of the principal Indians to keep alive the fires of Christianity started among his people by Whitman.

Phillip says that his first recollections when a very young child, are the regular morning and evening prayers offered by his father, Yellow Hawk, in his tepee on the banks of the Umatilla River; a few years after the massacre, the old Indian was ever faithful, and to the teachings of that savage father, who had been touched by the inspiration of Marcus Whitman's life and conduct, is due the long Christian service of Philip Minthorn, the present elder of the reorganized mission founded by Whitman.

It is remarkable that during a lapse of 58 years from 1847 until 1905, during which time the hand and influence of the church boards were withdrawn from the Whitman converts, that a little handful of them remained true to the teaching of the missionary, and that instead of degenerating and going back into savagery, the little spark of Christian light grew and grew until it finally again attracted the attention of the churches and an organized effort was made to keep it alive and revivify it with the help and support of the home mission funds and laborers.

It is an inspiring and thrilling scene to witness the services in the little mission church, and to listen to the prayers and songs taught the Cayuses by Marcus Whitman 60 years ago, repeated today in the self-same limpid Cayuse tongue in which Whitman spoke and prayed.

The dark tragedy at Wallatpu interrupted the work and destroyed the lives of those who started it, and nourished it so devotedly, but after a lapse of nearly half a century the broken threads were once more gathered up, the shuttles of thought and teaching were once again started, and the unbroken work of Whitman is being carried forward in an unostentatious manner.

SIX YEARS IN THE UNITED STATES SENATE

THE admission of Senators and Representatives from the State of Tennessee to seats in Congress was the first step taken in the restoration of the rebellious states to their former relations to the Union. On the 30th of July, 1866, Mr. Bingham, of Ohio, offered in the House the following:

PERSONAL RECOLLECTIONS OF JUDGE GEORGE H. WILLIAMS. No. X: WHEN THE FIRST REBELLIOUS STATE WAS REHABILITATED.

Joint resolution declaring Tennessee again entitled to Senators and Representatives in Congress.

When the joint resolution came over to the Senate it was referred to the judiciary committee. Senator Trumbull, chairman of the committee, reported a substitute for the House resolution which, after a long preamble, summarizing the acts of rebellion on the part of the state and its acceptance of the Fourteenth Amendment, provided: "That the United States do hereby recognize the government of the State of Tennessee organized as aforesaid as the legitimate government of said state, entitled to all the rights of a state government under the Constitution of the United States."

House had, that Tennessee was entitled to representation in Congress, and not adopt a substitute simply recognizing the state government of the state, which might mean one thing or another. Senator Sumner moved an amendment to the resolution providing that as a condition of its representation in Congress the state should adopt a constitution without distinction of race or color, but this amendment was voted down, 24 against 4 for it.

Senator Henderson was in favor of striking out all preambles to the resolution, and made a very sensible and forcible speech in favor of that proposition. While the Senate was in committee of the whole it voted, by a vote of 16 to 22, to strike out the preamble reported by the judiciary committee, but otherwise the report of said committee was adopted, by a vote of 24 for and 15 against it. When the committee of the whole reported the resolution to the Senate, the substitute proposed by the judiciary committee was rejected by a vote of 11 for and 21 against it, and the resolution of the House was adopted, with an amendment striking out all after the word "preamble," so that the joint resolution would read: "That the State of Tennessee is hereby restored to her former proper practical relations to the Union, and is entitled to be represented by Senators and Representatives in Congress." Then the preamble reported by the judiciary committee after it was trimmed down some by amendments was adopted. The joint resolution then passed the Senate by a vote of 28 for and 4 against it.



Senate. President Johnson did not veto the resolution, but sent a message to the House, in which, after saying that he had approved it, among other things further said: "My approval, however, is not to be construed as an acknowledgment of the right of Congress to pass laws preliminary to the admission of duly qualified representatives from any of the states. Neither is it to be considered as committing me to all of the statements in the preamble, some of which are, in my opinion, without foundation in fact, especially the assertion that the State of Tennessee had ratified the Amendment to the Constitution of the United States proposed by the Thirty-ninth Congress." This message was received with derisive laughter by the Republicans and with applause by the Democrats. Messrs. Fowler and Patterson took their seats as Senators from Tennessee immediately upon the approval of the resolution by the President.

McDougal's Defense of Whisky. Senator McDougal, of California, one of the two Democrats who voted against the admission of Tennessee, was a gentleman of eccentricities. He was evidently an extensive reader, with a good memory. He invariably voted against everything proposed by Republicans as to Southern

affairs. When I went to Washington there was a place near the entrance of the Senate known as the "hole in the wall" from which intoxicants were dispensed to Senators and others. Senator Wilson, of Massachusetts, introduced a resolution prohibiting the sale of all kinds of intoxicating liquors in the public buildings. Senator McDougal was a frequent speaker in the Senate, but his speeches were pedantic, rambling and illogical, and I append a copy of the speech he made upon this occasion, to which I listened with some surprise, as a specimen of his oratory and as a curiosity of Congressional literature.

soon as the occasion had passed, I remarked to the reverend doctor: Do you understand that I declined to go and join these young men at the bar because I have any objection to that thing, for it is my habit to drink always in the front and not behind the speaker in the Senate, but his speeches were pedantic, rambling and illogical, and I append a copy of the speech he made upon this occasion, to which I listened with some surprise, as a specimen of his oratory and as a curiosity of Congressional literature.

"Mr. President: It was once said that there were some many minds as men, and there is no end of wrangling. I had occasion some years since to discourse with a reverend doctor of divinity from the state which has the honor to be the birthplace, I think, of the present president of this body. While I was discoursing with him, a lot of vile rascals invited me to join them at the bar. I declined out of respect to the reverend gentleman in whose presence I then was, as

nights been drunk. Let us be sober tonight, and we will start a theme."

"This they passed around the table as the sun goes round, or as they drank their wine, or as men tell a story. They started a theme, and the theme was love, not love in the vulgar sense, but love in the high sense, the love of all that is beautiful. After they had gone through and after Socrates had pronounced his judgment about the true and the beautiful, in came Alcibiades, with a drunken body of Athenian boys, with garlands around their heads to crown Agathos and crown old Socrates, and they said to those assembled: 'This will not do—we have been drinking and you have not,' and after Alcibiades had made his talk in pursuance of the argument, in which he undertook to dignify Socrates, as I remember it, they required after the party had agreed to drink, it being quite late in the evening and they had finished their business in the way of discussion, that Socrates should drink two measures for every other man's one, because he was better able to stand it. And so one after another they were laid down on the lounges in the Athenian style, all except an old physician named Aristodemus. Plato makes him the hardest-headed fellow except Socrates. He and Socrates stuck at it until the gray of the morning, and then Socrates took a bath and went down to the groves and talked academic knowledge. After citing this incident, I said to the divine:

"These exultants that bring us up above the common measure of the brute, and give us great facts, inspirations which once possessed are ours forever, and those who never go beyond the mere beastly means of animal support never live in the high plains of life and cannot achieve them. I believe in women, wine, whisky and war."

Of this you may be sure, that the black sheep in every family was once the most petted lamb.