

WA HISTORY SELF STUDY PACKET

A graduation requirement in the state of Washington is that all students must successfully complete learning in Washington state history and government. Students in Lynden Public Schools typically receive this learning during 7th grade. However, if a student did not receive this learning in 7th grade, they may either: (a) take a semester social studies elective in WA history, for which they will receive a grade and 0.5 credit upon successful completion, or (b) complete the following self-study packet, which will meet the graduation requirement, but not receive a grade or credit. This packet must be submitted to the principal or designee by June 1 of their graduation year. The principal will determine if the responses demonstrate satisfactory learning, and if not, the student will have an opportunity to revise.

The following readings come from:

- Ritter, Harry. *Washington's History: the People, Land, and Events of the Far Northwest*. WestWinds Press, 2018.
- Nelson, Ed. *A History of Lynden*. Ed Nelson, 1995.
- Pelz, Ruth. *The Washington Story: A History of Our State*. Seattle Public Schools, 1993.

Directions:

1. Read each of the selected readings and underline or highlight key ideas.
2. Respond to each of the following prompts in two to five sentences on a separate piece of paper. Number your responses.
3. Submit your completed responses and highlighted/underlined reading directly to the principal.

Prompts to answer from readings:

Beginnings

- 1.) Who is “Kennewick Man” and why is he significant to WA (and human) history?

Indians of the Plateau

- 2.) What part of WA is known as the Palouse and where did that name come from?

European Contact and Its Impact

- 3.) What was the biggest immediate impact of Europeans to the WA Indians?

From the Oregon Trail to Elliott Bay

- 4.) What did the government do entice people to settle WA?

The Pig War

5.) What was the Pig War? Who, where, and why?

Eventful 1889

6.) List 3 things that made 1889 “eventful” for Washington?

The Dutch: A Society Within a Society

7.) Two waves of Dutch migration occurred in Lynden. When and why did those occur?

Closed on Sunday

8.) What are some of the differences between Lynden now and “then?”

Mixed Blessing: Taming the Columbia

9.) What is the “Grand Coulee” and why is it considered a “mixed blessing?”

The Story of Hanford

10.) Summarize the story of Hanford.

Not So Benign Nature

11.) What were some of the results of the most recent eruption of Mt. St. Helens?

The Climate of Washington

12.) What are the different climates of Washington and why do they occur?

Washington State Government

13.) Provide two ways our state government is the same as the national (federal) government and two ways it is different.

Beginnings



Columbia River south of Kennewick, Washington.

Police assumed the bones were those of a drowning or homicide victim. In July 1996, two young men stumbled upon a human skeleton while watching hydroplane races on the Columbia River at Kennewick, Washington. Their discovery threw hallowed beliefs about Washington's prehistory into question, and sparked a legal battle that captured headlines.

James Chatters, a forensic anthropologist, examined the remains at the coroner's request, deciding they belonged to a white male, 40 to 55 years of age. He thought the bones were old—possibly from the 1800s. When he sent a fragment to a radiocarbon lab for dating, the report came back: the scrap was 9,200 to 9,500 years old—among the oldest found in North America.

Further study showed that the skull of Kennewick Man—as Chatters dubbed the remains—didn't exhibit the structure associated with modern Native Americans. He thought it was Caucasoid—European-like—and some archaeologists speculated it belonged to a non-Indian group that might have reached America even before Indians arrived. But then a coalition of Indian tribes demanded the bones for burial under the Native American Graves Protection and Repatriation Act. The federal law was enacted in 1990 to ensure the return of Indian remains collected by museums in the 1800s, as well as Native ownership of newly discovered Indian remains.

Tribal leaders didn't buy Chatters' theory that the relics

◆ THE NORTHWEST OF THE IMAGINATION ◆

were non-Indian. They argued that Indians had lived on the Columbia from time immemorial. Perhaps Techamnish Oytpamanat—the Ancient One, as they called him—was just an Indian whose bones didn't match modern stereotypes. Government officials agreed, and prepared to give the skeleton to the tribes. But eight prominent scholars filed suit in federal court to block the turnover, arguing it would violate science's right to inquiry. To complicate matters, the Army Corps of Engineers covered the discovery site with 600 tons of earth to prevent desecration by souvenir hunters. But this stopped scientific study as well. A media bonfire ensued, which pitted science against Indian lore.

The debate revealed that the prehistory of Washington—and of the Americas—is shrouded in uncertainty. For decades, scholars agreed that the New World's first inhabitants were the ancestors of today's Indians. These Paleo-Americans were Asian hunters, so the theory went, who came in a series of migrations via a land bridge that once connected Siberia and Alaska. When the last ice age ended about 12,000 years ago, sea levels rose and the bridge was submerged. Some hunters then roamed south through ice-free corridors that opened up along the Rockies, becoming the ancestors of all Indians of North and South America.

But recent discoveries suggest that some migrants may have paddled south in boats even earlier, along the Northwest coast, as glaciers receded into fjords. Were they related to today's Indians? The first trace of humans in today's Washington is the Manis site near Sequim, where radiocarbon tests suggest that mastodon bones mingled with spear points may be 12,000 years old. Artifacts at other Washington digs are thought to be 9,000 to 10,000 years old. Yet at some of these sites there is nothing to suggest cultural affiliation with modern Indians, and discoveries like those at Kennewick highlight our meager understanding of how America was first peopled.

While the scientists' case was before federal court, the bones were locked up at Seattle's Burke Museum. Without further study they could not be plausibly linked to any group. In August 2002, the court ruled in favor of the scientists, allowing further study of the remains.

Indians of the Plateau



Yakima fishermen, Celilo Falls, 1956,
before falls were flooded by dams.



"She Who Watches,"
Indian rock painting on
Columbia River.

The Indians who settled Washington's interior, east of the Cascade Mountains, were part of the Plateau Culture. Their home was the district drained by the Columbia and Snake River systems. Their descendants include the Yakima, Wishram, Spokane, Nez Perce, Cayuse, and many others. When Lewis and Clark visited in 1805–6, they found scores of Plateau communities. In winter, Plateau people clustered at river junctions in villages of pit houses and tule reed lodges.

The Plateau is an arid steppe pierced by large gullies—known as coulees—and basalt cliffs sculpted by ice-age floods. (Some regional terms come from the French of early trappers; *coulée* means flowing—by extension, a ravine cut by flowing water.) At higher elevations, the scablands are skirted by stands of ponderosa pine. In the southeast are the bunchgrass hills of the Palouse (*palouse* is French for "grass land") and the fir and spruce forests of the Blue Mountains. Summer days may exceed 100°F and winter temperatures can dip far below zero. Precipitation varies, but at lower levels it is under 10 inches a year.

But the land's severity was tempered by the yearly return of salmon from the Pacific to spawning beds as far inland as Idaho's Redfish Lake. For the Indians, hunting, trapping, and root gathering augmented the annual salmon harvest. Roots were as readily available as salmon and just as important to the diet.

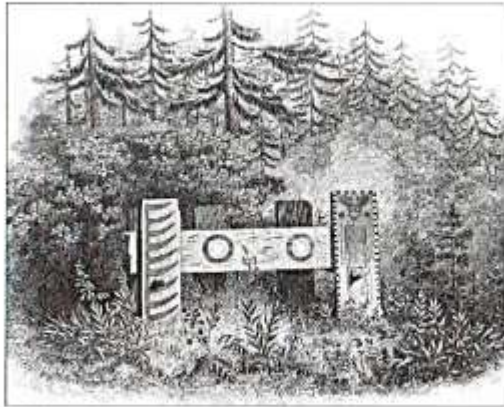
Bitterroot, the first to ripen, was dug by women in the spring. In early summer, women harvested camas root, similar to onion. In late summer, people moved higher up, to hunt deer and gather berries in the Okanagan uplands and Blue Mountains.

The Dalles (French for "flat stones" or "flat rock rapids"), below Celilo Falls, was the "great emporium or mart of the Columbia," according to fur trader Alexander Ross. Thousands of Plateau Indians gathered there in spring and summer to fish, trade, gamble, and socialize. Like other sacred river sites, it is still watched over by paintings and carvings they left in the basalt. Plateau people devised effective ways to catch and conserve the salmon, using weirs and netting or spearing the fish from platforms positioned above rough water, where the fish gathered strength before leaping upstream. The dry climate was a blessing, enabling women to cure fish on vast open-air racks. Lewis and Clark reckoned 30,000 pounds were dried at The Dalles.

Salmon were vital to Plateau life, but around 1730 the fishing culture was amplified by the Spanish horse, obtained via Ute middlemen from New Mexico. Yakima, Cayuse, and Walla Walla traders then opened trade routes to California, where they got more. The horse's influence was akin to the Model T's impact on American lives in the 1920s. Horses flourished on the Plateau, becoming a new form of wealth that sparked the beginnings of an equestrian social hierarchy. Lewis and Clark described vast herds, and some rich families amassed 1,000 head or more.

The Nez Perce bred the Appaloosa (palouse horse), and the Cayuse were such famed breeders that their name was synonymous with the Indian pony. The mobility of horses allowed some groups, like the Nez Perce, to make buffalo-hunting forays east of the Rockies. Such changes led to wider intertribal alliances, and defensive wars against Plains and Great Basin confederations—the Blackfoot, the Shoshone, the Paiute—who used horses and firearms to expand their power. Plateau people maintained traditional trading and marriage ties to saltwater people of the Pacific Coast, but with the horse's arrival they also adopted many features of Plains Indian life—hide tepees, beaded buckskin clothing, braided hair, and feathered headdresses. Thus, at the time of European contact in the late 1700s, Plateau cultures were in the midst of change.

European Contact and Its Impact



Tomb of Chinook Chief Concomly, victim of the "fever and ague" in 1830.
Engraving made in 1841.

The encounter of Northwest Indians and outsiders, starting in the 1770s, was fateful for the region that became Washington. Initial meetings occurred on fairly equal terms. The earliest newcomers were explorers and traders who were confident in their technical skills and imagined superiority but nonetheless curious about the customs of aboriginal people. They knew they were outnumbered intruders in a strange land. The Indians who met them were at home and secure in their relationship to their land and traditions. They were curious, as well, about the aliens.

The outsiders came to trade, and Natives were expert traders, eager for things the strangers brought: iron chisels and cooking pots; woolen blankets; rum and tobacco; firearms; and beads and jackets for adornment. Europeans were surprised by the Natives' business acumen. Their sense of supply and demand had been honed by experience in trade networks that stretched from the Columbia to Alaska, the Great Plains, and California. Trader Richard Cleveland wrote that "the Indians are sufficiently cunning to derive all possible advantage from competition . . . Showing themselves to be [as] well versed in the tricks of the trade as the greatest adepts." That the

intruders were keen for the skins of common animals—the sea otter and beaver—was as amusing to Natives as their own yen for beads—especially blue ones—was to Europeans.

Yet the downside for Natives was swiftly revealed. Rum was a scourge, and firearms nourished lethal conflict among Indians themselves. Worst of all were diseases for which they had no immunity: measles, influenza, typhus—and above all, smallpox. In 1774, when the Spanish ship *Santiago* under Juan Perez called at the Queen Charlotte Islands and Nootka Sound, perhaps 200,000 people lived on the coast between Oregon and Alaska. Perez bartered with Indian traders, and in 1775 a second Spanish expedition arrived under Captains Heceta and Bodega y Quadra. The first smallpox outbreak, which raged in the mid-1770s, probably sprang from these encounters. Before running its course, it claimed a third of the people along the coast, and infected Plateau Indians as well. Smallpox erupted again in 1801, and Lewis and Clark recorded the scarred faces of survivors they met in 1805.

An outbreak of smallpox, or perhaps measles, called "the mortality," swept through the Coast and Plateau in 1824 and 1825, when 10 to 20 percent of the Native population perished. Then came the "fever and ague"—probably malaria or influenza—carried to the Columbia by the American ships *Convoy* and *Owyhee*, which anchored at Fort Vancouver in 1830. Dr. John McLoughlin, head of the post, reckoned that three-quarters of local Natives perished. Death paid a return visit each year in the 1830s. Sadly, the Native remedy of steaming in sweat lodges, then plunging in cold water, made things worse. The Chinook, who once controlled trade in the area, were decimated.

Missionaries and settlers began to arrive in the 1830s and 1840s, via the Oregon Trail. They brought typhus, measles, and dysentery. By this time, the waves of death had sapped Natives' numbers and their ability to resist white settlement on their land. Slowly, Native immunity built up, and vaccines became available. The last epidemics in the Northwest occurred in 1862–63, 1868, and 1874. Yet, according to some estimates, in the century between then and that first Spanish visit in 1774, the coastal Native population plunged 80 percent, and that of the Plateau was cut in half.

From the Oregon Trail to Elliott Bay



Seattle, about 1860, with the house of mill owner Henry Yesler (foreground).

The mingled urges of religion, opportunity, and enterprise jostled in people's heads in the 1830s, inspiring folks who were willing to risk a move. "Whoa ha! Go it boys! We're in a perfect *Oregon fever*," declared an 1845 newspaper in Independence, Missouri, staging point for the Oregon Trail's covered wagon caravans.

By then the rush was under way. The first convoy left Missouri in 1841 and, in the "Great Migration" of 1843, nearly 900 people joined the exodus. By mid-century, 12,000 Americans called the Oregon country home. By the 1880s, when railroads replaced wagons, nearly 400,000 pilgrims had braved the 2,000-mile trail. At first, most settled in the Willamette Valley, but in 1846 England and America signed a treaty giving lands north of the Columbia to the U.S., all the way to the 49th parallel. Then the migration spilled north, toward Puget Sound.

The first American settlement there was Tumwater (first called New Market), in 1845. Colonization was spurred by the 1850 Donation Claims Act, giving 320 acres to anyone who settled before December and stayed for four years—and twice as much acreage to married couples. That was followed by a law giving 160 acres to individuals and 320 to couples who came by 1855. Among the first takers was Colonel Isaac Ebey, who scouted the Sound in 1850, eventually settling on

a lovely Whidbey Island prairie above Admiralty Inlet—today Ebey's Landing National Historical Preserve. On his way, Ebey passed Elliott Bay. His letters praising the harbor and its Duwamish Valley as "rich bottom land" lured other settlers northward.

First was the seven-member Luther Collins party, which homesteaded near present-day Boeing Field in September 1851. Best remembered is the Arthur Denny clan from Illinois, twenty-two strong, who arrived at Alki Point (in present-day West Seattle) on November 13, 1851. The following February, seeking deeper water to ease shipment of the logs they were selling to San Francisco, they claimed Elliott Bay's east shore. They were soon joined by physician-storekeeper "Doc" Maynard and by Henry Yesler, who built a steam-driven sawmill, backbone of the hamlet's pioneer economy.

Yet the land they took wasn't vacant. Seventeen Duwamish villages were strewn along the bay, the river, and what Ebey had called Lake Geneva—today's Lake Washington. Led by a man named Scalth, or Seattle, they welcomed the newcomers for the blankets and tools they brought. Immigrants were also security against raids by marauding Canadian tribes, such as a daring 1856 attack on Steilacoom when 100 northerners stole the entire potato harvest. (The looters were chased by American sailors, who cornered them on Hood Canal and killed 27, including a chief.) It was Seattle, in fact, who invited Maynard to open his Elliott Bay store, and Maynard who suggested adopting the chief's name as the village's own. There were some tense times between Natives and colonizers, but under Seattle, the Duwamish remained peaceful.

Farther north, Colonel Ebey was not so lucky. Veterans of the band that attacked Steilacoom came back in 1857, set on revenge. Their customs taught that a chief's death in war demanded an enemy leader's head in return. Ebey, they discovered, was such a leader. On August 11 they beached their canoes below the bluffs at Ebey's Landing, spoke with the colonel to confirm his identity, and left. That night the warriors returned, shot him, and severed his head for a trophy.

The Pig War



Third Artillery soldiers in dress uniforms,
American Camp, San Juan Island, October 1859.

On June 15, 1859, an American named Lyman Cutlar spied a pig rooting in his garden on San Juan Island. The Berkshire boar belonged to Charles Griffen, head of the Hudson's Bay Company's Belle Vue Farm. Griffen and his superior, James Douglas—governor of Britain's Vancouver Island—were confident that the San Juan Islands belonged to England, and they considered the Americans squatters. The pig had visited Cutlar's garden before, and this time he shot it. He offered to make good the loss, but Griffen demanded \$100—a staggering sum for the day, which Cutlar refused to pay. When Douglas threatened to arrest Cutlar, the escalating conflict brought England and America to the verge of war.

The boar's death magnified a devilishly ambiguous detail in the Oregon Treaty, the 1846 pact that established the boundary between Canada and the United States. The treaty said the border should follow the 49th parallel "to the middle of the channel which separates the continent from Vancouver's Island; and thence southerly through the middle of the said channel, and of Fuca's straits to the Pacific Ocean." But the statesmen who signed it didn't know there were two main channels through the islands: westerly Haro Strait, and Rosario Strait to the east. If Haro was the frontier, San Juan and its sister islands lay in the United States. If Rosario was the boundary, most belonged to Canada.

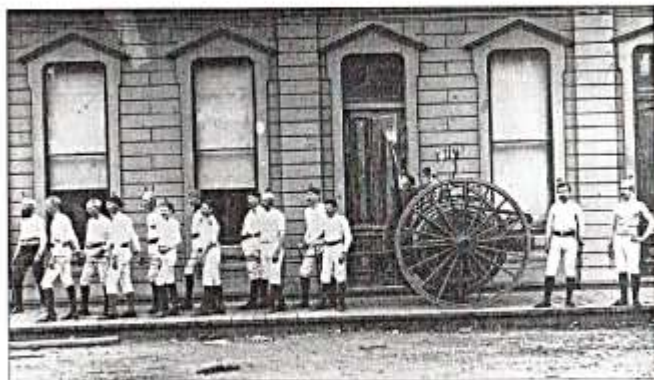
When Douglas threatened Cutlar, American settlers appealed to the U.S. Army for protection. Without requesting higher approval, General William S. Harney, commander of American forces in Washington Territory, ordered Captain George E. Pickett and 66 infantrymen from Fort Bellingham to the island. Pickett pitched camp near Cutlar's cabin, and Lt. Henry Robert of the Army Engineers oversaw construction of an earthen redoubt with 14 cannons. Meanwhile, Douglas ordered British warships to the site with orders to force Pickett to withdraw. But Pickett wouldn't back down, even though by August, American troops (increased to 461) confronted five British ships carrying over 2,000 sailors.

Nothing was initially known of the crisis in London and Washington, D.C. For a few weeks, the tinderbox might have exploded. In August, however, Britain's Rear Admiral R. Lambert Baynes arrived. Sizing things up, he declared the Royal Navy would not risk war "over a squabble about a pig." U.S. President James Buchanan learned of the situation as well. "It would be a shocking event," he said, "if . . . two nations should be precipitated into a war respecting the possession of a small island."

In September, Buchanan dispatched Winfield Scott, Army commander-in-chief, to Puget Sound. Scott persuaded Douglas that the island should be jointly occupied by American and British garrisons until common sense resolved the dispute. Pickett's men were replaced by a small U.S. force at American Camp and Harney was transferred. In 1860, Britain established English Camp with its picturesque blockhouse—still standing—south of present-day Roche Harbor. Far from fighting, over the next 12 years the servicemen socialized and celebrated holidays together. Along the way America fought its Civil War. In 1863 Confederate Major General George E. Pickett, cursed again by ill-advised orders (those of Robert E. Lee), led his disastrous charge at Gettysburg. Lieutenant Robert, who built Pickett's fortifications, won fame as author of *Robert's Rules of Order*.

In 1871, England and the United States submitted their dispute to Germany's Kaiser Wilhelm I for arbitration. On October 21, 1872, the Kaiser issued his verdict: Haro Strait was the boundary, and the San Juans were American. The Pig War's sole victim was Griffen's Berkshire boar.

Eventful 1889



Spokane Falls volunteer fire department comet hose team, 1885.

"Vigorous life and strife are to be seen everywhere. The spirit of progress is in the air," wrote John Muir in 1888, after visiting Puget Sound. Muir, sage of environmentalism, nonetheless extolled the "white heat of work" unleashed by railways. On Washington's east side, Spokane Falls (today's Spokane) mirrored Muir's exhilaration. The town had just been chartered in 1881, but the Northern Pacific arrived that same year, there was a gold rush in the Coeur d'Alene Mountains, and Dutch banks invested in real estate. By 1889 its population approached 20,000.

Amid the exuberance, the territory aspired to statehood. Washingtonians resented taxes without representation and the fact that their territorial governors often spent little time in the region. Their population, swelling to 350,000 in the 1880s, sufficed for statehood, yet politics got in the way. Since Republicans dominated the territorial assembly, Democrats fought admitting a state likely to send foes to Congress. But in 1888 the GOP captured both houses in the nation's capitol, and Republican Benjamin Harrison unseated Grover Cleveland as president. With Washington statehood now in the cards, the lame-duck Cleveland approved a constitutional assembly, to begin at Olympia July 4, 1889.

Lawmakers were upstaged by the great fires that engulfed

❖ THE IRON HORSE AND THE VISION ❖

Seattle and Spokane Falls. Seattle's blaze began around 3 P.M. on June 6, ignited by burning glue in a cabinet shop. The fire chief was out of town—at a fire prevention meeting!—and most people stood back and gaped at the blaze. It roared through the night, consuming 30 business blocks. No one died, but the town was momentarily rid of its colossal rat problem. Upon the cinders arose the brick and sandstone structures that still define Seattle's south end.

The Spokane Falls fire exploded two months later, on August 4, when a boarding house caught fire next to the Northern Pacific depot. When the blaze was detected, a nearby hydrant failed to function, and things got out of hand. Next morning the sun rose over 32 scorched blocks in the business district. Surrounding towns responded generously, donating tents, cured hams, and other aid. As in Seattle, calamity stiffened civic backbone. "It was a blessing in disguise," someone said, "and the city will rise again, stronger and better than ever." That indeed happened—the town was rechristened Spokane in 1891—but a whiff of scandal tainted its rebirth. It seems that many donated food and relief items were carted to cellars in the town's elite neighborhoods. Two councilmen and a policeman were indicted by a grand jury, but they never came to trial. People spoke of the "ham council" that shielded them from justice.

Between the fires, Olympia's lawmakers convened on July 4. They worked through the summer and submitted their frothy charter (seven times the length of the U.S. Constitution) in an October referendum, which also settled some contentious issues and elected the state's first officials. The upshot was easy ratification and a Republican landslide. The all-male voters rejected women's suffrage by two to one (though women got the state ballot in 1910), and defeated liquor prohibition by a similar margin. In the hottest issue, Olympia remained the capital, despite challenges by Ellensburg and North Yakima. The eventful year climaxed on November 11, when President Harrison signed Washington's admission to the union. The nation's forty-second state would have to pay its way, though. A telegram reporting the news arrived in Olympia collect, and governor-to-be Elisha P. Ferry had to pay 61 cents before he could read it.

The Dutch: A Society Within a Society

The earliest people in the Lynden area were, of course, the native Nooksacks. They lived in the area for perhaps hundreds, if not thousands, of years. Then in the middle to late 1900s, a new people arrived. The earliest settlers were mainly of English origin, and most came from the eastern and midwest United States. Many of them were single men. Since they planned to stay in the area, several of them took brides from the native Nooksacks who inhabited the area. Many Lyndenites today have the blood of the Nooksacks coursing through their veins.

The English were later followed by other ethnic groups; some were of Germanic origin, but the largest group were the Scandinavians and most of these were of Swedish origin.

Shortly after the start of the 20th century, the Pacific Northwest experienced a state of depression. Economic conditions worsened and businesses suffered reverses in all areas of the county. It especially affected Lynden, and the town's population of around 1,000 people dropped to 200. Businesses collapsed and many houses were left vacant in the town. It was about this time that the Dutch discovered Lynden.

In frontier days people worked together, thus making life bearable; and all prospered to some degree. When the Dutch arrived they brought with them their concept of a close knit community, one made up of their own people and their strong Calvinistic religious beliefs. There were strong ties and incentives to stay within the group. This was not always the case with other settlers in early Lynden, such as the English and Scandinavians, who had more of the frontier mentality which is associated with the settling of our country.

Thus, there was the making of a "society within a society" in early Lynden. After the town suffered its population drop around the turn of the century, the Dutch—many from Oak Harbor and the Midwest, as well as emigrants from The Netherlands—served to fill the void.

From all written accounts and oral transmissions from the few very old timers still around, the Lyndenites of that day managed to get along quite well. Disputes arose regarding saloons and other vices, but in this Lynden was no different than any other town at that time. Like other towns in the area, many Lynden merchants had their stores open on Sunday and it did not appear to be an issue. One reason might be that the Dutch, and principally the Christian Reformed Dutch, did not have enough people in the area to carry out a mandate for Sunday closure had they wished.

The "society within a society" in those days got along well with those who had been here before them. It would be a later day, when their numbers had swelled to a dominating position, that Lynden would shift; becoming a conservative town largely dominated by the Christian Reformed ethic.

Newspaper accounts of those early days show that the Dutch took their civic obligations seriously. Several served on the town council, although the position of mayor was dominated by those of English and Scandinavian descent. (It would not be until the 1950s that those of Dutch descent would be elected mayor of the town.)

At the time of the Dutch influx Lynden already had an infrastructure in place. The early Dutch were not entirely of one mind. Many had a conservative mind set that went well with the Christian Reformed theology. Others preferred the more Americanized Reformed Church. Yet, there was a sizeable group that wanted no part of either church. Instead, they allied themselves with those who had been here before the extensive Dutch migrations to the Lynden area. Many affiliated with other churches, and there was a sizeable group that wished no allegiance to any church whatsoever.

In this, they found an alliance with many Scandinavians. It may not be widely known, but religious persecution was great in the Scandinavian countries, especially Sweden. One has only to read the works of Vilhelm Moberg, the noted Swedish historian and novelist.

The Swedes were by nature more used to an isolated lifestyle than that of the Dutch. Sweden was a sparsely populated country in the 1800s. Many Swedes spent a lot of time in isolated forests and varied periods of time away from their families. The Dutch, on the other hand, were raised in close proximity to one another in their heavily populated small country. They were used to a life of togetherness.

The town's churches affected Lynden, especially the role played by the dominant Christian Reformed Churches. Henry Lucas makes the interesting observation in *Netherlanders in America*, that in the early American settlement of New Netherland in the mid-1600s "the Dutch constituted the dominant element and tended to assimilate the others." (Lucas, pg. 13) It is important to note that this happened in Lynden only up to a point. Although the Dutch presence became very strong in Lynden, they were never able to fully assimilate the town. There were several reasons for this.

In the early days Lynden was largely a logging-oriented community, depending on the output of the woods for what

prosperity it enjoyed. As the lowlands were cleared of the timber cover, agriculture took over. This, of course, attracted the Dutch; the climate and soil conditions compared favorably to that of their native land.

Lynden's early settlers were a mixed group. Those of English descent arrived first, closely followed by Scandinavians, Germans and others. The few Dutch who settled in the early days of Lynden tended not to be assimilated by the later influx of their fellow Dutchmen.

The early settlers were a hardy group and too independent to be assimilated by anyone. As the Dutch presence grew they generally lived in accordance with the conditions set forth by their predecessors; the only difference being in their religious practices. In the early years, their numbers were not strong enough to dominate the practices of society at large.

Geography provided another big reason why the Dutch never fully assimilated Lynden into their mode. Lynden's location just south of the Canadian border put it within visiting distance of the city of Vancouver, British Columbia, and only a few miles north of the much larger town of Bellingham.

Another factor was the ease of transportation. Boat and horsepower provided the transportation of the early years. As modes of transport became easier and faster, this isolating influence diminished.

The Dutch themselves were far from being a completely united group. In many matters, they were close. But there were differences in their churches. The strongest and most conservative was, of course, the Christian Reformed Church. Next was the more Americanized Reformed Church. Many Dutch chose not to affiliate with either of these church groupings but joined other churches in Lynden or in outlying towns as transportation advanced.

Some chose not to affiliate with any church. These differences of themselves created difficulties in assimilation.

In addition there was the influx of other ethnic groups. The 1930s and later years brought a large group of Missourians, attracted by the excellent berry growing conditions of Whatcom County. Most farmed in outlying sectors around Lynden, although a few settled in town. In church matters, many of them flocked to the Assembly of God Church.

Assimilation largely succeeded on another front, however. When young men and women of marriageable age and of Dutch descent began looking around for marriage partners, they were expected to marry "inside the clan," so to speak. If a young woman or young man chose a non-Dutch member of the opposite

sex, no barriers to marriage would be raised if he or she was an acceptable mate as the Dutch perceived them. All the non-Dutch partner to the marriage had to do was affiliate with the church and they were accepted into the Dutch sub-culture.

I recall hearing of one instance where two prominent families desired to be joined by the marriage of their children. As I understood the story, the girl was not at all in love with the intended who had been selected for her; but that made no difference. She was told, "You will learn to love him!" and that was that. There were probably some instances like this; but undoubtedly, love was the dominating factor in causing new unions in most cases.

For many years it was considered proper for young couples to marry within the Dutch community. Outsiders were welcomed if they allowed themselves to be absorbed. There were many unions of Scandinavians and others that were merged into the Dutch community.

However, it could be quite difficult if one did not desire assimilation. The community was so tightly knit it was very difficult for one to be a non-conformist and get along. The one alternative open to a young couple, if it was agreeable to the partner of Dutch descent, was to leave town and to live somewhere not predominantly Dutch. Many chose this route.

In later years, this would not be necessary.

The early generations formed a tightly knit community both religiously and socially. They tended to not associate with the non-Dutch community except as necessary to do business.

But changes eventually prevailed.

One of the marked changes that occurred about twenty years ago was when a young Catholic lad became engaged to a Dutch girl. Although the wedding was performed in a Christian Reformed Church both the Catholic Priest and the Christian Reformed minister officiated. This would have been unheard of a few years previous. This incident illustrates well how changes occurred and are still occurring.

Now a new foreign language is heard frequently on the streets of Lynden. A new people group has arrived in Lynden and they are making it their home in much the same manner as the Dutch did nearly a century ago. The language, of course, is Spanish.

There have been some unions between the Hispanics and the Dutch and as time progresses, there probably will be many more.

Thus, the era ended when Dutch families could insist that their children marry within the clan. Because of widespread

association within schools and athletic and social events, children of varying groups became acquainted. This occasioned unions that would have been unthinkable a couple of generations earlier.

The years passed and the town grew. In the 1930s, the weekly paper carried advertisements of Sunday hours for some business firms of the same type as those open in neighboring towns in the area.

In the late 1940s and into the 1950s, there was a new influx of those of Dutch descent into Lynden.

It was almost as if two rivers were flowing and they met at a confluence, which of course, was Lynden. Perhaps the largest group came from the midwest and a lesser stream from California. The war had ended in Europe, which brought an influx from the Netherlands.

The migration of new people brought changes to the Lynden area. Most newcomers were of Dutch extraction. A number came from The Netherlands following World War II. Perhaps the largest group came from the midwest—the Dakotas, Iowa, Nebraska and Michigan—with a smaller influx from California. But it would be some time before they changed the complexion of the community.

Like a lull in the tide, this migration signified the end of one era and the beginning of another; even though many people did not realize it at the time.

Most of the people arriving on these waves of immigration were of a conservative turn of mind. This enhanced the already established Christian Reformed Churches, causing additional churches to be founded to accommodate the new people.

The outlook of these groups, however, differed discernibly. Those from the midwest tended to be very doctrinaire, having a certain rigidity concerning matters pertaining to their religion and doctrine.

Interestingly enough, those who emigrated from the Netherlands tended to associate themselves with the Christian Reformed Church; but they seemed to have an entirely different outlook from their brethren who came from the midwest and other states. Having lived through the occupation of the Netherlands by the German invaders, their life experiences brought a greater understanding with them to Lynden. They seemed to lack the rigidity associated with the midwesterners, seeming to more easily understand the feelings of those in the town who were neither Dutch nor of the CRC persuasion. Many in Lynden found it easier to accommodate themselves with the emigrants from overseas than with those who came from different areas of the

our later years, but changes they were.

Closed on Sunday

In the early years when this writer was working in Lynden, a prominent and well known Lynden businessman confided to me, "Lynden cramps my lifestyle."

That was a revealing statement with a lot of meaning behind it.

Most people of Dutch descent were gregarious, friendly and good natured and liked to have a good time. This sometimes conflicted with the strongly Calvinistic doctrine of their churches, which in turn led to some practices that could be strange to one who was not acquainted with the inner workings of Lynden.

During weekdays the various persuasions that made up Lynden found it in their best interests to get along with one another. In most cases, respect and understanding for the other person's beliefs and practices prevailed as long as it was mutually observed.

When Sunday arrived this perception could change dramatically. In the years following the 1930s, Lynden was closed down on Sundays. However, people still had to eat. Presumably, among the practicing Calvinists in town, a family stayed home and ate meals that may have been largely prepared on weekdays to spare the mother of the family excess work on Sunday. Any kind of work at all on Sunday was frowned on, except the most essential of tasks—such as milking cows.

This strict practice sometimes led to hardship for farmers of the area. If they had hay down and Sunday would be an excellent day to put it away, the hay stayed down; even though weather forecasts might indicate the strong probability of rain on the following days. Sometimes these Calvinistic farmers sought to influence their less strict neighbors to follow their lead. They were mostly unsuccessful in their efforts unless the non-conforming farmer had to rely on his Calvinistic neighbors for assistance during haying time. This could create a problem.

Lynden was deserted on Sundays. After the churches dismissed, the town emptied. While cars streamed into town for church, they often streamed into Bellingham and other nearby towns where Lyndenites went for lunch or dinner.

Many adherents to the strict Calvinistic doctrine actually observed it completely, and were quite happy in doing so and wanted other people to do likewise. Such are the verities of human

nature, however, that while many seemed to feel they had to adhere to it, once they got away from Lynden they liked to relax and enjoy themselves.

This writer and his family almost always left Lynden early Sunday afternoon and headed to some good restaurant in Bellingham. There was hardly a Sunday that we did not encounter someone we knew from Lynden. This had its awkward side for some Lyndenites. Occasionally we saw one of our Lynden acquaintances coming out of a cocktail lounge and if they saw us, they would not acknowledge us. Indeed, they acted as if they did not know us at all!

One had to feel a little sympathetic toward them. They lived under a very strict regime in their home town. Bellinghamites in particular grew quite used to Lyndenites coming to their town and "blowing off steam" so to say.

In the twenties and thirties, several business establishments remained open on Sunday; if not full time, at least on a part-time basis. This group included gasoline stations, restaurants and some "mom and pop" grocery stores. The town's two drug stores took turns being open on Sunday.

In time the pressure to conform grew to include all inhabitants of Lynden. Not only the Christian Reformed and Reformed were expected to observe strict Sunday closures, but everyone else in the town as well.

Those who chose to go their own way were often subjected to intimidation. It was suggested they would lose business by being obdurate about Sunday closures. Along with this strong suggestion was the unspoken promise that those who cooperated would get the business of customers who desired Sunday closure. It was a powerful argument. Also, many neutral merchants welcomed a day off anyway. So, it worked both ways.

George Sussex had a mind of his own, however. He owned a section on East Grover Street that had one time been the site of a sawmill. Since he was busy in his Ford dealership six days a week, that left him only Sundays to use his tractor for site cleanup and preparation; which he did. The townspeople in the area attempted to bar his way and otherwise impede his work. Sussex kept on working and ignored them. He did not seem to lose any business as a result of his Sunday work.

It might be interesting to observe that the sister towns of Everson, Sumas and Nooksack also had significant numbers of Calvinistic-minded citizens. However their churches being fewer and smaller, the Sunday closure edict could not be enforced in those towns. Businesses traditionally open on Sunday remained open.

In Lynden, even the most trivial work activities were frowned upon. A new optometrist and his wife moved to town. The wife had been accustomed to hanging out her laundry, even on Sundays. The first time she did this in Lynden, she was sharply reprimanded by a neighbor lady with whom she thought she had established good relations.

Until the year 1923, the Northwest Washington Fair remained open on Sunday in the fairgrounds on the west side of town. The growing Calvinistic influence used its power on the fair board. Although there was vehement opposition by the old timers, many of whom had been in Lynden before the arrival of the Dutch residents, the fair board caved in and did not permit the fair to operate on Sundays thereafter.

The fairgrounds became partly financed by Whatcom County and other events became traditional to the area. Because the fairgrounds were funded with money from county coffers, some determined groups would not allow the town to close them down on Sunday—horseshows, “Good Sam” gatherings and the like. The town had no influence on the members of these organizations and they were left alone, continuing to use the fairgrounds on Sundays as well as other days of the week when the fair was not in session.

Occasionally a business stayed open on Sundays. One restaurant in the 1960s or 1970s tried it, but the manager found that seven days a week was too fatiguing even though business was good. The manager said there was no real, or even threatened, loss of business. However, after the restaurant closed on Sunday those opposed to Sunday operation used it as an example that one would be boycotted if one operated on Sunday in Lynden. This was certainly not the case in this instance, as those directly or indirectly involved with this restaurant can testify.

Those with good reason for engaging in some activities on Sunday were left alone if they were forceful enough in asserting their rights. This writer experienced that first hand in his business.

Years ago, one restaurant decided to stay open on Mother’s Day. They did this for several years and nobody paid it much heed. They had a good patronage on Mother’s Day and their business did not suffer for it on weekdays. But apprehension grew in the established dominant Calvinistic society in town. Things seemed to be changing in a way not to their liking.

A form of xenophobia began rearing its head. On one Mother’s Day in the late 1980s another restaurant decided it would be nice to take the load off the mother of the family by having the restaurant open for that day.

Alas! The opening never occurred. The Saturday night preceding Mother’s Day the restaurant was vandalized. It did not open on Sunday and the operators were fearful.

A new shopping center opened on the western edge of the town’s city limits. Restaurants have been operating in this fringe area without vandalization. A major supermarket is currently open seven days a week, although they are not as yet permitted to sell alcoholic beverages on Sunday due to a city ordinance banning the sale of such items on that day.

This may well change as the town has, at this writing, voted to annex the area immediately west of the Guide Meridian which includes major restaurants and outlets that dispense alcoholic beverages on Sunday.

Would the town now be going through these agonies had the population been more equally distributed between the Dutch and non-Dutch elements in the early days?

It is an interesting speculation and may, indeed, be resolved by the time this goes into print.

The town had two school systems; one public and the other the private Christian School. Although organized separately from the Christian Reformed Church, the Christian School drew almost all, if not all, of its support from that source.

Many people found it difficult to send their children to the private school and also to pay the taxes to support the public school. But this is the burden that the supporters of the Christian School assumed.

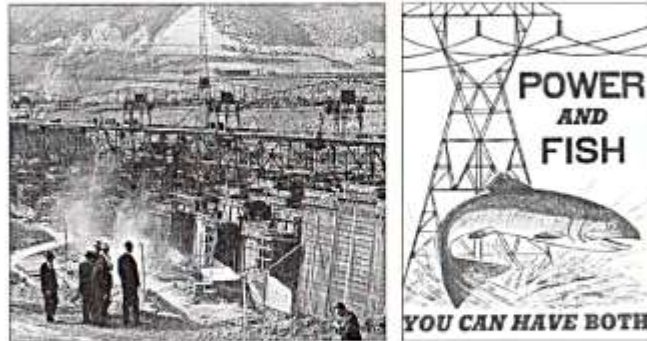
Many of the children of Dutch descent attended the private Lynden Christian School. As new generations succeeded the older ones, they tended to become more understanding in their outlook regarding those not of their particular religious preference.

Tolerance became more widespread, and the school eventually encouraged the enrollment of children of non-Dutch lineage.

Many children of Dutch descent attended the public schools. Even though the parents may have desired to send them to the private Christian School, it was often a financial burden—although in some cases, well-situated grandparents would finance the education of their grandchildren in the private school.

At times they looked for help from other sources. This writer remembers quite clearly an incident that happened in the late 1940s. George Manner, the Chevrolet dealer, came next-door to see the Ford dealer, George Sussex. A letter in that morning’s mail upset Sussex greatly, or so I learned when George Manner arrived.

Mixed Blessing: Taming the Columbia



Officials viewing Grand Coulee Dam site, October 14, 1937.
Puget Power advertisement, about 1970.

—Into each detail of the construction has gone the painstaking foresight which has made the finished project everything desired by man.

—White man's dams mean no more salmon.

These two opinions met head-on in the 1940s. The first appeared in a souvenir booklet extolling the new Grand Coulee Dam. The second reflected an Indian chief's suspicions of a lack of foresight in taming the Columbia. Both were exaggerations, yet each held part of the truth.

The aboriginal Columbia was a navigator's nightmare. Plunging 2,600 feet in its course from Canada's Rockies to the Pacific, it gushed over or through 109 hazards with names like Death Rapids and Hell's Gate. In the name of irrigation, electricity, and flood control, engineers turned it into a string of lakes in 40 years. Today there are 14 high dams between the Columbia's headwaters and its mouth.

The Army Corps of Engineers threw the first loop around the river's neck in 1933, when it began Bonneville Dam, 40 miles east of Portland. The project was approved by President Roosevelt to generate jobs and electricity, and to repay local congressmen for their support. Bonneville's 65-foot-high

spillway and powerhouse were finished in 1939, at a cost of \$88 million. The dam boasted the world's then-largest shiplock, and fish ladders to aid salmon swimming upstream to spawn.

Bonneville was dwarfed by \$300 million Grand Coulee, built at a canyon bend 95 miles northwest of Spokane. Conceived by local boosters and the Bureau of Reclamation, more for irrigation than for electric power, the scheme's idea was simple yet bold. Water backed up at the 550-foot dam would be pumped 280 feet to the canyon's south rim, where it would flow down into Grand Coulee, a dry 50-mile trough cut by ancient floods. The arroyo would become a tank for gravity-fed capillary canals to water the scablands to the south. Work commenced in 1933, and soon 7,000 toilers were engaged. The last concrete was poured in December 1941, when news of Pearl Harbor jolted the nation. Skeptics who once doubted the project's value praised its wisdom, for power from Grand Coulee and its Bonneville sibling built the aluminum, aviation, and atomic industries that helped win World War II.

The project's original reclamation purpose was realized in the 1950s. Water from the dam's pumps first flowed into Grand Coulee in 1951, and soon over half a million acres blossomed—fortified by fertilizers and pesticides. A vision was realized, but the natural river was gone and it was mainly corporate agribusiness that made the desert bloom, not a host of yeoman farmers.

Meanwhile, wild salmon and steelhead migrated upriver to breed, but in far fewer numbers than before. A host of factors caused the decline: overfishing, silt from logging, and chemical pollution. The dams were a prime cause, though, for countless spawning pools vanished beneath reservoirs. The estimated 10 to 16 million wild chinook and sockeye that once ran the Columbia plunged to a few hundred thousand, to be replaced by disease-prone hatchery fish. And for the hatchlings, swimming to sea through hydro turbines was akin to a gauntlet of mammoth food processors. Some made it through, but many were barged or trucked around the dams in tanks. Their returning numbers, in any case, were about 15 per cent of aboriginal runs. The old chief's fears of a salmon apocalypse may have been premature, but there was no doubt the ancient river culture of his people—based on salmon abundance—was now but a memory.

The Story of Hanford



Nuclear reactor at Hanford Reservation and Columbia River.

Army leaders and Du Pont engineers made the decision around Christmas, 1942. The nation's first large-scale nuclear reactor would be built near the towns of Hanford and White Cliffs, in Washington's Columbia Basin. Stretching northeast from the Rattlesnake Hills, the site seemed ideal. Remote, thinly peopled, yet near railroads and on the Columbia, it promised ample water to cool the reactor, and electricity from Grand Coulee Dam. The project's top-secret goal was the production of plutonium to fuel a new weapon to speed victory over Germany and Japan. Urgency spurred the undertaking. The physics of unlocking the atom's power were broadly understood by elite scientists, as Albert Einstein told President Roosevelt in 1939. Amid total war, it seemed only a matter of time before one nation unleashed a bomb.

Once the decision was made, things moved swiftly. The 1,500 residents of the 640-square-mile area received eviction notices, and 51,000 construction laborers converged on the site. The village of Richland mushroomed, serving as site headquarters for the Hanford phase of the now-famous Manhattan Project—the crash program to create an atomic bomb. Sustained by 16,000 packs of cigarettes a day and 12,000 gallons of beer per week, the construction army took 28 months to build the B Reactor, and it was started by physicist Enrico Fermi on September 26, 1944. Months later Hanford plutonium powered the first atomic test in New Mexico, and then fueled

◆ THE TWENTIETH CENTURY AND BEYOND ◆

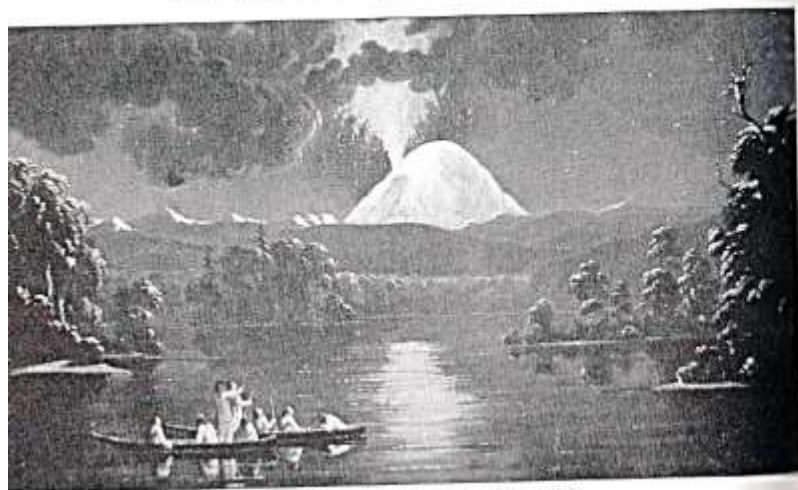
the Fat Man bomb released on Nagasaki on August 9, 1945, ending the war with a blast equal to 21,000 tons of TNT.

That was the first chapter of Hanford's story. An arms race with Russia followed World War II, inflating the demand for atomic power. Meanwhile, optimists prophesied peacetime uses, while pacifists preached a "ban the bomb" message in the 1950s. In the Cold War setting, Hanford enjoyed several new growth spurts. Ultimately, nine reactors were constructed. Peak production occurred between 1957 and 1963, capped by President Kennedy's visit in 1963—shortly before his assassination—to dedicate the new N Reactor and herald his intent to close the missile gap with Russia.

Looking back, Hanford's role in America's victory in World War II and the Cold War is indisputable, yet its legacy remains disturbingly mixed. The contamination hazard, though recognized from the start, was gravely misjudged. At first, some wastes were dumped on the soil, where they contaminated the water table through seepage. Water was pumped back into the Columbia as radioactive effluent. There were leaks in many disposal tanks, dust from the site's powdery soil carried radioactive particulates, and the area became a dump for other nuclear sites. Escalating fears concerning these wastes, coupled with Russia's Chernobyl nuclear disaster, put the last military reactor—Kennedy's N reactor—on cold standby in 1988, and shut it down in 1991.

The reservation now exudes an eerie calm, its historic plutonium reactors permanently silenced. Project directors candidly explain their present mission as the "largest waste cleanup effort in world history." There may be a silver strand, though, behind the toxic cloud. Hanford's operations kept agribusiness out, conserving much of the reserve as a time capsule of indigenous shrub-steppe habitat. "It's hard to comprehend how nuclear weapons production could lead to the preservation of native habitats," said environmentalist Peter Dunwiddie, but he acknowledged that "such is the case at Hanford Nuclear Reservation." In June 2000, President Clinton created the 200,000-acre Hanford Reach National Monument to protect the last untamed stretch of the Columbia and its splendid White Cliffs, ironically preserved by the off-limits secrecy of the Hanford Project.

Not So Benign Nature



Night eruption of Mount St. Helens, Paul Kane, 1847.

Washington—at least its western part—is famous for its lack of seasonal excess. “The pleasantest winter I ever spent was a summer on Puget Sound,” Mark Twain remarked. Still, the state is sometimes a stage for extremes. Wynoochee-Oxbow on the Olympic Peninsula recorded 184.56 inches of rain in 1931, still a record for the Lower 48 states. With 1,124 inches of snow in 1998–99, Mount Baker’s Heather Meadows surpassed the world record for snowfall, held before by Mount Rainier. Every six years or so, the Yakima and Columbia Valleys endure winters that give winegrowers a scare. Even on the Cascades’ west slope, nor’easters from Canada can plunge winter windchills to -25°F . The Columbus Day Storm, the state’s worst recorded tempest, occurred in 1962. Sweeping in from the Philippines, winds clocked 160 miles an hour on Washington’s southwest coast.

Earthquakes and volcanic eruptions are the best-known Northwest extremes. Though not to California’s extent, Washington is earthquake country. Over 1,000 tremors are recorded each year, though most go unnoticed. Yet big quakes do occur several times per century. They are caused

◆ THE TWENTIETH CENTURY AND BEYOND ◆

mainly by subduction of the state’s coast: the eastward movement of the offshore Juan de Fuca tectonic plate, 3 to 4 centimeters per year, under the landward North American plate. Geologists believe a giant quake occurred about 900 A.D. that lifted Alki Point 12 feet. Another happened 60 miles offshore around 1700, causing a 33-foot sea wave and dropping the outer coast 6 feet. The strongest jolt in the past 200 years—magnitude 7.4—occurred in 1872 near Lake Chelan, causing a landslide that briefly dammed the Columbia. Most threatening to brick and mortar were recent tremors centered near Olympia in 1949 (7.1) and 2001 (6.8) and Seattle-Tacoma in 1965 (6.5).

The shock that riveted the world was the explosion of Mount St. Helens in 1980. Youngest of the Cascade volcanoes, St. Helens was first studied by the Navy’s Wilkes expedition in 1841. The peak erupted often from 1800 to 1857, and in 1847 artist Paul Kane painted an enchanting view of eight Indians watching a fiery blast on its flank from a canoe on the Cowlitz. After 1857 the mountain slept for a hundred years. But geologists grew wary as they studied the mountain’s past, and in 1975 experts cautioned it might erupt “before the end of the century.”

On March 20, 1980, a magnitude 4.2 tremor heralded the mountain’s intent to shake. Over the next two months small spasms shook its north slope, ash and steam rose from its crown, and an eerie bulge materialized near its summit. May 18 dawned sunny, and at 7 A.M. volcanologist David Johnston observed no alarming change in the summit’s behavior. Then, at 8:32 A.M., the bulge collapsed and the north face exploded, sending a lightning-fringed cloud of gas and ash 12 miles high. Ashen skies caused darkness at noon in Yakima and Spokane, ash fell as far away as Oklahoma, and Interstate 90 from Spokane to Seattle was closed for a week. The blast turned trees for 19 miles around into ghostly pickup sticks, and mudslides surged down the Toutle River, clogging Columbia shipping channels. Johnston and 56 others were killed, mainly by asphyxiation. Despite the explosion’s human cost, the fact that it happened in bright daylight aided science. It was clearly observed, and has become history’s most carefully studied eruption.

SECTION 3: THE CLIMATE OF WASHINGTON

What Causes The Different Climates of Washington?

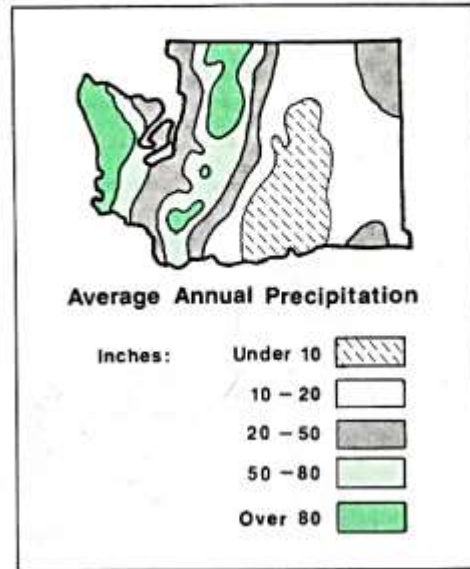
Ask people from out of state what they know about Seattle. They'll probably say, "It rains all the time." Mark Twain once said, "The nicest winter I ever spent was a summer on Puget Sound." He was talking about the rain, too. Lewis and Clark recorded 31 days of rain in a row, when they were here in the Northwest.

It is true that it rains many days each year in Western Washington. But Eastern Washington has quite a dry climate. The average rainfall varies a lot in different parts of the state.

The three main causes of the different Washington climates are the winds, the ocean, and the mountains. Most winds that blow over Washington come from the Pacific Ocean. Winds which blow in the same direction most of the time — as these winds do — are called prevailing winds. Washington's prevailing winds are also called westerly winds, because they come from the west.

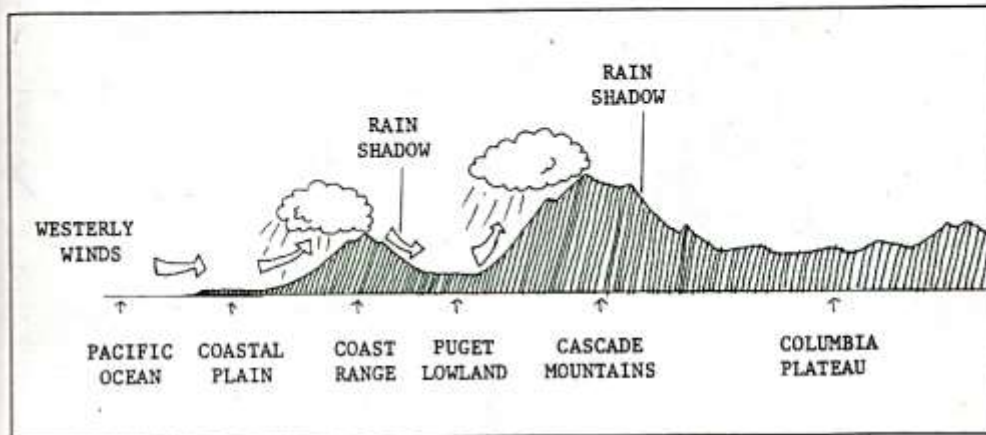
As these westerly winds pass over the ocean, they pick up lots of moisture. The winds blow against the Olympic Mountains and the Willapa Hills. The air must rise to get over them. As air rises, it cools. This cooling causes the moisture in the air to condense, and it falls to the ground as snow or rain. This gives the land near the coast very heavy rainfall. Along the Wynooche River north of the city of Aberdeen the average rainfall is over 150 inches. This is the highest average rainfall in the United States.

After the winds cross the Olympics, the air can drop



again. Very little rain falls on the Olympics' eastern, or leeward slope (the side away from the wind). This is called a rain shadow.

The winds must rise again to get over the Cascade Mountains, and the process is repeated. The western side of the Cascades gets a lot of precipitation.



SECTION 3: WASHINGTON STATE GOVERNMENT

How Is The State Government Similar To The Federal Government?

The Washington State government has a basic structure that is quite similar to the federal government. Both governments have three branches: a legislative branch to make the laws; an executive branch to enforce the laws; and a judicial branch to interpret the laws. Like the U.S. Congress, Washington's legislature has two houses: the Senate and the House of Representatives. Laws must be approved by both houses of the legislature and signed by the governor. This is also similar to the federal system. (The only exceptions are state initiatives and referendums which are laws made by voters.)

The titles, duties, and powers of elected state officials are listed on the chart on the next page. As you can see, the role of the Governor in state government is similar to the role of the president in federal government. The state judicial branch is made up of several levels of courts, with the Supreme Court at the top. This is similar to the structure of the federal court system, although the names and duties of the lower federal courts are different.

33. Describe the three branches of state and federal government.

How Is Washington State Government Different From The Federal Government?

One important difference between state and federal officials is obvious from the chart. Voters elect many more state officials than federal officials. In the United States government, only the president, vice-president, senators, and representatives are elected by voters. Most other high officials are appointed by the president with the approval of the Senate.

However, here in Washington State, we also elect our judges and several executive officials. This state has what is called a "divided executive," that is, voters elect several executive officials separately.

Although Washington's governor does not appoint as many officials as the president does, our governor has a special power not shared by the president. The governor here may veto just parts of a law, while the president must sign or veto the whole law, as passed by Congress. This special power of Washington's governor is called the "item veto."

Voters themselves have more powers in Washington State government than in federal government. Voters may make state laws themselves, without approval of the legislature or Governor, by using the initiative or referen-

ELECTED OFFICIALS OF THE WASHINGTON STATE GOVERNMENT		
Official	Important Duties	Term of Office
Governor	heads executive branch, appoints many administrative officials, recommends budget and legislation, may veto bills or sections of bills, call out national guard, pardon criminals, call special sessions of the legislature.	4 years
Lieutenant Governor	acts as governor when elected governor is unable to perform duties, presides over state senate.	4 years
Secretary of State	keeps the state seal, files official documents, oversees state elections.	4 years
State Treasurer	manages state money, pays state bills, keeps financial records.	4 years
State Auditor	sees that state funds are properly used, checks financial books of all state agencies.	4 years
Attorney General	acts as state's lawyer, advises state officials on matters of state law, represents the state in some lawsuits, prosecutes some crimes against the state, conducts legal investigations.	4 years
Superintendent of Public Instruction	supervises public schools in the state, carries out policies set by State Board of Education.	4 years
Commissioner of Public Lands	manages state-owned lands, regulates logging and other activities on state lands.	4 years
Insurance Commissioner	inspects and regulates insurance companies in the state, acts as State Fire Marshal.	4 years
State Representatives (98 of them)	the representatives and senators together are responsible for making state laws.	2 years
State Senators (49 of them)	with the representatives, they introduce, study, discuss, get voter opinions on, and pass state laws.	4 years
Superior Court Justices (27 Districts)	judge cases in their district involving serious crimes and large civil disputes.	4 years
Appeals Court Justices (12 of them)	three justices at a time hear cases that have been appealed from lower courts.	6 years
Supreme Court Justices (9 of them)	make up the state's highest court of appeals, interpret the state constitution, hear appeals & cases of great public importance.	6 years