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TM: Thomas R. Mackenzie
KB: Katy Barber
Transcribed by: Unknown
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Tape 1, Side 1

1999 September 27

[Note: Initial technical difficulties prevented recording the first bit of the interview. Excerpts having to do with Celilo Falls relocation.]

MACKENZIE: And I taught school on the desert in, out [of] Bend and I taught school down in Roseburg, and I decided school teaching was not my forte. So, I've been kind of a – with the war coming on and my husband being a reserve officer, and so we lived several places there. And then he was one of the engineers working on the San Francisco Bay Bridge and we lived in the Bay area for a long time, and there I worked with the Chicanos and the Blacks, wrote programs there again and got funded for that.

Cesar Chavez was my great enemy and he was much stronger than I was. I returned some grants I got to work with the Mexicans because he didn't want them to have English-speaking teachers and wanted to keep them completely under his control. And when they – I don't know whether you're interested in this or not – are you?

KB: Yes.

MACKENZIE: Well, anyhow, they made a ruling that in the orchards in California that the mothers, the Mexican mothers, used to take their children — all of them, the babies and

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everybody – to the orchard when they would pick up the prunes and work in the orchards. And then they passed a state law that the children had to be of a certain age, teenagers, before they could be in [the work area]. And then there was a big to-do about what to do about the mothers. And then there was also the big to-do about them speaking Mexican in the home and then not being able to make grades and then people saying, “Well, they’re just stupid,” you know.

So I wrote this plan that we could establish a school, in this one particular area for the children, which would be both a kind of a nursery school, and then also up to certain grades. But there had to be an English speaking teacher who was bilingual, but there could also be a care-taker who spoke Spanish.

And I wrote the bill, got it funded and everything, and Cesar Chavez, who was dictator, said that if there was to be a teacher it had to be one of the mothers, and she didn’t have to speak English. In fact it was to his advantage if they didn’t English, frankly. And I turned the money back in. And that was a great disappointment. I had wonderful experiences with the Blacks in Richmond, California, with the mothers, the women. Yet the young Blacks were really very hostile to any type of trying to be of help, in any way; but I had some wonderful, wonderful experiences. There again I had an office in Richmond which was a very – I don’t know whether you’re familiar the area or not, but it was predominantly Black. And I had an office there, and I had wonderful experiences with the Black women. And then trying to get the young Black women, teenagers, to go to school – only to find out that school in Richmond was so terrible that it was – they could, wouldn’t do them very much good to [go to] school. I was so naïve at that point that I thought: if you went to school, you went to school! [Laughs] And I didn’t realize that some of the schools were so terrible. But anyhow, it was a very, very interesting experience.

And I was on the Council for the Bay Area work and enjoyed it very much. I enjoyed my contacts and experiences here too.

KB: Speaking of schools, did some of the children who moved from Celilo to The Dalles end up going to school?

MACKENZIE: Yes, they ended up going to school, but they were not very welcome in the schools. I'm sure it is very different now. And then, it was such a shock – now I don't know why – to this judge who'd grown up in The Dalles. And people that I met — in both ways – they just didn't, hadn't even thought of Celilo and the children. I mean they were nice – nice people. Now the churches I can't forgive; that to me was really the worst thing that I had met for a long time. And I ran somewhat into that with the Blacks the same way. I mean I tried very hard to, when I was working in Richmond, to get churches to work together. The Blacks primarily want to go to church, I mean the women particularly. But it didn't work out very well, that part of it – which was minor because some other things did work out very well. We had some schools [where] the women were really anxious to learn and to do things for their children, and so it was quite a good experience with that – to [be] working with different –.

When I was back in Alexandria, Virginia – I worked for Red Cross [Inaudible], primarily I had all Blacks. The women from the South, it was very difficult for them to work with the Blacks, I mean if they were born and raised in Alexandria. And so we had a very bad time, because I was working as a case-worker for the Red Cross and you're not supposed to – whoever comes to you is your client, you know. When the Blacks somehow learned that I was not from that part of the country and that I had, you know, had Black friends so on. I would find a whole group of people waiting for me when I went to work, and they wouldn't talk to anyone else — I mean, even though there was a ruling they had to use the first case worker that was open. Then, because I was alone so much back there – I took the night calls, and that was fascinating.

But I worked with some wonderful people there. And the women really wanted to help. The Red Cross chapter there was just a wonderful, wonderful experience, and they had lots and lots of money. They didn't have to raise – the original chapter of Red Cross in the United States – and they didn't have to fund-raise, because they had – which

doesn't happen, it's not supposed to happen – they had a store that the wives of the Senators and Representatives gave their clothes, and they'd go to special affairs, etc. etc. – and they were in this store. And of course none of the, Black people or poor people could go to that store. [It was] very, very – made a lot of money and supported that chapter and we had all sorts of money to spend for the people. I mean, if they needed it, we had it; and then we didn't have to waste any time fund-raising. I don't know whether it's still that way or not, but – and it's in this old, old building that had been the original chapter. And one of my co-workers there was the ambassador's wife on the Philippines when the Japanese came in and escaped to Corregidor in a submarine – and she was one of my co-workers at that Red Cross chapter. And so it was actually working with agencies who'd been very, very rewarding. You know, Indians and Blacks – I mean, I've gotten more out of it, I'm sure, than the people I worked with – more satisfaction.

KB: I wanted to ask you about some of the people whose names keep coming up in the records that I don't really know very much about them personally. I was hoping you could tell me some about them. One of those people was Max [Boisy?].

MACKENZIE: Boisy – I should know that name. In what relation did you get his name?

KB: Well, he ended up with being in one of Martha [McEwan's?] book. And he died, I guess close to the time of relocation. He was Flora's son, and I think he would have been an adult.

MACKENZIE: Was she – I've spent a lot of time in Flora's house, and with her – she never spoke of a son. It could be. Now you see she was a Warm Springs and the Chief, no one knew what tribe he came from. He was a renegade really, probably an Eastern tribe. But he had been a guide, you see, and guided people out to the West and then finally settled at Celilo, and took over and made order to the fishing grounds there.

KB: I thought he was born there.

MACKENZIE: No, oh, no. But somehow he had that in-built thing that made him to be a leader, and he came out and had been leading people out, I mean acting as an Indian guide, and then finally settled at Celilo Falls and kind of took over the management. In other words, you see the pictures of Celilo, those rocks, that was your rock and no one else fished off that rock, I mean unless you told them that they could. And they really, without police or anything of that sort, among themselves there. Now, the police, like the state police and the sheriff's office did not like the Indians at all, period. And they really, and in some places they had causes. The Indians did drink too much a lot of the time and they did gamble. As far as I was concerned, it might not have been housekeeping like other people would see it, but I was never — I told you about [Temmingway?] Moses tent. I'm sure, I'm not exaggerating. It was probably one hundred years old. There was no odor. How they did it: I would go into Flora's house and she might have a dish towel over her shoulders and a fly swatter in her hand and a big long table in her living room and it would have black oil cloth on it, and the floor would be bare but it would be clean. There would be nothing there. And she loved to preside. And it was interesting: I can — one of the major engineers for the dam would come up and talk to them, and I knew all of the engineers, and they would have meetings at Flora's house. And I remember a group was meeting one day and one of them wanted an ashtray and I whispered to Flora, "Do you have an ashtray? And she said, "Oh yes." And she walked into her kitchen and she came out with a polished sardine can — [it] just shone — and handed it by the little handle and there was the ashtray. I mean things like that would happen. You could have been in the most elegant dining room.

The time I watched the chief have a bath – I'll tell you that story, I think it's kind of good. I had – usually [I] went out after — I had the trailer there for quite a while and I would go to my trailer and then I would go check in with and see if there was anything, and then go ahead interviewing and investigating and so on. I went out that morning and went to the trailer, and then I wanted to talk to Flora. I went over and she'd always said,

don't knock. If the blinds are up, the windows are open, then it's your house. You walk in. So I went in, opened the door and I went in. It's right in the middle of this big room was here the chief who was so old and so dried up, without — and his little braids pinned up on top of his head, not a stitch on. He was sitting on a chair and his feet were in a tub and Flora was giving him a bath, and all around the room were the squaws and they were all watching the bath. And I just walked in and sat down and joined [them] and watched the chief have his bath. You didn't knock and, I mean, it was a privilege, I mean, to watch the chief have his bath. And Flora had a washcloth and a piece of soap and, as I say, his little braids pinned up on top of his head and she was giving him his bath.

KB: I'm going to change the tape now.

[End of Tape 1, Side 1]

Tape 1, Side 2

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MACKENZIE: She felt that she didn't want people to realize that the chief was so, mentally, you know, very old and not well and she wanted to present him as the chief. But she was really the one you negotiated with — I mean that you wanted to be sure Flora approved or this would not work out. And she wanted that – she, I guess you would say, in my opinion, I felt that she felt I owed her that attention and consideration. And I did. I mean, I felt that she was really a wonderful person and that I might not always approve – although I can't think of anything that she did that I didn't approve of, except that she did not — when we discovered that his, the chief's belongings were getting attacked by rats and that sort of thing out in the back shed, I did want her to do something about that. But I didn't get any place with that because that was where the chief put them. They were his. She always held him up as the dominant [person], where really she was.

Now, the army engineers, as I say, that one time when she came out with the ashtray, she was very dignified. She had a dish towel over her shoulders and she wasn't all dressed up but she was still lady and she was the hostess and this was the way it was. And the people from the army engineers, although they were damned – it was politics and I guess development that caused the dam to be built. I mean, it wasn't any individual's part of it. And so some of the engineers on the dam felt very badly. One of the wonderful things that they did, this Percy Othus was the one that — and he was a very elegant gentleman that always wore a dark blue suit and white shirt and collar and tie and everything. He, when I was getting these little houses, [for] the ones that wanted to live at Celilo, they were just blowing sand there — so he came to me and he said, Barbara, around the buildings that control the dam – I mean that control the canal that goes up [so] they could by-pass the rocks, he said this is all going to be flooded and all of that grass is going to be gone. And he said why don't we roll up some of that grass and these houses that you're building out at Celilo, we'll bring it out and put it around.

And then this led to another funny story. They had lots of water because they had a big spring up on the hill and it was piped down to the village so they had good water. And so that was wonderful and the Indians that had the houses there were very excited; and you know how they roll up sod and the army engineers delivered it to the houses and laid it down and everything. And then they said how are we going to water it? They didn't have a hose. Well, we were getting ready – my husband was already down in California and I was going to be going, and so I thought, well, I have a hose, and so I'll give them my hose. I gave them my hose. Well, the next thing, how are we going to mow the lawn? So I gave them the lawn mower. But do you know who I had to give it to? Flora. Flora possessed the lawn mower; she possessed the hose, and if they wanted to mow the lawn they came to Flora and they got the lawn mower, and they came to Flora and got the hose.

But it was really an interesting because the army engineers, [that is] this one particular man, Percy Othus, was always so nice to Flora. I mean he treated her like he would any hostess if they'd been at the Senate building. He would treat her that way and he was really a lovely man. And all of the — I don't know any of them except when the contractors came in to build the dam, I mean the men that were actually – I had a very bad time with them, because we had a ruling that if they were digging up the countryside — and the Indians had hidden many of their graves because, in the beginning, as far as I can tell and I know this to be a fact, there were at least 45 tribes along the Columbia River there and they were on the Washington side and the Oregon side, little tribes, and they had battles out in the middle with their canoes and so on and they all had graveyards. And as usual, like even with those, they always buried the treasures with them; but they hid their cemeteries or their graveyards from the people on the other side of the river so they didn't come and dig these things up.

Well, when the army engineers came to build the dam, they had a contractor and they bring the big bulldozers and everything, but we did have a restriction that if they came upon one of these gravesites that they were to stop construction and let an Indian come and take what was there. Well, they didn't always do that. They did it if they got

caught. You know they were on contract and they didn't care about Indians and this was nonsense and so on. So we had some problems like that.

But this Percy Othus was a different kind. Now he wasn't out on a bulldozer or anything, but he was thoughtful enough to think about the grass and this sort of thing. But the people that were trying, had a contract and had a time limit and were trying to make a living, they didn't want to bother with things like the Indian graves out in the, [their] burying in the river, I mean the sites that had there, to hold up construction until they got those taken care of, and so on. So it did take a lot of maneuvering and I was able to have enough power to get those things done. I mean, if I could find out about it then I got it stopped. But sometimes I didn't always find out about it.

KB: The cemetery that Temmingway Moses was watching over, was the caretaker for, was it drowned by that?

MACKENZIE: No, it was not. That was why she wanted to remain. It's still down [there]. If you were to go over to [Maryhill] it's still down lower. The river did not – and they were mostly Yakamas that were in there. Today [a] very small cemetery, very, very old. No, I worried about that, because I didn't know — I knew Temmingway couldn't live forever, but there would probably be others ffom the Yakamas that would come down there.

And she had quite a large house, it was the only — we could have built a house for her like one of these. But there was this big house there and she decided she wanted that. These were very nice little [BIA-built] houses. And also I decided that a lot of these women had never had linoleum floors and this sort of thing, and so I went to the – what do they call them, at school, the ones that teach, not home economics but – they don't work at the schools but they work for the county agent, and I heard that in The Dalles that she was going around to the granges and teaching classes in all the new things that came out, [such] as cleaning and so on. And I thought, well, the Indians got these new houses and they had bathrooms and toilets that needed attention and sinks and linoleum, and it would be a good idea to have her come out and hold school out there.

She was the most reluctant person to come out. But she did come out and she did hold a school, and we offered – I mean we got some people – it had nothing to do with my job — to donate mops and this sort of thing that they wouldn't have had otherwise.

But I'll always remember that home economics gal coming out and that wasn't her idea. And you know it could have been so exciting for her, it seemed to me, [but] she didn't do that. I think somehow they always felt that Indians were not clean; but, in their way, they were. I don't know how they managed it. Well, I did see the chief get his bath and he was really getting a scrubbing.

KB: It sounds like in order to do anything at Celilo you probably had to go through Flora.

MACKENZIE: Oh, yes. Oh, I learned that early on. Now when they'd have their ceremonies for someone who had died they always had a feast and everyone was supposed to donate to that and I, of course, was not supposed to attend or [be] invited to attend but I had a feeling that they expected that I would do something so I asked Flora, and she said white bread. And so my donation was always to go to the bakery – that wanted bakery bread, which I thought was terrible and get a dozen loaves of great, big bread and take it out and they would have that at the feast and every time that had one of those that was my donation.

KB: But yet you never went to one of the feasts?

MACKENZIE: Oh, no. Oh, I was not invited to one of those. I sat in — the biggest meeting I sat in was when they were talking about venereal disease and we tried to get all of the squaws there and had the interpreter and doctor there. Now, how much we got through – I don't know whether you are interested in these side stories or not, but you realize that I was just supposed to do housing. I wasn't supposed to do anything with cemeteries or all of this sort of thing.

And they had a wonderful way with their babies out there. They would carry them on their backs and everybody always said, my, they couldn't understand why the children weren't crippled, because they didn't walk, they weren't running around like our little kids are. [We are] always so glad when they start to walk and then they're falling down stairs and so on. They had, in the beginning, a huge big basket that they wove and it was really quite large. They would put the baby when it was learning to walk in that and it could hang on to the edges and it would be in this big basket that was outside. Before that they would carry it on their backs. Nothing happened as far as — and they saved them a lot of falls.

Well, one little fellow graduated from the back thing and then graduated from the basket, and then women said to me, he's always falling down. And it was so rocky out there. He's always falling down, he's always hurting himself. And I had this wonderful county health officer and he was very interested in the Indians and they got so that they liked him. And so I talked to him about it and so he examined him and he said, there's something the matter with his eyes. And so he said – there was no specialist in The Dalles – and he said, see if you can persuade her, the mother, to let him go to Portland to see an eye doctor. Well, I talked with Flora, and Flora agreed that the little boy could go if I was to take him. So I was to take him and his mother did not want to go. So Dr. made the appointment with the eye doctor in Portland…

[Tape stops]

And early in the morning I started out with this little boy and got to this doctor's office and got in just quite soon. He took the little boy in and he no more – he had been in there I don't know how long, and he came out the door and he said, "I can't think of a more contemptible person than you."

And I said, "What do you mean?"

"To neglect your child's eyes till they got to this stage before you brought him to a doctor!" He was so furious because he was sincere.

He was one of these children – I think you probably know — with an eye if you don't cover it up you lose — you have to make yourself use it, you see. And one eye is pretty good and the other eye is not. And he should have had a thing on his eye for quite a while.

Well, anyhow, I explained to him who I was and that I wasn't his mother, and so he calmed down and quieted down and prescribed — what they do is cover up that one eye for most of the day. They let them use it somewhat. I don't know whether the mother managed, because I had a child in the family, a nephew, that had one and his mother just didn't have a heart to make him use that thing. It was terrible and he eventually lost his eye. But this little boy, I don't know how he came out, but it was so funny because they couldn't figure out why he was always falling down. They thought he was clumsy and he got mistaken for my child. I didn't think I looked like him but I had very dark hair and so maybe that was it. But the Indians were very good looking, most of them, I thought they had very good features.

I think experiences like that are very, very worthwhile, I mean as far as I was concerned. I never felt I never felt put upon or that I was overworked. And I felt – I think the people I felt the saddest about were the Mexicans. I realized that – and I love Mexico; I spent a lot of time down, way down in the southern part of Mexico, in Oaxaca. But I don’t like that way that they’ve allowed this one man [Chavez?] to rule their politics and their lives here, and I hope it opens up more – I hope that they mix more, because we’re all a mixture. I’m Irish and Welsh, my maiden name was Tudor. My family came over before the Revolution, so I’ve been in this country a long time, as far as that’s concerned.

But anyhow, I think, I wish more people had the opportunity to work with people of different races; it gives you a whole different picture, I think, of the situation. An opinion — I know I probably was not always easy to work with; I really, if I thought something should be done I did everything I could to get it done. And I didn’t ever really get into too many fights; one of the army engineers — I mean they worked on the dam — had several arguments and it was kind of embarrassing to the family. He was kind of arrogant and he didn't like Indians, but he had control of the whole big thing and it made it a little difficult

at times. My husband, who was building the bridge at The Dalles, also had to work with the army engineers and he would get complaints about me holding up work while I looked for Indian artifacts. But all in all I can't really think of any time that was really unpleasant.

And this young man, I heard from him for a long time, it went back to – he kept calling me to say if they had found any records of what he took – this one, the Walt Disney one. And they swore up and down they never – where they got lost, we hadn't any idea. And they would have been the most fun, I mean because he went everyplace with me. He was doing it for himself, I mean he was making a thing for – and the Indians, when they, they don't – Walt Disney didn't mean all that much to them. But when they did decide it might be a movie, then they were pretty cooperative – and accepted him, and they liked him.

But later on I was down in Southern California and I talked to him. He said they had never found the film. The one from Alaska they got, [but] not the one from there. So I guess, I haven't any idea what happened to it. Now, anything else that you…

KB: Well, was there very much hunger in Celilo?

MACKENZIE: No.

KB: There wasn't.

MACKENZIE: No, they had fish – and the women picked berries, they went over into Washington and picked berries. They dried the fish, you know; even when the fish weren't running they had the fish. Actually, the Yakama Indians and all the Indian tribes related to that area, they wanted to live on the reservation, they had plenty of food, and you see even these Indians when they were making money from selling fish also got an allotment from the government.

Now [there] was a story about Flora, which I'm sure is true. For every so [often] – I don't know how often they got their allotment, but they had to go into The Dalles to get it. And Flora was always wanting to have a car and drive a car, and she would go and get her allotment and it would be enough to buy a car and she would go and buy a car but she couldn't get a license and so she couldn't drive the car. And I probably should have taken time out sometime to try to give her driving lessons, but it didn't even occur to me at the time. In the first place, I don't think it would have been a good idea. They were not good drivers. I mean, they still had a feeling that the land belonged to them and that the law really shouldn't have too much to say about them. And, but no, and there were lots of wrecks of old cars out around Celilo. But Flora was noted for spending her allotment on cars, and as intelligent as she was, it just never seemed to occur to her to do that.

Now, you see the Warm Springs are some of the wealthiest tribes in the United States. They have electric power, they have a big dam, they have a big mill, they have a big resort and they have lots and lots of timberland. And the Yakamas almost the same way, and the Umatillas have farm land. Now granted, that they would go into welfare and ask for help, because for some reason or other welfare appeals to a lot of people. They get a wrong conception of what it is, and they would go in and make application. But actually I can't think of anyone — even this one Temmingway Moses that lived on the river, she didn't go to welfare; but she got her fish out of the river, she gleaned the Japanese gardens for the fruit and vegetables and she dried them up on top of her toilet, and she had an allowance. She was a Yakama and she could buy her flour and that sort of thing. Now, they weren't very sensible about their money. They would gamble – and do that.

Now there are some tribes; the Navajos are very poor, and any number of tribes – it isn't the same all over the United States. I'm so fascinated – I don't know if you know Palm Springs or note. My husband, as I said, was an engineer, and so we were living in Palm Springs and he was building a tramway going up on – and there is an Indian – the Indians owned all of that land at Palm Springs. And what they had done there – I and they lived up in the canyon where there was a stream that came all the time, so they had

water. But they did nothing with the desert land where Palm Springs, the city itself, was going to go. And I don't know who managed it, but when we went there I wondered if Palm Springs had all these elegant houses and then there'd be like two or three blocks with just the sand and nothing on them. That belonged to the Indians, and they were given – asked to have – guardians; and if they wanted to sell it they had to get the cooperation of the guardian, and so on. But they lived very well out there. There's an article in Sunday's paper someone's going to read to me – they are going to be forced to go into the city schools and they don't want to. They want to stay out in their canyon. And I don't blame them. I don't know what the article [says], but they were going to make – but I can just see them; they've lived up in this canyon. Most of the time they've had their water, their life – actually you didn't ever notice them around Palm Springs, and so on. But they owned all of that land.

And someone came in, and being very fair, instead of just chasing them out, they divided it up this way and insisted that they – and my husband was selected while we were there – we were there several years while they were building the tramway – he was selected as one of the guardians. And if the Indians wanted to sell some of the land, my husband would sit in on the thing, because he had no interest in what would happen to that land – and if it was good, bad, or indifferent. That was a wonderful system.

But they seemed very happy to just live in their canyon. You never saw them down in the town, or in or around there at all. I was quite active in the community, and the elderly did lots of wonderful things for children there. We didn't ever have any of the Indian children. They had their own school up there. But trying to force them to go to school down in Palm Springs and they don't want to – I can almost see why. I'm sympathetic. Probably it's wrong. But tie the child that goes to — and the schools in Palm Springs – are wonderful, wonderful schools and they had all sorts of resources. But it would be very difficult for somebody living like they do up in the hills to come in – now they would have electricity and they wouldn't be like the Indians at Celilo, and that sort of thing. But I still think they should have their own schools. But I don't know all their story. But they, people – as I say, you never saw them downtown or around in the area. I was

working with some youth organization there and I didn't ever have an Indian child – Mexican, maybe, but not Indian. Palm Springs is a fascinating place to live.

KB: A lot warmer than Portland or Celilo.

MACKENZIE: Well, you know, actually that was before [Inaudible] air conditioning they had what they called "swamp coolers." If you stay out of the sun and worked, didn't try to do something foolish – we had to be there year-round because of the construction, and so on. I never was unhappy, because we had a nice big swimming pool, and a house that was insulated, you know, but I never suffered from the heat at all. And actually I think air conditioning basically is not too healthy. You go from the cold and out into the heat and that sort of thing. But that was an interesting experience – interesting people.

I didn't admire Frank Sinatra, but never once did we go to him for something that he didn't immediately – if it was a wing to a hospital – but never asked us what we wanted the money for. I belonged to an organization down there called Welfare and Friendly Aid, and it was very, very old. I came when people went down for tuberculosis and were ill, and very, very interesting people belonged to it. It was interesting of the people of the movie groups that would be helpful and wouldn't be helpful. But Frank Sinatra would [go]: if you want it, you think you need it, here it is. And he might raise the town, and party, and do all sorts of things, but he would do that part. An interesting place. I've been very fortunate to live in interesting places.

KB: It sounds like you've done a lot of interesting work.

MACKENZIE: To me – I think people miss so much if they really do not have an opportunity to go out. My husband was long-suffering, I think, and when we got ready to retire he made me promise – when we moved — that I would not join any organizations or I would not do community work, because he wanted to travel, and he wanted – when I was working for the Juvenile Court he didn't know whether there'd be half a dozen kids

in the house, you know, because I didn't want to leave them at the jail. So on, and so he was long-suffering. But I really missed it – I missed the –.

But Bend was a very well-organized community and had little need for a lot of things. I mean there was – people were well-off. And now I guess it's just growing like —. I still have my house over there, but I don't get to go there very [much] to see it. I have seven acres and I can see all of the mountains – when I had my eyesight I could see [them]. I enjoyed the climate there, the cold – oh we traveled when we were there and didn't try and spend the wintertime, but we had lots of grandchildren [who] liked to ski and so we said we ended up running a ski lodge. Contact with young people really is great! I'm so fortunate to have 'em – son [who] is very supportive, and grandchildren. And so – [it] makes life very interesting.

Now I had not, and I don't really want to be involved in any particular community things, as far as that…

[**End of Tape 1, Side 2**]

Tape 2, Side 1

1999 September 30

KB: [My name is] Katy Barber. I'll be interviewing Barbara MacKenzie, September 30, 1999 at her home in Portland, Oregon.

MACKENZIE: Flora was very dignified. I never saw Flora flustered or at a loss. Usually she wore the Calico, but her hair was always combed and you knew that she was the lady of the house, you knew that she had to be consulted and but those are very typical of her [photos]. She never laughed or giggled or any of that sort of thing. She was very serious...

KB: What did the veterans' wives come to ask for help with?

MACKENZIE: The papers that their sons or their husbands would get from the Army to be filled out and they wouldn't come in and they particularly would be very, Indian heritage it would be very hard to ask a woman. In fact, my office was in the court house and they were always getting in jail in the basement and so the women would come and talk to me and then, if I felt it necessary, then I would go out and maybe meet the men but basically the women would have the material, have the papers. They wanted help in filling out papers mostly and then they would have to have [a notary public sign the papers] my office girl could do that. And she was very fond of them and so they felt very comfortable to come. In fact, they would come sometimes when they really didn't need to and the same thing when they got used to coming to my house. They would come maybe just to come and sit. I mean, it was, that was accepted. It might shake up some of my friends but it didn't – it was really, I enjoyed it very much and this wonderful secretary that I had was fabulous with them. Now her husband didn't think there were good Indians either. He'd been born and raised in The Dalles but he kind of changed his mind.

KB: How did you decide that it was important to have the Indians involved in the decision-making?

MACKENZIE: Well, it would be important to me. For instance, I'm Irish and I would think that if I were in Ireland I wouldn't want some Frenchman or somebody like that to go in. I wanted the Indians themselves, I knew it wouldn't work at all under any circumstances unless the Indians had a part in it. It was only fair that they did have. No, no one told me to do that. And I did have wonderful cooperation. I mean, the judge Webber was just beyond belief, going out of his way. And a lot of people, if he'd been a politician it wouldn't have enhanced him, his work with Indians, because they weren't really accepted.

Once when I was there, I think twice when I was there, a little kid fell in the falls and with their big fish nets they fished him out. They just scooped him up and he was no worse for the wear.

KB: Was it hard to find houses that were within budget or was the budget big enough that people were able to find houses pretty easily?

MACKENZIE: Oh, they had no trouble. The only thing I regret was they gave me everything I asked for and at that time I asked for I think it was about $8,000 for a house and, you see, that was all those many years ago — no, the houses were nice that they went into.

To make arrangements and find out what the cause was and so forth. And then I also was the Veteran's Service Officer for the county, and it was right after World War II, and many of the veterans were Indians. But they had such a feeling about coming into the Court House to talk, and if they had reason, felt that they had money coming to them or had papers to fill out, that the men would not come in but their wives would come in and talk to me. And then I got to the place that I would sometimes go out to them because I began to understand why they wouldn't come in to town. Because they weren't welcome at all in The Dalles. They weren't allowed in the restaurants. They weren't welcome any place, and they particularly had difficulty with the Sheriff whose

office was in the Court House were where my office was. So it became a little easier for me to go to them than for them to come with me.

But my first contact was with the women, and the next contact because of the schools and why there weren't the children in the schools. And I went to the County School Superintendent, and he didn't want to do anything about it. And I went to the principal of the school in The Dalles, and I thought we would have a good contact there because when I first taught school in Roseburg, he also was teaching school in Roseburg at that time and was a very nice person. And since then I discovered that he had gone on and gotten his Master's Degree and also he had become an ordained minister. And so I thought I could go to him and talk about the children. It was one of the shocks of my life when I went and started to talk to him. He said, "Well, Barbie, you know that the Indians can't learn after the fourth grade, and it's no use – it's just not worth the effort to try to bring them in and bring them into school," and so on.

Well of course that didn't, I didn't understand it. I didn't believe it, so then I went on and tried to get them a place – I went to the people and said, "Why aren't the children coming in?" And they said the weather is so cold, and – perhaps I told you this story — the weather is so cold, and we take them down and the school bus maybe doesn't come, and we take the children back up to houses and so on.

And so I went back about the school bus thing, and the driver and all, and he said, he "didn't feel it was worth the time going out there because half the time the kids weren't there, and anyhow there weren't very many of them," and so on.

So then I pursued that farther. I said, "What happens to the children, rural children? Where do they wait for the school bus in the valley?" I brought it up.

And he said, "Oh, we have shelters."

And I said, "Why not Celilo?"

"Well –."

And so I went after shelters for them out there. So I had a good deal of contact with them in that capacity.

KB: It sounds like the Wasco County agency and The Dalles agency were really ignoring the needs of the Indians.

MACKENZIE: Not only ignoring them, but they couldn't see any good in them at all, and it was a tourist attraction. They just – for some reason it was really a worse state feeling about the Indians than we'd find somehow out about the Blacks. I mean, in other words they just did not want them in town. And to be honest, the Indians could not drink, and if they would get liquor, they would be kind of out of hand. But by the same token there were lots of other people, too. But it would particularly be – and you see these were Indians who were not living on the reservation. They did not want to live on a reservation. In the reservation they themselves had more – they had better schools, and they had stricter laws among their own people. But these people had chosen to live there and had been there – some had been there for generations.

KB: Were the Celilo Indians traditional Indians?

MACKENZIE: They all belonged to some other tribe. Now Chief Tommy Thompson supposedly had belonged to an Indian group in the east, and he led a group out. And then would go back and get another group, and then finally settled in Celilo himself. But he was a – I can't think of the word for it – but he was a scout. That was his thing. I don't know whoever designated him chief, and I don't know which tribe he came from, but it was an eastern tribe. And he was very bright.

KB: Do you mean eastern Oregon?

MACKENZIE: No, the East. One of the eastern tribes. But he had somehow become a scout and led people, groups, not Indians — because his English was very good. And he had quite a mastery of the other languages.

KB: What was he like?

MACKENZIE: When I knew him, he said he was a hundred years old and he probably was. And he was quite dignified, but a very tiny kind of man, very quiet. And his spokesman was Flora, and Flora wanted everybody to treat him with respect, and she looked after him very carefully and was basically his spokesman. And before that, and even to that time, which I think is remarkable looking back, he is the one who designated the rocks where you would fish. Now some were better than others, but that rock belonged to you, and you did that one. But you didn't do anyone else's. And he controlled the Indians to keep that. And they looked to him as the chief there, even though they came in from other tribes. And they had great respect for him in many ways because there could have been a lot of fighting, and you know, someone taking the best rocks – some rocks were better than others. And I'm sure you've looked at the pictures with the big nets and so on. And those things all held together. Now they had like a rope strung between two that they had kind of a little oh, cart, I guess it would be that they could pull across from one rock to the other.

KB: A cable car?

MACKENZIE: Kind of. [Laughs] An original cable car, almost like a basket. But anyhow, he was in charge of all of those and really had – they respected him and that part of it was very well controlled. Now the gambling – as soon as the fish started to run and the salmon, the gamblers would move in. Now these weren't Indians. These were – and they would come in, and the Indians loved to gamble. And they might fish all night and have a wonderful catch and sell them, and the next morning they wouldn't have any money left at all. But this was a way of life for them. There were always going to be fish, you know. And this was – they were taking advantage of them in many ways. That was – I can remember that that would happen and people would say, Just look. But it was a way of life. It was their way of life, not ours probably.

KB: Were there white people who fished at Celilo?

MACKENZIE: No. But the gamblers came out.

KB: And they weren't Indian.

MACKENZIE: They were not Indians. They were professional gamblers. Now the Indians would gamble among themselves, too. But these particularly would come in when the big fish runs were there, and the Indians were killing the fish and getting the money for them. But they did not worry so much about – there was welfare at that time, and they did get some help from welfare. But by the same token they were self-sufficient if need be, because they gathered berries in the summer and dried them, and they also had some grains that they would have, and they dried the fish, and they had the fish. So they did not starve. I mean they were self-sufficient. [Inaudible] But they did like extra things. And they did like money to buy liquor with, and that sort of thing. But money was not too important. Trade was to a certain extent. And I realize that I'm talking about a time that has long since changed. It couldn't happen that way now.

KB: Even though it wasn't that long ago.

MACKENZIE: It was quite long ago. [Laughs] No, it hasn't, but there's been a great change in the lives, and you see the whole river because of the dams, the life was changing. Now I think we talked before about Temmingway Moses that lived on the other side of the river on the Washington side, and to me I regret so much that I don't have pictures of her place, but she lived from the river, and what she got from fruits and berries. And she had no other recourse. I mean there was no store available or anything of this sort, but what she got from the river, the fish. And the people took care of her, because she was taking care of the cemetery.

And there was always some of the Indians who took care of her. And I think I told you before that the Japanese had a small area on the Columbia, and I think they probably still do. And it was a place where there was a warm breeze for some reason, and it was warmer there than it was in other places along the river, either the wind currents or something, and they would have fruit and vegetables before other people would have them, and they shared with her.

KB: Did she barter for them or…

MACKENZIE: No, they let her – what they call gleaning after they had picked the fruit, and the professionals had picked the fruit, she could go and pick what she wanted, and then she would dry it. I think I told you that story of where she dried it.

KB: Tell it again.

MACKENZIE: She had an enormous teepee that had been an original teepee covered with practically everything so that she didn't see anything, and at the side there was this little – not shack, almost like a box – and it didn't have a top on it, but that was her toilet. And on that she had wire, and she proudly showed me that was where she dried her fruit, on top of her toilet.

KB: You said that her place was very clean.

MACKENZIE: Yes. Now that I have no idea how old her tent was, her teepee. It was huge, and the center fire in it, and of course bed rolls all around it which were of fur. But I would go in, and she always wanted me to come in and sit by the fire to talk with her when I came. We didn't go outside again. And I'm a little bit fussy about smells and being clean, and I kind of dreaded thinking I was going to do that. There was no odor at all – a little smoke because that was her heat and almost light. And I found that other Indian places

that I went in later on, I don't know what they did, but it was not an unpleasant smell. Of course it would be an earth smell, this sort of thing, but it was not unpleasant.

KB: And that earth smell would come from floors because the floors were earthen?

MACKENZIE: Yes. And the hard part about it with Temmingway was to have her move into a house. She just couldn't believe that the river would come up and flood her out. She'd always been there, and she couldn't believe that that would happen. I know it was hard for her because it wouldn't be easy to keep clean, in the first place. And she was very old. Very, very old. But they always kept from the Yakama Tribe – she was a Yakama – they always kept a younger, like a little boy ten, eleven years old, with her. And she always had someone like that with her. Apparently the Japanese were very fond of her and kind of kept track of her, as far as that's concerned. And of course she had this immigrant. I would be interested to know if that cemetery is still taken care of by Maryhill, and it's an Indian one. Have you heard anything?

KB: There's one at Horse Thief State Park, and I'd like to know if that's the same.

MACKENZIE: The one that she tended was down below the museum, and at the time that I was there, there was a strange little teahouse down below the big museum, which was run by a couple of English ladies. The same man who had built that place had sponsored them. And it was very British and very English, and it was a cute little gray cottage with a fence around it and roses, and they served tea to the visitors that would come down from the museum. Now I don't know whether that is still there or not.

KB: I don't think so. I've been to the museum a couple of years ago, and I don't remember seeing them.

MACKENZIE: I doubt it is, because they were elderly and very sweet and dear, and the man, I should remember his name, that built the big museum for his friend, built the little house for them there. So it had gone way back. But it was like a [Inaudible], like you read the stories of the British little cottages with the roses and so on, it was very similar to that, and they were very British. I would be interested to know what happened to it.

I also – have you found out whether the other Indians that were on the Washington side or any of those people still there?

KB: I notice there are Indians there, but I don't know if they're the same family.

MACKENZIE: The Shakers. Are they still there?

KB: I don't know of any that are still there.

MACKENZIE: Oh. Because if they were – maybe it would have changed in that time, because they were so different from the other Indians with their houses being quite modern and they being completely isolated. They didn't want to have anything to do with any of the other Indians, and they were very good workmen. They were carpenters, tradesmen which is very strange for Indians to be.

KB: Did they build their own houses?

MACKENZIE: Oh, yes. And they worked for other people, but they didn't want to – now I presume you know what the Shaker religion is?

KB: Why don't you tell what you can?

MACKENZIE: The only thing that I know about it is that it is – I heard it first in New England of the Shakers, and when they were doing their religious thing, they would be

out in the open shaking and yelling. I mean it was very noisy and very active, and people avoided them. I mean in other words, not that they weren't law abiding and good citizens, but they wanted to be separate.

And that was when I told them that they were going to have to go, and what plans could we make and how I could help and tell them about what would happen. They had very nice houses. I mean they were modern and so on, but they wanted to choose a place where they would have no close neighbors.

They were active, I think, in getting the cemetery built when we had to move the graves out of the river. They were all Washington side Indians, and we had to move the bodies, I mean the corpses or the remains, both from the one that was out in the open where they put the bodies up on a rack like they do on the Ganges [Laughs] in India – they wanted those bones kept – and the little house that was on a rock in the river on the Washington side. They took the body and took a fresh animal skin, a deer or bear skin, and wrapped the body in that and put it on the shelf on this little rock house they had out in the river. Those all had to be taken off and taken in. But the Shakers, I don't know what they used. They didn't do either one of those.

KB: Okay. But they helped with moving the bodies.

MACKENZIE: I don't know. No, the Indians – oh, no, the Indians themselves, they tried or the family would move the body. What was provided to – all sorts of things kind of were dumped on this plan. When I wrote the plan I didn't realize I was going to have any Washington Indians. I didn't realize – all I was interested in was to be sure they got a home and a place to go, and I didn't have any idea I was going to get involved in cemeteries and burials and that sort of thing, which I don't regret but it wasn't in the original plan. But the Indians themselves, no. They were very always — particularly in Celilo there always seemed to be someone that was ill or died or something, and they would have the particular ceremony. As I got to be accepted by them, they didn't ever want me or invite me to take part in any of the ceremonies, to even be there. What they

really wanted me to do, and I don't know how accidentally it came about, but they loved white baker's bread. And I would take out, like if there was to be a funeral, a dozen of the big loaves of bread and contribute it to that, and they would – and they got so they depended upon me to do that. I mean they just accepted the fact that that was what I was going to do. But as far as – I remember when they said Chief Tommy Thompson was buried, that there were a lot of photographers there. They wouldn't have liked that because they did not like to have their picture taken.

It was very – I'm sure I told you about the young man from Disney that was with me. He couldn't even – when he first went around with me, he couldn't even carry a camera. They did not want to have their picture taken. And until he [Inaudible] it, they decided he was friendly and what not, they let him take a few pictures of people. Now he could take pictures of the falls and the fishing but individual things of that type, they did not want.

KB: The tourists taking pictures of the Indians fishing would be okay?

MACKENZIE: That was okay. I didn't ever hear – in fact I was surprised he really wanted to see how they lived and all this sort of thing. When the Bureau of Indian Affairs called me and asked me if I would cooperate, I said yes, but I don't what how much I can do for him because I can't jeopardize my standing, my place for pictures. But he was – and it would depend on the personality of the person too, and he was wonderful. Like you found these, I wish they would find his pictures that he took.

KB: There seems to be a lot of T.B. at Celilo.

MACKENZIE: Tuberculosis? I don't remember any. Now the thing with medical, finally one of my recruits became the county medical officer, a young man from England. And before that, they had not been accepted particularly by the county doctor or anything, but he became very interested in the Indians. And the only time that we talked about the

venereal disease – I think I told you about that when the Navajo Indians were going to come in and work on the railroad.

KB: Oh, I didn't know it was connected to that. There was concern that the Navajo would being venereal disease?

MACKENZIE: The Bureau of Indian Affairs called me and said that that had been one of their great problems, venereal disease, and they were going to come in to work on the railroads. And they wanted me to alert or to do something about – now they were not supposed to come down, but within ten miles at their camp, and they wanted somehow to try to protect and keep the venereal disease from spreading to the Celilo people, and the other Indians that came there to fish and so forth and so on. I'm sure I told you about the health doctor and trying to use an interpreter to explain about venereal disease [Laughs]. But they were remarkably healthy really within their own things that they did, and of course they did have good health, if they would use them, like the Yakama and the Warm Springs and the Umatilla all had doctors on their posts and medical facilities. So if there was anything very serious it could be taken care of there. And they were very good with their own cures and their own ideas of what should be done on that. And as far as cleanliness is concerned, to me it was remarkable how clean they would be under the circumstances in which they lived. I mean there was dirt, but it was not – you didn't feel that it was anything that was very bad as far as that's concerned.

Later on when I worked with the Blacks in the east and would visit some of the homes there, it was very different. They were – and these were very poor Blacks and really didn't have money, but they somehow didn't inherit some of these natural things that the Indian had, I mean making do with what they had and that way. I don't ever remember being around an Indian that even had a bad odor. Now maybe I wasn't fussy, but – yes, I am kind of fussy about cleanliness – but I don't ever remember that at all, or going in the houses and finding just plain dirt and that sort of thing.

KB: Were there people in The Dalles who did accept Indians?

MACKENZIE: Who did accept them?

KB: Yes.

MACKENZIE: My secretary and the judge – now Judge Weber, that was why I keep saying to him, had never thought about what was going on with the Indians. Then when he did, then he became – and as I think I told you that we held all of the conference off of this, because I would not make a decision without the Indians themselves agreeing to it. And so the chiefs of the tribes would meet in the judge's office, very formally, and – Judge Weber was always very friendly to them. Now before that, they were there, and he hadn't thought much about them as any responsibility for them, or much about them, except that the sheriff didn't like them because they would come to town and get drunk, and his statement was, "The best Indian was a Deal Indian," [Laughs] and that sort of thing. And he really kind of made my life miserable a number of time as far as the Indians were concerned, not feeling that anything should be done about them. It was the same with the school superintendent too, he had [said], "They couldn't learn after the fourth grade," and this seems impossible to [Inaudible] but that was the way that – now the people from Pendleton and Umatilla I think were much more open minded, but they were quite a ways away from Celilo. The people came down there, but they usually went back home. You know they didn't stay there. But they were very accepting. Then, of course, the Warm Springs were way away from any city so they didn't have the problem.

There'd been some very sad stories about a woman, currently, about a school at the Warm Spring Reservation that they are insisting they bring the children into a regular school, and they're back in the hills and they don't want to. [Laughs] In the *Oregonian* — I don't know whether you read them or not.

KB: Yes, I have.

MACKENZIE: When my neighbor was reading them to me and I could remember all the places, but I do think that they do need them in. Warm Springs does have a good school at Warm Springs, and then [when] they go on, they have to go to Madras to school. They have to be bussed. But lots of children have to be bussed. It's a way of life now.

KB: I'm going to quickly turn this tape over because it's almost done.

[**End of Tape 2, Side 1**]

Tape 2, Side 2

1999 September 30

KB: During our last interview one of the things that you told me was that the Indians didn't trust the B.I.A.

MACKENZIE: The Bureau of Indian Affairs?

KB: Yes.

MACKENZIE: Yes, they did not trust the Bureau of Indian Affairs. When the judge came to me to ask me to write a plan that I thought might work, that I had to tell him that – if it wouldn't work if it was under the Bureau of Indian Affairs. The Indians hated him. Some I guess had good reason to and some not, but they did not want to – and I knew nothing would succeed under that. And he went along with that. So it was stipulated in the beginning that the Bureau of Indian Affairs if they felt they wanted to see him, they would come to me and talk to me, and I would have the final decision on that. And I will say they were very, very good about it. When they wanted to bring this young man in from Walt Disney, they had called the Bureau of Indian Affairs in Washington, D.C., and they told them that they had to get my permission. And so they really kept their bargain, and they didn't ever come around and say we didn't think you should do this or do that or anything, and they were very, very friendly. And they even gave me an award. I don't know what I did with it, for outstanding service to the Indians.

KB: So your relationship with the B.I.A. is pretty good?

MACKENZIE: Oh, yes. Oh, no, I had no problem with them at all, and if I did ask for something, for instance, there became a big concern about the burial places – I think I told you about this before – you see they were building the dam. Now the dam was being built by the government. At one time the Indians were terribly upset because they

said there was an old burial ground there, and they were going in with their big bulldozers and so on. Naturally the contractor did not want to be stopped – I mean his money to be made [was being] — but a couple of times we did get them to stop, and the Indians could look and to find. The Indians early, early on buried in various places, not in a particular place. They hid the bodies from others Indian tribes, because buried with the Indian would go all of his wealth, all of his possessions, and the other smaller tribes or another tribe could find it. They would dig it up and take the things. And so they hid those graves all over, and even some of the Indians didn't know where they were. As far as I know there were only two or three, and, but as I say, with a big bulldozer and a big crew they weren't about to stop and help us out. And I can understand that, too. It wasn't that they didn't like Indians; it was that they had a contract and were trying to make money and build a dam, as far as that was concerned. So I didn't run into any difficulty with that. Well, I got called a few names once when I stopped a day when the Indians particularly wanted something. The man, I also knew him personally, he was very upset with me. But those were minor things really. Actually I look back on it now, there could have been so much trouble that didn't occur, and there could have been much more done.

I always regretted that I hadn't asked for more money in the beginning, because I got everything I asked for. But I don't know, I think it worked out for the best.

KB: Tell me how you met Abe [Sholaway?].

MACKENZIE: He lived at Celilo in kind of a junky place, and when I was putting the committee together, the chief, who spoke very good English and so on, told me, when I said I wanted to set up this conference where they made the decisions. So then I was told that the Indians always used their own language at a meeting of business, etcetera, and that all of the different tribes had a different kind of language. It was all an Indian language, but it was different. So we would have to have a translator. There would be four of these people. And so everyone said Abe Sholaway was the only one. Well then I

wanted to know about Abe Sholaway, and they told me about him being taken back and trained as a priest and being educated. Didn't I tell you this story?

KB: No.

MACKENZIE: Oh, dear! Well, Abe Sholaway was a Umatilla Indian, and missionaries came out from the East and were Catholic. And that's very strange because there weren't very many missionaries that I ever recall in the East, and they came to be where the Umatillas were, and the priests found this promising young man, youngster that seemed so bright-eyed, as one. So they asked to take him back to educate him back at the monastery in the East, and they let him. And the idea was that they would educate and raise him back there, then he would come out and he would be a missionary to the Indians.

Abe went back with them. He probably was 17 or 18, when they gave him a leave to come back and visit his people, and my goodness he came out and he — Abe's own story to me was, why goodness sakes within a week he had four girlfriends. 'Wives,' he called them, not 'girlfriend.' And he just found out all about life in the open and everything, and he never went back. But he did speak good English, and he had an aptitude for languages, and he could interpret. Then instead of doing other things, hunting and so on, Abe was an interpreter for the trappers that came in for – everybody that contacted the Indians, he would be the interpreter.

When I was talking and trying to find an interpreter, they had said to me. "Now we do have an interpreter." This was the Indian speaking. "We do have an interpreter, but he speaks with a forked tongue."

And I said, "What do you mean?"

And they said, "You can't always believe him. Abe doesn't always tell the truth." [Laughs]

So anyhow, he was the one that was the interpreter. They chose him themselves.

KB: Did you have any trouble with him?

MACKENZIE: No, Abe – I had a lot to do with Abe, because when I really didn't understand something in the way of language, and when we had this meeting about the venereal disease, Abe was the interpreter for the doctor and this sort of thing, so we had lots of contact. And he had his so-called wife, Minnie, and Abe was – I had close to probably eighty by this time, and Minnie lived in a dreadful little shack at Celilo, so he was eligible for housing. He would lose that, but he probably would not have been accepted on the tribe reservation even though he would have been a Umatilla. But anyhow, when we had him do this interpretation when we were with the chief and in the judge's office, I could realize that if he was making a mistake or telling something that they would call attention to it. But when he was talking to this group of women, we had no idea what he was saying, and they would get the giggles and laugh and just get convulsed with things that he said, so we had no idea how he was interpreting what the doctor said. [Laughs] It would have been interesting to have had a tape recorder at that particular time. But Abe then attended all of these meetings, and then of course he was eligible for a house.

And the other story of Abe — if you want to know the story — was that I was concerned the Indians as I said could gamble and in a night could lose everything. And I didn't want them to get a house that was worth several thousand dollars and so on and be able to gamble it off in the night. So I was trying to get a recognized marriage. Now they had their own marriage ceremony, but it didn't stand up in court, and there would be no way that a wife could claim, I mean there would always be the men; and like Abe Sholaway had told me why should he get married. He had 45 women in his life, and he didn't need to get married. And I could just see Minnie out someplace without her house, so we kept at it, and the Bureau of Indian Affairs said legally I could not force them to do it. I couldn't say you can't have a house unless you get married. And I didn't want to do that really, but I also wanted to protect them. So I talked to them all, and then some got good response and some not. And then probably in the file some place is the letter that I wrote to all of them stating this. Most of them complied. I mean most of them themselves

went to some sort of a legal ceremony. But Abe kept saying to me, "You think I want to marry her?" And poor Minnie would sit there just like this. So I didn't say anything more. I didn't say yes, I didn't say no. I just said there's the letter.

And then one day – which the Indians did, came to my house — I didn't have to go to them, they came to me. And one day they walked in. They never knocked, they just came in, and I went into the living room. And Abe and his wife were sitting in there, and he was looking very glum, and she was just all excited, and she, when I came in – she had received the letter — she held out her hand, and she had a ring on it, and they had gotten married [Laughs]. Abe sat there with [Laughs], "You did this to me." But as far as I know it worked out. I think Abe was sharp enough that he would have probably been one to handle on, but what he would do with Minnie, I don't know. You see, he could have taken another one of these wives in, and she would have been out. But it was not legal. I mean, the Bureau of Indian Affairs said it could not be enforced, and I could talk to them about it; but I couldn't say, "You can't have a house if you don't do this." So we did some manipulation. [Laughs] And with Abe, apparently it worked out very well, and I didn't ever hear of any complaints otherwise in that.

KB: You said you spent time with Temmingway Moses on the Washington side.

MACKENZIE: Oh, yes.

KB: What did you guys talk about? Did you have to have an interpreter there?

MACKENZIE: Oh, no. She was very talkative, and she always had a little boy with her. The only thing about her was probably her vocabulary wasn't great, but she could understand, and when I finally convinced her that her teepee was going to be gone and the graveyard would not be, but the teepee would be gone, then that was very, very difficult. I had to take her into The Dalles to sign some papers, and I think I told you that story.

Well anyhow, I had warned her the day before that she would – because they had to have a notary, and I would have to go in, and I would come and get her and take her into The Dalles. And so she agreed, and she said she'd be ready. So I went out that morning, and got her. By the time I got there it was, oh, 11;30 or so I guess, and we crossed the river and there was a restaurant over on the Oregon side. And I said, "You know, "Temming, I think we'll both be hungry, and it's going to be a long day. Let's go in here now."

"They won't let me in."

And I said, "Why, yes, they will let you in."

And she said, "No, they don't let Indians in there at all." And she looked very Indian, I mean she wasn't beautiful. She was clean but not beautiful.

And anyhow I marched in with her, and we walked in and sat down at a booth. No one said anything to us. The waitress came and served us, and she got the giggles. She was so amused [Laughs] to think that they felt they hadn't wanted to do it, but they were doing it. And she was just like a child. It was just this great adventure. And it was much more than going and signing for a house, the fact that she got to go into a restaurant and eat. So we had a nice day. I took her in, and then I brought her home. But I'll always remember her being so – it was just kind of like she had won a battle, and it really wasn't all that great a place. I mean it was just a little place you go and get a sandwich or something [Laughs]. And I would have liked to have something to know what the conversation was after we left. But not a single person challenged me and said what were we doing there, and we don't allow Indians in here, but they didn't do that.

KB: What kind of work did Indian women do at Celilo?

MACKENZIE: Oh, they took care of all of the food. They all had their little berry baskets that they went out and gathered roots and berries. They did all of the cooking, and I never saw any of them doing any of the laundry, but they had to do some washing someplace. Probably in the streams. They had lots of good water at Celilo. They had a

big water tank up on the hill. Early on, I don't know how many years before, the Bureau of Indian Affairs had tried to build some buildings out there for the Indians, and they didn't listen to the Indians or talk to them at all, and they built two story houses with up and down boards. And the wind whistled through, and they couldn't heat them. They had no way to heat them because they couldn't have a bonfire. They didn't have stoves or anything. And the Indians tore them down and built lower houses out of them where they could have the pit fires in the middle.

And always the people in The Dalles said, "Well, see, we built good houses for the Indians and the savages didn't know how to use them." I mean, in other words, they didn't. But I can remember being very young and being told how the Indians tore down the houses. Well, after I got to know them, I knew why they tore down the houses. And I know why Temmingway didn't want to move into a house, although it did have oil stove and it did have electricity, but they were foreign to her. And that was one of the things against the Celilo Indians, in that at one time the Bureau of Indian Affairs did try to build them some houses, and it didn't work, as far as that's concerned. The Indians weren't perfect, and a lot of it was different backgrounds, and their ancestors did things one way and ours did them another. And we came in, the dominant people, and said, "Do it our way, not your way." And I think the things that saved my program and taught me the lesson was that I had to know that the Indians approved. That was one of the reasons I formed this group that had the final say. And there would be only the things that I felt would hurt the Indians that I would step and say you, we can't do this or we can. Otherwise it went back to this group of chiefs who were all very intelligent. And I think that's why it was accepted even though it was an unhappy thing for them. Really a terrible thing for a number of them.

KB: Do you remember a division between old and new Celilo? Was there a division between old Celilo and new Celilo?

MACKENZIE: No. That one picture you have there of all of the black houses, those were the temporary houses and those were down on the rocks. The people that lived the year around at Celilo lived up above the railroad tracks, most of them did. Now Abe Sholaway lived down below, and I think there was one – very few of the people, the majority were not living at Celilo. Actually, who is a chief's wife, was a Warm Springs. I mean they referred to her as a Warm Springs. She got her money from the Warm Springs, I mean, but she didn't live at Warm Springs. And Abe Sholaway was a Umatilla, but he lived at Celilo. So they came, and I think even now it isn't a tribe or anything that people refer to, "He's a Celilo," or "She's a Celilo." And it means that they live there, but maybe it's the same. I can say I'm Welsh and Irish, but I'm an American. It's the same way you would explain it.

KB: I know that several families didn't qualify for relocation. What happened when they didn't?

MACKENZIE: They could go back to the – it would be proven that they had a home on one of the reservations that was their legal residence, and if they applied for Celilo, it was just like it would be in any place if you thought there was going to be a free house. You know, you would apply – I mean, you would be stupid if you didn't. But actually the Indians attitude toward that was really very good. I didn't have anyone ever say this was unfair, the protection was. This group of chiefs, and if they agreed to it and they thought it was right, then it went back to them. No, we didn't ever have anybody threaten to sue or anything of that sort. Because those complaints I could refer back to my committee. Which was the right — actually I was a stranger. I had no authority to say, just because I would like a particular Indian, could say you should have a house.

KB: It sounds smart to have a group of people making those decisions.

MACKENZIE: Yes. It had to be all of the people that really were – now there were a tribe from Washington that came – oh, I'm trying to think of the area, the mountain that's out toward the ocean. There's a 'white-water' that goes through my mind. But there were several Indians who came down every year to fish from this — it was up in something central Washington toward the coast. They came down, but they did not have any – they just put an application in just to see what would happen. But there was no question about their eligibility, because they only came down for the fishing time and then they went back. And it was kind of a vacation time, you know, if they brought the families down, and so on. So no, there wasn't any – they may have done a lot of complaining to the chiefs. I don't know, but I don't think so because they would have told me I think if people were unhappy.

KB: Now, there's a question about Judge [Mauser?] and Judge Weber. Judge Mauser ends up in a lot of photographs, but you said he was somebody coming from the Umatilla?

MACKENZIE: I think he was a Umatilla. I know that name, but Judge Weber was the one who thought of this plan originally. He is the one who was in his office. It may have been some time Judge Mauser would been there. I don't think he was the judge of that county at that time, but maybe he was. Personally I know the name, but personally I didn't have any particular contact with him. Maybe something happened. No, it can't have happened. Judge Weber was – because I can to this day remember the day he called me into his office and told me what he wanted me to do and felt that I was probably the only one that could do it. And then also Judge Weber had a very good standing with Washington, D.C. I mean he was very respected, and if there was anybody that — like other people could present a bill and not get it through, but if Judge Weber presented it, it would probably go through. I mean he was very well respected in his community. And it's really strange to me because he grew up in that area where from a boy he'd been told the Celilos were no good or anything, but somehow he worked his way with it and changed.

KB: I wonder what made him concerned about the relocation.

MACKENZIE: Well, I got involved over the school. That was my – and the veterans. So I hardly ever made any kind of a decision until I consulted with him, because he was the final thing. And I was doing too many different things. But the veterans' rights that the Indians had and those things would come back and maybe have to have his signature or something of that sort. And then he would listen to me. Actually our two families became very personal friends, and we would talk and visit a lot. I mean it wasn't a – our friendship family-wise – see, my husband was the engineer building the bridge which was the county bridge, being built by the county, not the state or anything, but by the county, and Judge Weber was very involved in that. And my husband was in charge of building the bridge, and so we had that contact on one side, and then the other.

And so he – I guess, and then — more it was because of the schools and the juvenile situation, and some new laws came in concerning youth just about that time. In other words, they had not had a juvenile officer before. And when the judge had known some of my background, he came to me and said, "I have to appoint a juvenile officer. Would you take the job?" And so I did. So then I got involved with the Indians because they weren't in school, and, you know [Laughs], it kind of goes around in a circle. And then it was notified that there had to be a veteran's service officer, and the Red Cross much to my sorrow was not active there, or they would have taken care of the veterans thing. Well, they were not active there. I had worked for Red Cross for many years, so I could do that. So I became the veteran's service office, and Indians were veterans and some of those things then I would take to the judge.

KB: So it was Judge Weber who asked you to write up a plan for Celilo Indians?

MACKENZIE: Oh, yes. It was – I didn't suggest it, I didn't even think about it. It was Judge Weber entirely. That's why I'm so sad that – and really the Indians at that time were

aware of that, because I tried to make it as official and to get them to feel that the court house and places like that was their place, too. Because in my opinion the sheriff of the county had been terrible with the Indians, and the school superintendent and all, and I wanted them to have a feeling that there was someone that was a spokesman for them, and to meet.

And then we spent some time in Pendleton at the Round-up and things, and I did know the judge up there very well. But it was a personal thing, not a more social thing [Laughs], and actually the Indians in and around Pendleton were doing very well and had no great problems. And they didn't live, they didn't move down to Celilo, or else they were renegades and were not accepted on the reservation. So that I guess is why – I can't understand – he died shortly after that, but everything was all done as far as Celilo when he died very suddenly of a heart attack. But certainly the Indians would not have had that if it hadn't been for him.

KB: I'm going to stop this tape now because we're almost out of tape…

[**End of Tape 2, Side 2**]

Tape 3, Side 1

1999 September 30

KB: Why did you go to the Pendleton Round-Up?

MACKENZIE: Because the judge invited us to go, because I had never seen it. I wish I remembered names, but there are two books, one book particularly that you should read. But Pendleton was kind of different, and they had the Round-Up. But the Indians also came down to Wasco County when they had, not a fair, but some sort of a celebration, and Indians came down and rode in that and raced and camped, not at The Dalles but over back in the valley. Then the judge from Umatilla County would come down at that time and be there, and the Indians would come down and camp at this site. Not the Celilo Indians because they weren't horsemen. [Laughs] They were fishermen. But the Indians would come down, and they'd have races and this sort of thing, and rodeos which I don't enjoy because I don't like to see animals thrown around. But they had the big Pendleton Round-Up where the Indians participated in that. And then this little round-up they had in the valley, one of the valleys back of The Dalles. And the judge would always come down, Judge Weber would also go up to the other one, and we were invited to go up, just as guests to go up there. I don't think I saw any Indians, not that they weren't there, but that was a social thing more than anything else.

KB: Do you remember the Edmo family?

MACKENZIE: Who?

KB: Ed Edmo. He was somebody who worked on the committee that decided who was eligible for relocation.

MACKENZIE: His name again?

KB: Ed Edmo. He was a Celilo, and then he moved to Wishram, Washington, with his family. He had two boys and a wife. But he doesn't ring any bells with you?

MACKENZIE: No.

KB: Okay. How about the George family?

MACKENZIE: I can remember the George family, but not anything particularly about them, except they were well accepted.

KB: They were? And there was a little girl that lived with Thompson, wasn't there?

MACKENZIE: Yes. You've seen her pictures in the books. Hey, you saw these books, didn't you?

KB: Yes.

MACKENZIE: And one of them is mostly about Flora. Martha Ferguson was somebody that befriended the Indians. I don't know whether the little girl was ever mentioned in that. She was a niece of Flora's and her constant companion, and did not come in to school. I don't know whether she was mentioned in this or not. Martha Ferguson was a prominent person from Hood River, and when the chief, after I left Celilo, he was moved to a hospital and went to Hood River because Martha Ferguson had been a friend with them for a long time. Now she had no part in the relocation of that at all, but she was a personal friend. And then when he became so ill, she arranged for him to go to the hospital there at Hood River, not at The Dalles, but Hood River on that.

KB: Do you think that he would have been better treated in Hood River?

MACKENZIE: Yes. More accepted in Hood River.

KB: Really. Even though it wasn't…

MACKENZIE: And another thing. Martha Ferguson was a very prominent person, a writer and very looked up to person, and she did a great deal of writing. And I can't remember the names she wrote under, but she wrote a lot about the Indians and was almost like a social friend with Flora.

And I had known her as a child, but I didn't know her after she had grown up. But the little girl was apparently an orphan, and what is a wonderful thing about the Indians is there really [basically] was never an orphan. I mean someone always took them, a member of the family or someone. They didn't go to an orphanage some place. Now maybe it's changing now, but that was the situation. See, had the little girl with her, and then Temmingway Moses had the little boy with her, and I think it always went that way. Someone else took them in of the family or the tribe, which was really a wonderful thing as far as that's concerned.

I'll get the name of those two books that were written a little later than the Celilo time, but it talks mostly – one of them talks a lot about the Warm Springs. Now you may not be interested in that too, because it doesn't have anything to do with any of the Washington Indians. But she's an interesting author. I have someone who comes in and reads to me, because reading was my great love, and I'm frustrated now. And so she comes in and reads to me, and that was one of the books that we found. My daughter-in-law gathers the books, and she knew that that had a lot of background in it and mentions most of the Warm Springs, a lot about the Warm Springs Indians. And so it was very interesting.

KB: I have one final question for you. I was wondering what you thought about the policy of termination that was going on about that same time? The policy of termination of relinquishing Indians from the reservation system?

MACKENZIE: My feeling in the long run, it would be a very good thing to have them become a part of the [country]. And many of them are. But you see what we have done, dear, as long as they have a certain amount of Indian blood in them they get quite a good pension. And I was all for inter-marriage. I thought this would solve the situation. I mean we all inter-marry. Like I said I was Irish, and Scotch and Welsh. And they won't do that. They did in the beginning, and then they discovered that they lost their money, because they have to have a certain amount of Indian blood before they get it. And I promoted that when I was working with Indians. It seems to be in the future this should be just like we have come from different countries, all of us, [coming] into this country. Granted, this was their country, and we captured it. But it seemed to me that that was the best way for them to proceed. Otherwise they were educating their children on the reservation, and they were used to the reservation life, and it was difficult for them then to go out. Now many of them have, and if you've read these articles about the Warm Springs recently about this girl that's going to school and has done so much and all that, maybe more and more will do that. But again you read in that article how they did not want to bring the children from that little school who I would guess did not have a professional teacher. And so then when they do come in and have to go in, they are a little bit behind and it isn't easy.

It would be ideal, but – now the Klamath Indians are trying now, the Indian Bureau is trying to get them back their lands that they sold. And I've always had a very guilty conscience about that, because when I got through with the Indians at Celilo, the Bureau of Indian Affairs asked me to go down to work with the Klamath. They said Indians seem to like you, and maybe you could work with them. But I could give up my family and all that, but I didn't do it. And they had a terrible time. They went out and sold their lands and were destitute and lost their money, and now they're trying to get some of it back for them. The Bureau of Indian Affairs is working with them.

But inter-marriage would have been the answer, but I can see basically the Indians' point of view. This was their country, and we came in and conquered it. And as

conquered, they feel they deserve this money, and again even yet I don't think they're quite ready, many of them — because they've been raised on the reservation — to go out and cope with businessmen without the support that they are given. I mean they get a – every Indian, I don't know whether it has to be three-quarter or can be just half, gets this money every month, get a payment. And they just don't want to give that up. And I can understand that, because I started out with that, [what] to me seemed the solution. I thought this just should be. And then I realized what was happening. If you did that, then they would lose all this money. And some of these reservations are very valuable lands, and the Warm Springs are probably the wealthiest Indian group in the United States. They have water power. They have timber, and they have a recreation area. And why should they give it up? Actually, like the big inn that they built that they thought would be a good training ground for the young Indian people, the youth, that they would go to school in Maupin and get through high school, and then they come back and they could learn all sorts of trades with this beautiful inn that was built there. It just didn't work out at all. As far as keeping hours or being on time, when they came they worked, but I mean they might not want to work that day. That's their background and their heritage. And it's really a difficult thing to solve. Many of them are going out now, more and more. But it's going to have to be a long –.

Again I cite what happened to Klamath Falls. They were given the money for their land. And it was given to them, and there it was, gone. They weren't really – and part of that is the blame of in the beginning putting them on reservations. You can't point a particular finger at anything. I think those Indians that are down in the South that are so poor and have such a terrible time, they don't have any resources like timber or power and this sort of thing like our Indians do up here, and they are just absolutely destitute. That's why they had sent them up to work on the railroad up here, that they could earn some money to take back. But they are diseased. They don't have anything in the way of training, and it's very difficult. It would be much better if they could be out in the main stream. But again they still get that payment from the government.

I can see why some of the tribes like the tribes that we have around — except for the Klamath and they did they to themselves — all had a means of living and good land, and also the other income. If they will just now go to school, get some education, I think we'll see a change just like this story about the girl from Warm Springs. But it will have to come about slowly. But I certainly learned much more from the Indians than they learned from me. It was a wonderful experience to be with them and get to know them. [And] To meet people like you!

KB: Well, thank you very much.

MACKENZIE: Are you going to write a paper?

KB: I'm going to write an article about Celilo, the Celilo relocation, and I'd be happy to send you a copy.[1]

MACKENZIE: Oh, I'd like to see it, if you did that.

KB: The question I thought of was how did the building of the dam affect The Dalles?

MACKENZIE: Oh, tremendously, as far as that's concerned. The Dalles was all for it, and they wanted it. The Dalles had been a very close community. The old families and then the wealthy wheat farmers would come down to The Dalles to spend their winters, so there were some lovely homes and everything. And they were not particularly happy about the influx of the workers that they brought in to work on the dam, and of course the bridge was being built at the same time, so we had a great – my husband was in charge of the bridge, and we had a great deal of – now he was sympathetic and helpful in any way he could, but the man that was in charge of building the dam did not like Indians, and he couldn't figure out any – and he was the one I had to have the most

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[1] Barber, Katrine. *Death of Celilo Falls*. Seattle: University of Washington Press, 2005.

contact with because they were digging up places where it bothered the Indians. And even though he was a personal friend, and I knew him, as far as Indians was concerned he didn't want to have anything to do. The bridge did not in any way hurt the Indians. It had nothing to do with that. But also it was a county project so the judge had a great deal to do with that.

KB: Do you remember the name of the man who was in charge of building the dam?

MACKENZIE: I should remember it, but names – I'm terrible about that, and I'm sorry – I'll think of it all of a sudden some time. No, he eventually retired in The Dalles, came back and retired. He was a very interesting person. And then one of the other – I knew almost all of them that were connected with the dam. During this — and I never would use it, and I didn't ever do it at all — was my brother was Undersecretary of Interior with Eisenhower when this was going on. And I didn't ever use that [Laughs]. I held it back that if I ever got in trouble with the things that weren't going right for the Indians, I could call on that but I didn't ever use it.

KB: And your brother's name was?

MACKENZIE: Tudor. Ralph Tudor.

KB: Yes, I know that name.

MACKENZIE: You know that name? How do you know the name?

KB: It's come up in my research.

MACKENZIE: Oh, yes. Well, he did lots of interesting things worldwide. He worked with Chaing Kai-Shek in China and Europe, and was the head engineer and design engineer

for the San Francisco-Oakland Bay Bridge, Treasure Island, and did lots and lots of things.

KB: You said that your husband also worked on the Bay Bridge. Is that right?

MACKENZIE: Yes. He didn't work on the Bay Bridge, no. He worked on the Rapid Transit that was developed.

KB: Oh, on BART [Bay Area Rapid Transit].

MACKENZIE: On BART, yes. He was one of the original workers on BART in selecting locations for the stations and finding out how much traffic was going to be on it — did a lot of the research on the background on that.

KB: Now, did you grow up in Oregon?

MACKENZIE: I just grew up all over. I was born in Colorado. I came to Portland when I was little, and then my father built the railroad grade out into Eastern Oregon when it was growing, and then he – my father was an engineer – and he also did some work down in Southern Oregon. I just lived all over [Laughs]. My parents were – my mother was not very – she spent a lot of time in a sanitarium, and she was a very disturbed person, and so we had a lot of places that we lived in. But when I was in The Dalles, I had my mother with me. She needed help most of the time. Somehow life was just too much for her. I mean it can happen without a lot of people —.

KB: So you were doing a lot of work then when you were in The Dalles.

MACKENZIE: Yes. [Laughs] I had so many hats that it was funny as far as that goes, but I had the most wonderful secretary. Marjorie Taft, and she was completely deaf, and the

only way she could hear was with an apparatus that she wore on her head. And she got so interested in the Indians. She was a Phi Beta Kappa and she lost her hearing when she was in her twenties. I couldn't have done all of the things that I did in The Dalles if it hadn't been for Marjorie. She was just absolutely [wonderful]. And the Indians loved her and would talk to her, and the juveniles we had would talk to her, too, the children would. And she just was a wonderful, wonderful person. As I say I couldn't have done all of the things.

I had a couple of secretaries that didn't like, couldn't work with Indians and couldn't do this and couldn't do that, and finally she went to Judge Weber – I didn't know her, and she went to Judge Weber and she said she just had a few years to get retirement, but she couldn't get a job because of her hearing piece – [they] would take one look at it, and she had been, as I say, a Phi Beta Kappa and a musician and so on, but to get a job, just a plain job, that she needed – her husband didn't make very much money – so Judge Weber came to me and he said, "I hate to ask you this, but I know you are looking for a secretary, and would you at least give her a chance and see if you could work together?" And as you know my voice isn't very good with deaf people [Laughs]. I don't have a good voice. And I said, "Yes, I would do that."

And not only did we work together, but we became friends for the rest of our lives. She loved the Indians, and they liked her. And she loved the children that I worked with that were getting in trouble and so on, and she just was a wonderful person. They retired to Costa Rica, and I spent time, I visited with her there. Costa Rica is a fabulous country if you ever want to visit and talk about education. I have a young, I guess it would be a nephew, who is going to be a doctor, and for some reason part of his career they sent him down to Central America to study the medical system there. And he of course just fell in love with Costa Rica. I hadn't ever wanted to go back since Marjorie died because I couldn't believe that it could be still the same country that it was. And he said the laws and the regulations are still the same. When I went there the policemen didn't carry guns. I mean it was so peaceful and such a lovely country. But Marjorie and her husband

retired there because their money would go twice as far there as it would up here. And so we visited a number of times…

KB: Did she work with you during the entire relocation?

MACKENZIE: Yes. She was with me until just before – her husband worked for the state – he was transferred to La Grande. And she wasn't there just the last final few times, but she was there until the end. Oh, no. And she was just fascinated with the Indians, and they felt that. And the other secretaries that I had, I think I had two before that, just could not understand why anybody would work with an Indian. [Laughs] And also there had been lots of problems with the children, and she was very understanding of the children that would be in trouble and related to them. This is something – even if a child goes out and steals something and gets in trouble, there has to be some way that you can get to them and work with them, and she was very good about that. But she particularly liked the Indians, and they were kind of fascinated that she could hear them. But at night, interesting enough, when she took this thing off, she couldn't hear anything, and she couldn't – an alarm clock or anything like that didn't work. And she had a cat trained, and the cat would come and pat her when it was time to wake up.

KB: Oh, how funny.

MACKENZIE: [Laughs] The cats were a very strong part of her life. They seemed to understand her. But as far as the Indians were concerned, they all really liked her, and the juvenile delinquents liked her, and she got to finish out her time so that she would get her [retirement]. And in Costa Rica they could live very, very well on what retirement that they would get, but they couldn't have up here. And this young nephew that has been down there says it's still the same way. They had a very strict code, and people could come in but it was limited and it was limited what you could do, and you had to obey the laws very strictly. And I was afraid that it would change, but he said not and said

it was just wonderful. The only thing I just was surprised about was that he's going to medical school and part of his medical school training is apparently to learn Spanish. And he was sent down — he worked in Honduras and then Costa Rica. Now not many people – the Costa Ricans had two languages, English in the school and Spanish, and I don't know of any place that we went there that you couldn't speak English because the people were bilingual. But he was sent down there to get to – well, work also, but to – and he was going to the medical school up here. I thought that was kind of interesting that they're doing that now, so that they would...

KB: That sounds like good experience.

MACKENZIE: [Laughs] Kind of frightening in that — I listened to a program last night about Mexicans in California and, you know, how strong they are and how many are coming in, and all the illegal ones coming in, and nothing is being done about it, and I wondered whether that's good or bad. I had a very bad time in California working with Cesar Chavez, and we didn't become very friendly, because he didn't approve of the preschool children, Mexicans, learning English. And he preferred that the mothers took them out in the fields with them, and then they would start to school and they would learn a little English and go home and speak Spanish and them come back the next year and had forgotten all their English and so on.

I tried to set up some summer schools when the mothers couldn't take them out in the fields, and they would learn English, they wouldn't forget their English as well. But he had enough political power that say that – in my plan they had to hire a certified teacher but an assistant could be — didn't have to be and could be [certified?] — but they both had to be bilingual. And he objected to that. If money was to be spent, it should be spent to the Mexicans, and somebody to take care of the children, fine, but the schooling, no. And so I returned – I had a good grant. I wrote the plan, and I had a good federal grant, and I returned the money, because it wasn't fair [Laughs]. It was just babysitting the way

he wanted to do it. It was a little hard to accept defeat in that when I wasn't defeated by the Indians.

KB: Did you continue working with the Chicanos in California?

MACKENZIE: I worked with some of them, but mostly I worked with Blacks. I had an office in Richmond, you know, California.

KB: Yes.

MACKENZIE: I had an office in Richmond. I lived in Orinda, but I had an office which is in the same county. And we had some very interesting programs there. I was working there mostly with the women trying to teach them to make more with their money and do more with the children. The fathers in the family do nothing — I mean the Blacks in the Richmond area. I wouldn't have believed, you couldn't have told me that a school could be so terrible as that school was in Richmond, I mean physically as well as the running of the school. It was just beyond belief, and no wonder the kids wouldn't go to school [Laughs]. I mean it was just very bad.

But I met some wonderful, wonderful Black women, and I didn't have — the men aren't good family men, the — not all of them, but a lot of them. I think it's changing some; I hope it's changing some. But I had some wonderful people, Black women, that I worked with and enjoyed that thoroughly. I was terribly disappointed with the Chicanos because my main goal there was education, getting them to speak English so that they could come in to the schools and hold their own and that sort of thing. But Cesar Chavez is very powerful, and he would have none of that. I got my money, but he wanted to spend it and I wouldn't go along with that, because he wouldn't do — I don't know what he would have done with that. But, he was not — during that time I had to hire a minority for a secretary. I mean it was in my grant money. And I got this wonderful little girl who was Mexican, but for some reason or other she decided that she didn't want to be on welfare.

She had two little children, and she didn't want to be on welfare, and somehow she'd had gotten some basic training about typing. Not great, but good. So she came to work for me, and actually the [Mexican]...

[**End of Tape 3, Side 1**]

Tape 3, Side 2

1999 September 30

KB: The welfare office told her…

MACKENZIE: The welfare office, they even called me up and said, "You know, you're not doing this girl any good for doing this." And she lived with her mother, and her mother was there to take care of the children, as far as that goes, but she was so determined. And I still hear from her. The two little kids she had at that time were illegitimate. I don't know who the father was; he wasn't around or anything. And after I left, she married a man with a very good job, worked for the telephone company, and had two more children. All of her children have finished high school. Two of them have gone on to trade school and one to college. [Laughs]

KB: Well that's good news.

MACKENZIE: Well, I mean it does show that given chance to a lot of people — and for some reason, I don't know why, she did not want to raise these two children — twins they were — in that kind of a situation, and she was [determined] and she went through all sorts of things, a lot of things from the office that I worked in. The people there were not too accepting of Chicanos, and the other secretaries were not — didn't consider her one of them, and this sort of thing Blacks, yes. But she was very pretty and very bright, and I'm so glad that her life turned out like she [wanted] — but it took a great deal of bravery to do that. I mean it was from the social workers to other people, and particularly the Mexicans. They just didn't see any reason for her to do this.

And I had this wonderful Black woman that realized what I was trying to do and what we should do with it, and what Black women should do. And Hattie would just do anything that I wanted her to do, and she was so wonderful. She would go and get the girls that were pregnant and wouldn't go to school, she'd go and get them up and get them off to school. She was really great.

KB: Were you working for the Red Cross then?

MACKENZIE: No.

KB: Who were you working for?

MACKENZIE: I was writing private programs and working for the County. But mostly they gave me a free hand to write my own programs for minorities and this sort of thing. By the way the Red Cross gave me a reward the other day for all my time I spent with Red Cross. They had a banquet out at Multnomah Club and two of us were to be honored, but I got pneumonia and couldn't go.

KB: That's a shame.

MACKENZIE: So they brought that to me (so it's over there) for the years I worked. The years I worked for Red Cross in Alexander, Virginia, with the Blacks, not that they just work with Blacks, but the Blacks came to me because I wasn't Southern, and they felt we had more rapport with them. And the women, residents of Alexandria, Virginia, were wonderful to me. They realized — and they wanted to help the Blacks, but the Blacks had that feeling somehow. And it was very difficult for the women to work with them; I mean as one to one — I mean, that you're my friend. And it was difficult for the Blacks to accept. If I talked to you about Blacks, the Red Cross chapter there, I was working for Red Cross, was in the original Red Cross chapter in the United States.

And the offices for the case workers – of which I was one — was upstairs, and I was supposed to take whoever came to us – we weren't —. And I would come and there would be a whole line of black women sitting in the waiting room, and they wouldn't talk to anybody, and they were waiting for me. They spotted immediately the difference. And the other women were just as eager to help as I was, but they somehow had that feeling

that they couldn't get together with it. It was a very interesting experience. Again the Black women were of course the ones that we contacted most, mostly because with the Red Cross at that time, they had people in service. And that was the thing that we were trying to do was, is to help the families and with that sort of thing. And so that was an interesting time to work.

But I was amazed when Red Cross came and said that they were going to honor two volunteers, and I was to be accepted as one for my history with working with Red Cross., and they had a dinner at the Multnomah Club, but I couldn't go. And so they brought me my award.

KB: That's a very special honor.

MACKENZIE: Yes, it was really. And they had to do research to get it because I didn't do any Red Cross work. I haven't done anything here at all, and they had to go back. I don't know how they got my name – I mean I didn't have anything to do with that. I make contributions, you know, as far as that's concerned, [and] I belong to the Red Cross, but I think this is the first time I've lived any place that I haven't been active in Red Cross.

KB: When you were in Washington, D.C., what years were those?

MACKENZIE: That was right at the end of the World War. My husband was a reserve officer and was supposed to be discharged as soon as the war was over, but he was kept in, called back and assigned to the Pentagon. And I didn't know a soul or know anyone at all, and his work out of the Pentagon was to establish trade schools and all of the prisoners that were American prisoners, not captured by the enemy or anything. They were GI's that had done things wrong, gone AWOL, etc. etc., and were in our own prisons. And he was delegated to go out and set up trade schools for all the prisoners so that they would have a trade when they came out. So he was gone all of the time. I mean his headquarters were the Pentagon, but he spent, what, two years in prison, he said.

So I was free to work. I not only worked full time in the daytime, but I took the night calls. That wasn't too successful because I had no fear of going out. It was mostly in the Black neighborhoods and so on, but finally the police came to me and said that I wasn't to go out – if I had a night call, call them and they would take me. Well, of course, my popularity fell way down [Laughs] as far as my clients were concerned to arrive in a police car. But they said it wasn't safe for me to go by myself. I didn't feel — I felt it was safe, but they didn't feel it was safe. So they did that. But that was a wonderful experience. One of the women, the volunteers that I worked for, she was the Ambassador to the wife in the Philippines, and they were the last people off the Philippines, and they escaped to the Corregidor which is – you know the geography? And they lived in a cave there until a submarine could be gotten to take them off and they came back. And here home was in Alexandria, and she was one of the volunteers that I worked with there

KB: That's quite a story.

MACKENZIE: She wrote a story about it, and I had that book for so long. I was always loaning it to somebody, and the last person I loaned it to I never got it back, and I can't remember who it was. [Laughs] Now I can remember her name. She was really a fabulous person and wanted so much to help people and did just a lot of work. But it was an interesting experience.

KB: What was her name?

MACKENZIE: [Amayia?] Willoughby. They lived in a house that was built during the revolution time. The streets were cobbled with the stones that ships would use for ballast when they came over. It was a fabulous old, old house. The floor of the kitchen was still stone. They had lots of money. They could have lived anyplace. [Laughs] And they were still in Alexandria. And they both escaped with their lives, and he was of course in the

State Department. But that was an interesting thing, that it was a large chapter and had lots of case workers and so forth and so on. And then we never had a Red Cross drive to raise any money, and I was very curious about that having moved from smaller chapters where we really got out and worked to get our money [Laughs]. They had a shop in the back of this big building. I don't know what it was, but it was directly connected with the Red Cross chapter. And the women of Congress, the wives of the congressmen and representatives, donated their ball dresses and special clothes to this place, and that money all went to Red Cross. And it maintained that chapter.

It was so interesting, because Red Cross is not supposed ever to give out used clothes to anyone. It has to be new, and that caused lots of trouble some times. But anyhow I didn't ask any questions, but I thought, that's all used clothing back there, you know, and all of this money and everything, and then I discovered what it was. And it cost a lot of money. I mean it wasn't anything you could go shopping for. But they did have beautiful, beautiful things.

KB: And how nice that you didn't have to work at fund raising.

MACKENZIE: No, no fund raising which made it great, because I was Executive for the Red Cross over in Lincoln County for I don't know how many years, and that's a very poor county. And I just loved it, but money was just hard to come by because the people over there don't have very much money. But I loved working there, and enjoyed it thoroughly and had lots of interesting experiences. Back there it was not all fun because a lot of the blacks – most of our clients were blacks, and they had lots of problems, really did.

I was leaving just at lunch time one day, and my office was on the second floor, and I had been with this woman who was Black and had lots of problems, and was very nice, and we walked down the stairs together. Not together as I recall, but down the stairs, and we got out and I was going to go down and get a sandwich down the street, and she was going that same way. And she walked in back of me, and I said, "Oh, it's hard to talk over your shoulder." And I said, "Why don't you come up?

"Oh, no," she said, "I wouldn't do that."

And I said, "Why not?"

"Oh," she said, "It wouldn't be right for you to be walking with me."

KB: Do you think she was protecting you, then?

MACKENZIE: She was protecting me. [Laughs] I wanted to flare up and say a lot of things, but I didn't. This was an acceptance, a way of her — and that was one reason why it was so difficult for the white workers to work with the Blacks. It was just so hard for them to walk, talk on the same level. And it was so interesting that they picked me out. I didn't — when I came in to work as a volunteer, they didn't – no one told them that I was a westerner, but they knew it from my voice. And the word traveled around and down.

KB: What kind of work were you doing at Lincoln County?

MACKENZIE: In the County? Red Cross in the county — but Red Cross does everything, you know. [Laughs] I mean we had Red Cross – all of the veterans come to Red Cross, and it was right after as I say the war. And then we had the great deal of interest, or need for swimming lessons and that sort of [thing], first aid, Red Cross classes and so on. And then any of these veterans that came back had to have help, and we did lots of training classes. I don't know, we had an awful lot of work to do.

And then I cheated a little, because Lincoln County is a very poor county, and a young doctor who had just started his practice came to Newport and had an office in Newport. I didn't know him at all, but he called me one day and said, "Maybe you can help me. I have all of these people that come in, and I prescribe for them, and they don't have any money to buy the medicine." And he said, "I'm just frustrated." He said, "I can't do it."

And so I said, "Red Cross isn't allowed to sell anything. If it's a veteran and they [have a] need, then I can do that for them, but I can't just do it for everyone." So I thought about it; I said, "Let me think about it."

And so I had had – in Corvallis when I worked for Red Cross during the war, there had been a woman who gathered used clothes and things and had them and used a back room, but she wasn't allowed to sell them or anything like that. We weren't supposed to give out to veterans anything but new things, and so — but she had managed to do it, not just for veterans, but other people. And so I thought, why can't we do that here. I had an office in a building by myself, and the other half was empty, and so I went to the Library Board in Newport, which were lovely women, and I told them what the thing was. And I said, "Maybe we could start a used clothes place there, and you could run it, not me, because I'm Red Cross and Red Cross can't do that. If they're veterans, yes, I can do it, and they need something, then I can do it."

And so they did that, and all of the money then went – whenever the doctor had a prescription, somebody needed it, my friends next door had the money to do it, and it worked out beautifully. I mean they did, oh, so many things, and a lot of the things that I would go and I would see someone that was out of my category, they were my backup. And I was able to furnish light and heat without anybody raising any fuss at all. And then Red Cross can do things – disaster and I wanted to test that out. And at that time Newport was really a resort town, old, old resort, and down toward the beach had been a little community that had small stores that sold different sort of things, and one night it burned. I didn't think too much about it because no one was hurt and so forth and so on, and I kind of thought insurance – and all of a sudden these people came to me and said, "You know, we can't rebuild. We can't do anything. Is there anything Red Cross can do?"

So I looked up my records, and a disaster has to have at least five companies' houses – or something — involved before it can be called ['disaster'] and before Red Cross can help, be called in, because otherwise it can be — well, there were five businesses, little businesses.

So just out of curiosity I wrote down to Red Cross headquarters in San Francisco and described what had happened and that these people did not have insurance to cover it, etcetera, etcetera. I did some footwork, and so I got a letter back asking some questions, and I answered them, and then they called me and said they were sending a disaster representative up to Newport. This woman came up, and I had all the board members gathered together, and she talked with them. And then she went down; we talked all [about] the disaster, and Red Cross replaced all of them. There was a young man that had a dental lab, and there were a couple of little stores, and all of those they replaced. They rebuilt the building and got — so that's the disaster end of it. That could be considered a disaster because it contained that many people and they did not have the resources. It was an experiment with me because I hadn't ever gone through anything quite like that with the Red Cross. And I was so pleased with what they did. And this woman, the one that came up, and I became very good friends. She would come up and visit me when she didn't have to. But she was very excited about it, too. But there was not a question. She took all of the background and everything, and there were no problems at all, period, it just worked out.

And with veterans, those coming back to relocate and so on, there was always things we could do for them as far as being the veterans, and for their families if they were in the hospital and that sort of thing But it always had to be new things, and although we had this wonderful store, I couldn't shop in it for any of my disaster veterans; it had to be new clothes. But our store worked wonderfully. I mean, we gave welfare permission to, if they had people that needed to — they could give them a slip and they could come in and shop, but they couldn't just come in and buy the place out if they needed underwear or anything, shoes or something like that. It was a lot of fun, too, as far as that's concerned. There were lots of interesting things that happened with it.

The blood banks started about that time, and they decided to try a chapter over there and they would send the wagon over there. We went through some terrible storms, but we always made our quota. Red Cross is really very basic, and through all the situations and everything I think they do a wonderful job.

In World War I, it's so funny it still reacts. I have a very good friend who was in World War II; he was in France and the Red Cross would not give cigarettes at all. That was absolutely off-[base]. But the Salvation Army would. And he is still mad after all these years at the Red Cross because they wouldn't give anything. I want to say, "Now you see why?" [Laughs] He still holds that grudge. There he was in France fighting for his country and the Red Cross would not give him any cigarettes. Now of course it's proved to be the right thing. It took a long time to do that. But I saw them, the organizations that I worked with, have been basic and good.

But I didn't have any idea that they knew my background here at the place that isn't local. I mean, it isn't Rose Villa. And somehow they did so they came. When I couldn't go to the dinner they presented me with that, which wasn't necessary. I think when you do – you probably realized – I loved working with the Indians. I mean, it was so rewarding, and it bore out some of my feelings about religion. I understood why they did so many things that people thought were wrong and bad and so on. It just opened up a whole new world, just the same way like with people that I worked with at Red Cross and disaster and things like that. It's been more than rewarding as far as that's concerned.

KB: Speaking of religion, were there missionaries at Celilo while you were there?

MACKENZIE: Yes. I should have put that in my story. Out on the back part, way out here where it looks so terrible — I have a picture of it. You've seen all of these pictures I think. The one that shows the shacks way out in the back – well anyhow, way out on the flat that was going to be flooded mostly were the shacks, made out of paper almost, where the transitory Indians lived, she had a funny little house out there. They told me there was a missionary out there. And so I went to see her, and she was the tiniest little woman, and she was going to save the Indians. The only thing that I ever found out about it was the Indians did feed her; they saw that she had food. But they had nothing to do with her as far as religion was concerned.

I mean they have their religion, and we might not always approve of it, but they have their Gods and their religion, and if they live by their system it's as good as what we live in. I say I'm a Unitarian, but I'm probably not quite an agnostic, but the Indians taught me a lot about their feeling about religion and that they don't have to be a Methodist or a Presbyterian or a Catholic to lead good lives and be good people. So I learned a lot.

But she — I felt very sorry for her, and during this time – now I'm sure I told you this story about the girl that came down from Alaska, the Indian girl? She came down from Alaska, and she had worked with missionaries up in Alaska. I don't know what they were, but they were [of] a standard faith, Presbyterian or Methodist or something. Oh, Episcopalian. I had never heard of Episcopalians having missionaries, but when she came down, she came to me and she said she wanted to go to church. And I knew the attitude of the people in The Dalles. I couldn't damn them outright, but I said, "I just don't advise, I just don't think maybe you should do that. Maybe you could go to one of the reservations or something for that part." And she was very intelligent, and she was a teenager. So finally I just kind of gave up and said, "You'll will just have to do what you feel is best." And so she went to the Episcopal Church in The Dalles, and I saw her about two days later, and I never felt so sorry for anybody in my life. She had gone, dressed nicely to the church, but she was an Indian. They could tell she was an Indian. And after church the minister stood outside and shook hands with the people that came out. No one spoke to her. No one came up to her or said anything. And as they came out, he did not shake hands with here.

Now why a missionary would go – I had never heard of the Episcopalians having missionaries. She may have been mistaken about that, I don't know. But I felt so sorry for her.

Now there were two missionaries that lived in The Dalles that had a house and had a car. Now what they did, I don't know. They never came out to the Indians. Whether they had people in the town or not that they went to see.

I think the only trouble that I got into with any religious group was the Salvation Army. [Laughs] Being the juvenile officer, I went downtown around Christmas time, and

they had the kettles out, and it was terribly cold. It was during the school day, and here was this little boy ringing the bell and all bundled up and shivering with his bell and everything. And so I went up to him and said, “Why aren’t you in school?”

He said, “Oh, no.” he said. “I’m earning money.”

So I found out where he lived and took him home to his mother, and she literally chased me out of the house with a broom, because she said, “But he was earning money.”

And I said, “Yes, but he was supposed to be in school.” She was furious with me. And then I went to the Salvation Army and said, “You know this was very wrong.”

And they said, “Oh well, at Christmas time old people, elderly people and children get the most money.” [Laughs] So I know the Salvation Army does a lot of good.

Now when I was working down with the Blacks, the Salvation Army — mostly they were poor — at Christmas time — we had a five-county thing, and at Christmas time the Salvation Army said they wanted to do the Christmas program. This was the United Crusade, and they wanted to do that. And then we found when working with my people in Richmond in a very poor area, they came and complained to me, and it wasn’t like it usually was when they went to get their things, they had to sit and listen to a sermon. And they didn’t always want to listen to the sermon or it wasn’t their religion. But that was what the Salvation Army wanted to do. So I’m sure they do a lot of good, but my contact has not always been that great. [Laughs] I think when religion gets mixed up in practically anything – I think the churches themselves do a lot of good for the people that go, and that sort of thing. And I know that most of them don’t ever ask whether people go to church or not, but that happened to be – what the Salvation Army saw, it was a way to getting to groups and teaching the things that they believed they should know. But it was kind of like – holding something out here.

KB: To get them to come?

MACKENZIE: Yes. I would rather reverse it…

[End of Tape 3, Side 2]

Tape 4, Side 1

2001 January 16

KB: This is Katy Barber. I'm interviewing Barbara Mackenzie today at her home in Portland, Oregon. The date is the 16th of January, 2001, and I'm joined by Jan Dilg.

You're right; we wanted to talk about Sutherlin today.

MACKENZIE: That's what you wanted to talk about.

KB: Yes, and we spoke about the autobiography that you've worked on, and we just had some questions about what it was like there. For example, could you tell us what it was like to go to school at Sutherlin?

MACKENZIE: You should go back a little farther in my going to Sutherlin.

KB: Okay.

MACKENZIE: My father was a contractor, and Sutherlin was a railroad town. Now I don't know if you know what railroad towns were. The railroad came into Oregon very early. And they were developing towns, and they made them rather model towns, and they recruited people mostly from the Midwest, and made land very reasonable, and more or less built a kind of model city, and people were attracted and came there. Now with Sutherlin the reason my father went there they were going to build big mills, lumber mills. And there was lots of timber up toward the mountains, and they were going to build a railroad from Sutherlin and the [Inaudible] railroad up to the Cascades where the lumber was and bring it down to a mill that was to be in Sutherlin and make jobs for everybody. And they built a model town, a beautiful school house, paved streets and paved sidewalks, and they had a lovely hotel, even with a ballroom. Everything was just kind of picture perfect. And they recruited my father to come in and to build the railroad there,

and he moved my brother, me and my mother down from where we had been in Eastern Oregon where he had been building a railroad there.

And everything was very wonderful. He recruited people to come in, a bookkeeper and all that sort of thing, and practically overnight the railroad people announced they were withdrawing, they were not going to build a railroad, and that was that. And they discovered that the valley was not as fertile as, like, Hood River. Now Hood River was another place that they had developed on that scheme, and it worked out very well. But then all of a sudden this city just collapsed, and my father had to go over and look for work other places and leave my mother and my brother and me in Sutherlin which was a logical thing to do, except that my mother was very frail. She had spent almost two years in a mental home, private, and she was in no way able to cope with being out, and I was just starting school. My brother was in school.

So my brother more or less took over. My father would visit once in a while, but my mother really had a bad time. My brother became kind of a hero which he deserved to be. I mean he had jobs, and he was very good in school and very bright. And I kind of puttered along in school, I didn't — I was neither good nor bad as far as that was concerned. My mother was kind of in and out of care, and my father visited once in a great while, and we went along that way until my brother — I don't know how they managed it, but the local banker had opened his house up to my brother so he could study there, because at that time they didn't have libraries and that sort of thing. And he could study, and the town kind of adopted him and were really quite proud of him. He played basketball and did all those things, and deserved all of the attention.

And I really – I guess it was a surprise I could even read. The teacher I had had graduated from high school; that was her education. But my brother was really kind of all things. But all of a sudden the townspeople, I guess — the banker and what not — took my brother to Portland, got him an appointment to West Point, and he was gone. And that left my mother – so we had rather a long time there in Sutherlin. I went to school there. My mother didn't stay there very long. In other words she wanted to go to her sisters, and we came up to Portland, and I was in [a] Portland school, Lincoln School, and of course I

had no preparation for that. I was homesick for Sutherlin, and my mother made arrangements for me to go back to Sutherlin and live with a family and go to school.

And now on looking back in anticipating this interview, I realize that the family that took me in were very, very strange. They had a daughter just my age, and this man was supposedly a pillar in the Presbyterian Church and so on, but I realize that there was something very odd about the family, because the young girl, the daughter of the house and I – she had to sleep on the outside porch because she wet the bed. I had an attic [Laughs], and we did all of the work. The lady of the house had a special place where she lived, and we served her meals to her, and really it was just like being slaves, except on Sunday we always went to church, because this man was a pillar of the church. I finally was so sorry for my friend. I could at least sleep in the house. She slept out on the side porch because she wet the bed, and it was cold.

One day we were taken to talk, I don't know how come, but this man was going to go [into] town — maybe it was spring break or something, we weren't in school — and he invited us to go with him. We went to this house in Sutherlin that had been there for – they were people that had been of great respect and so on and had known my brother, and so on. When we went there, this man took me aside, and he said, "I want you to tell me how you're getting along. I'm interested and I'm so happy that your brother is a big success," and all of this sort of thing.

And I said, "Well, there's one thing that bothers me" — remember I was a teenager, and I didn't have very much sense I guess. And I said, "One thing bothers me terribly. Margaret, my friend, I feel so sorry for her, but she has to sleep out on the side porch because she wets and bed and it's cold, and I worry about her."

And he stood back and he looked at me and he said, "What are you saying?"

And I said, "I worry about her." And he took me by the back — the shoulder and marched me in to Mr. [Tumeo?] and he said, "Do you know what this ungrateful child has said about you?"

Mr. Tumeo went into a big spasm [over that?]: "How could you do that — you ungracious person, etcetera, etcetera." Then he said he wanted me out of his house immediately.

Well then a widow woman took me in so that I could finish high school, and I kind of lived with this – I was just alone, but it was all right. I finished high school, and then my father came into the picture, and I eventually went to St. Mary's Academy from there, which was just a blessing in my life, because it was secure and kind and the nuns were wonderful, and there weren't any crises or anything. It was just a beautiful experience. But that was my Sutherlin experience.

KB: How long did you live in Sutherlin with your family?

MACKENZIE: I went there when I was apparently five, and the last thing I had would be 17.

KB: So a long time.

MACKENZIE: Yes. I mean not 17 either, because it would be the age you would go into high school.

KB: Yes. So a few years before that.

MACKENZIE: Yes.

KB: What do you remember about when Ralph went to West Point? Did the town celebrate?

MACKENZIE: Oh, yes. He became the success that they expected him to be. He went to West Point, and then he went to Columbia graduate school and eventually he had a big

engineering company out of San Francisco and was one of the designing engineers for San Francisco Oakland-Bay Bridge, and he did all sorts of projects overseas. Tommy, can you think of some other things that he did?

TM: First of all, he went to Cornell.

MACKENZIE: Cornell instead of Columbia, thank you.

TM: Yes, he was Undersecretary of Interior.

MACKENZIE: Yes, he was in Eisenhower's cabinet.

TM: He was district engineer here in World War II when he was called back into service. So those were things that I think were probably significant in his life. You all have had access to his notes when he was Undersecretary of the Interior.

KB: Mrs. MacKenzie, you mentioned that the banker and maybe some other people in the town took Ralph to Portland where he was nominated. Did he actually leave from Portland?

MACKENZIE: Yes. Apparently they had arranged for an appointment for him to West Point, because I guess they looked at it and they could see no future for him, and they thought he was especially bright. And they arranged all of that and took him to Portland. My mother had no say in the setup, because she was very upset. That was almost a final blow for her because she had clinged to the idea that she had this very bright son, and that he was going to finish high school, then he was going to work, and then he was going to support her and take care of her in the style that she deserved. And this was a terrible blow to her. How they managed this I do not know because you see I was four years younger than he was, and they didn't consult me at all [Laughs].

KB: Were you able to say good-bye to him, or did he come back to Sutherlin?

MACKENZIE: Oh yes. He came back to Sutherlin, and of course my mother was just frantic that he would be going, because all of this time she was so sure that he was going to graduate from high school and then he would be — just take care of her. And of course you have to feel that she really was not that mentally strong. She just was — some of the best times she had when she was in the sanitarium. Then also we lived at least a year or maybe longer in a Christian Science place in Hood River, where mother just loved it, had no responsibilities or cares. And my brother walked to the school house, and I had a wonderful, wonderful time there just being a child. So that was his particular background.

But I think you could have put him any place and he would have succeeded. Because — this is kind of story that Tommy probably knows well — that I was moving when Eisenhower called him and said that he wanted him to come back and be in his cabinet. I remember him coming out to me, and we were aware of a New Year's party at their house. And he came up [to me] and he said, "Sister, that was the president" that [called] [that] he was [paging?]. He came back and he said, "That was the president that called."

I said. "What did he want?"

And he said, "He wants me to come back and work with him."

And I said, "What did you say?"

And he said, "Absolutely, no." [Laughs] But he changed his mind. Which was wonderful, too, a wonderful experience for him.

KB: When your mother was in the sanatorium in Roseburg…

MACKENZIE: No, my mother was in the sanatorium in Portland, and I have an absolutely blank as to where I was. I don't have any memory before the time that I kind of woke up

in Hood River at this idyllic spot with the garden and with [Inaudible] and quiet and peace, and a little girl that was just my age, and that I shared her room, and my mother was in a little cottage with my brother, and they all had meals at this very nice – I called them uncle and auntie – it wasn't until way late that I realized that my father was paying dearly for this. And mother was very happy there. She had no responsibility of any kind and could do what she wanted to do and loved it, just very much. And then to be taken out of that and taken to a railroad camp, and she was happy there because she had no responsibility. Her meals were served to her. She had horses to ride, and she was a very good horsewoman because she had been raised on a ranch in Colorado.

And during that time it was very peaceful for me. At this ranch there was a girl just my age, and I shared her room, and we just had a wonderful time. And then I – you've seen pictures I think on the cookbook that I was up at the ranch – I mean at the railroad camp, and there was not another child there at all. But I wasn't lonesome, and I enjoyed myself, and I really went to Sutherlin as a very happy child. And I think had the railroad company been honest and kept their agreement and my father could have been there, my mother probably would have survived very well. But I guess that was life at that time. It was a great change there of the peace and the quiet and my mother being happy, then had to go to Sutherlin — and she was happy when she first went there, when everything was going fine, but she couldn't accept the things that happened.

KB: Did you have to take on a lot of responsibilities as she became sick?

MACKENZIE: As older, yes, she depended upon me a great deal. She had to have support. Finally when she decided that she wanted to go back to her sisters, she – see, before that, before coming from Colorado, she had sisters who really looked after her and cared for her, and she was very, very pretty, and then she had my brother and he was a beautiful child. Everybody made a big fuss over him. It was just great for her because she had no responsibilities, and then when she did have to have responsibilities, she couldn't take it. She should never — I think she would have had a

happy normal life if she had stayed upon the ranch in Colorado where she had support, a very strong mother and a very happy, no-responsibility life. And later on mother lived a lot of times with her sisters – again, she had two sisters in Washington, and she later on lived most of her time with them, and they looked after her, and she was happy with them, and really felt no responsibility about me as far as that's concerned. And I can understand. My brother was very handsome. Everybody made a big fuss about him, and they called me "poor little Barbie." [Laughs] That was my nickname all the time I was growing up, "poor little Barbie."

KB: Why was that your nickname? Why did they call you that?

MACKENZIE: When I was born, my mother was very unhappy, and I was very sickly. And nobody could understand why, and even my aunts called me poor little Barbie because I was so sickly and homely. You know that's a hardship on a child because they would laugh about it, and even afterward, [when] I was a teenager, they'd often call me poor little Barbie, because my brother had all of these things, and I didn't have any. It was their feeling about it. And I wasn't aware of this. I didn't feel I was handicapped, but I did feel that I wasn't very bright, because he was so, he, you know — to have a situation like mine, he really was all things to all people, and to me, too. He was the one that had to see that I could read and do those things; he had to accept that. So when he went to West Point, it was a big vacuum.

KB: One of your caregivers was gone it sounds like.

MACKENZIE: Well, I was really left with my mother in Sutherlin, and she stayed there for a while, and then she decided that she wanted to go up with her sisters and live there. And my father stepped in there, and that's when I went to St. Mary's Academy. It was so wonderful to be there, so safe and so secure, and I loved it. I mean it was really a wonderful experience.

And the other thing that I had, too, that I think of [that] made a great deal in my life, my family had founded a school in Ohio. My father's family came over to the United States before the Revolutionary War. Their name was Tudor, and they had to flee England. And they came over, and they were very strong large people, and they lived in this town in Ohio, and they founded a college, Western College for Women, and I was told that I was the senior child, and when I became time for college, I was to go back there and be with my grandmother. And that was the goal. Anything could happen to me in the meantime, but the fact that I was to go back there and be with my grandmother made all the difference in the world to me.

And of course that was not a success, because the college that I went to was on a grade with Wellesley and what not, and here I had barely – you couldn't even have said that I had a good grade school education, and I could not make it there. So I had to leave at mid-year because I — now I look at other people — to me all of my life that had been a big disgrace that I let my grandmother down, that sort of thing. But now I realize that my two granddaughters, even graduating from Lake Oswego High School, neither one of them could make the colleges that they went to. They had to have extra help. But I felt that I had disgraced and let the family down.

KB: That must have been awfully hard.

MACKENZIE: Well, anyhow there were other things that happened. Eventually I came back to Oregon and went to Normal school and got a teaching degree. And my first school in teaching was an experience, too. But anyhow, it worked out, and I did get my degree and then got some other education to go along with that.

KB: Can we go back and talk about St. Mary's a bit?

MACKENZIE: Yes. In the boarding school there were mostly Protestants. It was in lovely downtown Portland, a beautiful school building that you would think of, red brick, and

towers and everything, and then it had almost a block and a very high brick fence around lovely gardens and trees inside. And they also had day people as opposed to boarding people. I don't know how my father, or why he selected it, but when my mother went back to live with her sisters and left me in the responsibility of my father, he was living in a residential hotel in Portland and was past the contracting and was representing a machinery company, and he traveled all the time because we were developing roads in Oregon, but he would come back to Portland.

And somehow he decided that St. Mary's Academy was the place for me, and I went there and it was it just absolutely wonderful because there was this – oh, about what I would say fifteen or twenty boarding students, and then they had the students come in during the day, day students, and much to my chagrin I didn't realize that it was more or less a finishing school. The nuns taught us to teach, they taught us table manners, how to eat a banana, and all of this sort of thing, and then with my goal that I was to go to this college in Ohio as soon as I finish this school —. Then it became time to send my records and things back to the school, and I was in my second year at St. Mary's, I got word from the school that St. Mary's was an academy and not a school, and I had to have a diploma to enter Western College for Women.

Well, of course, that had been my goal all my life, so I had to leave the Academy because they wouldn't let me live there if I wasn't a student, and so I went into a women's boarding house here in Portland — I don't know whether it's still here – and went to Lincoln High School. And I was so stricken that I had to leave the Academy and the nuns, that I didn't speak to anyone or anything. I just went to school to get my credits that I needed to go back there, and I noted in the yearbook that they printed that year I didn't even make any acquaintances at the school. I went to school and went back to this boarding house place that was all older women, and I was just a loner.

And then when I did get my diploma, my mother at that time had remarried and was up in Hood River Valley trying to live her life that she'd lived before, and I went up there to stay until I was to go back to school. I had to have clothes. All I had were uniforms from the Academy, and my mother didn't want me to go; she wanted me to stay

and help her. This had been my goal my whole life that I was to go back to my grandmother, and so my father gave me an open account to buy clothes. And I did that, and then when it was time, I went back to Wilford and spent the rest of the summer with my grandmother and my aunt which was just idyllic. And then I went up to the college and found out that I was not in any way prepared for a college on the level with Vassar and Wells, and at that time I didn't have the experience to know that this wasn't a disgrace. But this was a terrible blow for me. And so then when I came back, I went back with my mother, and I packed apples and I did everything I could and earned enough money to go to teachers college here and get teacher's credits.

And again my mother kind of undermined me. I had made very close friends at the teachers college, and I was graduating in the middle of the year because the president of the college, a very strong woman, had taken a particular interest in me – I don't know why, but she did – and all of a sudden she wanted to know where I was going to go teach after I left there She had made enough of a confidant of me so she knew my background and everything, and I was very flattered that when they were interviewing students for schools, a man came down from Alaska and interviewed, and there were just two of us who were available to go out. And he selected me, and I was to go up to Alaska in a small town and they had a house for the teacher, and everything. And this was very exciting for me, and I was very flattered that I was the one selected. And then the president of the college stepped in and decided that that wasn't any place for me. I was very young, and the other woman was older and had a child. She didn't want me to go. At that time with my stronghold she gave me confidence in myself and wanted me to work with her on different things that she felt should be done with the college, and was very flattering. [Laughs]

And she insisted that I accept the other school which was up in eastern Oregon. And I was up there — because I was to go in right after Christmas — and I got a call from my mother in Bend saying, "Great emergency, come at once." And I didn't know what – communication at that time was not very good, and here I was up in Wallowa County, and so I told them I had to go to my mother. And I went to Bend where my mother was, and

she and her husband had a small restaurant there, and when I got there, there was no emergency. But she had gone to the school superintendent and said didn't they have an opening for a teacher. And I had no recourse. The school was out on the desert. The school house was an old granary. All the students rode horseback. And they had all grades, and supposedly there was a place I could board out there. And I had to take it because I didn't have the money, and mother — she and her husband were living in a rooming house; they didn't have a house.

So I was way out on the desert and there'd been a house, not very good, rode the horse to school and had all of the grades including some that couldn't speak English. And I look back on that now and enough said about it. The living – I would come into Bend and live in this rooming house and work in the restaurant because I didn't have any other place to go, and I learned to be a waitress, too, [Laughs] with the other things I did. And then I would go back out and spend the week out on the desert and come back. And then at the end of that time I did not want to go back to the school, I mean for another year, so I didn't [Inaudible]. And eventually I met — from the time I had been up in Wallowa County, I met my future [teacher?] husband and got married not too long after that.

KB: So you're saying Wallowa County? That was where you were supposed to teach.

MACKENZIE: Yes. No, I had a school in Wallowa County, but before I could get there my mother wired to me about this great emergency that she had and to come at once, and I didn't know what had happened to her, because I knew that she was not stable at all, but she had remarried. And she had married a man who had owned a very nice restaurant and was a chef, and she remembered that in Bend she had been happy out there, and she wanted to return, and she had urged him to go back. She did that in a number of places that she...

[End of Tape 4, Side 1]

Tape 4, Side 2
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KB: Yes, I have. Do you want to say something?

TM: You told me your desire was to discuss Sutherlin, and there are a couple of things that Mother might want to talk about. One, that hotel doesn't exist. The hotel is gone, but the building is still there I believe at Sutherlin.

MACKENZIE: Tell me, speak a little louder.

TM: The hotel in Sutherlin I think is still there but not as a hotel any more.

MACKENZIE: I haven't been back for a long time.

TM: We looked at it one day, Diane and I did. But I remember one time you talking about your mother getting dressed for a ball.

MACKENZIE: That was when they first went from the railroad camp, down there, and my father was a kind of hero because he was going to build a railroad up there, and they had a big ball in this new hotel, and I don't know where Mother got her clothes. Probably my father sent to Portland and had my aunt get them and so on, and Mother had a beautiful ball dress because they were going to go to this ball, which was kind of an opening for the fact that they were going to build a railroad. And this was going to make the town to be something very special. Mother managed this very well. She hadn't any worries or anything; she was getting a lot of attention and so on. And actually the term, "pulling the rug out from under you" was more or less what happened, because this notice that they weren't going to build a railroad was just like a shock to the whole community. And of course my father, the only thing he knew really was construction and engineering, and

there was absolutely nothing for him to do there at that point, and so he had to leave to get work.

TM: Mother, in your grade school in Sutherlin, didn't you have your first boyfriend there?

MACKENZIE: I had lots of boyfriends when I was – I really did – that period was, for a while was really very [Inaudible], and actually the boyfriend thing added on even when my parent was kind of — after my brother left. Everybody was excited about my brother, but not particularly about me. But I did have lots of boyfriends, and they were really very nice. I had a pleasant time there for a while with the school. It wasn't all unhappiness.

TM: Where did you learn to roller skate?

MACKENZIE: Oh, there was a sidewalk around this very nice school that they had built. And someone gave me some roller skates, and I skated constantly [Laughs]. I practically was the only one in town that had roller skates.

KB: Those were the old metal kind that make the bottom of your feet itch, right?

MACKENZIE: And there was kind of a slope, and it was kind of exiting, and I had to roller skate.

KB: Were you and Ralph in the same school building even though you were different ages?

MACKENZIE: Yes, he was upstairs. They were very lucky. The company had recruited very good teachers, and when things collapsed, almost all of them left except this young man that was head of the high school, and he's the one that was responsible for my

brother going to West Point, and he somehow recognized that this was someone special. The teacher — the grade school then, we ended up with a girl that had just graduated from high school. And maybe because I had been told this, I remember she always carried a ruler in her hand, and she would keep discipline by cracking knuckles. I don't think she ever really taught us anything.

But my brother did see that I learned to read, and he would work with me at night, and I know he would pace the floor and be so discouraged because I didn't learn as fast as he thought I should. But he was really good and was the whole backbone of the family. And of course it was a terrible blank then when he went to West Point, because there we were in – and over in New York, you know, [was he] — and those were early times. The town was very proud of him, they thought this was wonderful and they were proud of him; but they didn't realize – and I'm so glad that it happened. I don't know what would have happened if that hadn't come along. I mean, he wouldn't probably have succeeded. I don't know.

KB: Did Ralph write letters once he went off to West Point?

MACKENZIE: Yes, he wrote to my mother. I remember reading letters. He was homesick. Tommy can tell you because he went to West Point, that it's pretty tough when you first go. And he wrote letters, and the first year it was very hard. He was very bright, and his school, [Docking?], he was really kept there because he still had the remnants of the faculty in a high school there. But he went on [Inaudible], as Tom said, was drafted into Eisenhower's cabinet. He had worldwide engineering business — China, Europe.

TM: When you were in Sutherlin, Uncle Ralph had a couple of jobs when he was going to school. What were they?

MACKENZIE: He worked in the – the only place that there was any worked to do was in a prune drying plant, and the prunes came from a valley west of Sutherlin, and they had

built a big drying plant for that. He worked in there, and then he was the assistant to the railroad man when the trains came through twice a day. Then he did just general jobs around town.

TM: What did he do for the railroad? Did he deliver things or what?

MACKENZIE: The train came in twice a day, and they had to get the mail off and get freight on. And they only had one rail master there at the depot, and when the time that the trains came, then he reported to him and loaded whatever was to go on the train. I mean the passenger train, not the freight train, the passenger train, and got the mail off and took it to the post office, and then he went back to the prune drying plant which was across the street, across the railroad track. And I think I did so before. I'm probably remiss. The banker had this very lovely home and very lovely library, and my brother spent all of his time studying there, probably the only student that had access to a library.

But the town more or less adopted him. He had lots of personality, and they admired him because he worked and was taking care of my mother, and was taking care of me. But they didn't look to see where the blank would be when he would leave. And I'm so thankful for that. I think he had great potential, and would have emerged regardless, but it would have been a long time.

KB: He must have been very busy. Did you see him very often when you were there?

MACKENZIE: During that time?

KB: Oh, yes. I mean, he was the head of the house as far as that was concerned. And during that period, and I should mention it, people that ran the prune land down south, and this was kind of mixed up, so that it didn't grow very well, and her husband went into World War I early and went with the Canadians, and he came back after his companion in the war was killed and left two orphan daughters. And he brought one daughter back to

this area near Sutherlin. And I don't know how. His wife was not too happy when he brought back a small girl, very beautiful [Inaudible] two, and he kept the other one. And she came into Sutherlin and asked – she wanted to travel, and she wouldn't let the responsibility of the child, and she came in and I don't know how, [or] who referred her to my mother. But my mother was there, and she had a small daughter, and would, probably could use the money, and so this little girl came to live with us. And it was a great experience for me. She was very beautiful and we really just bonded immediately.

And my brother then was left with the responsibility to try to help us with our school work, and I can remember him pacing the floor and saying we weren't very bright, and all this sort of thing. But he was really head of the house. That was when he was still in high school there.

Then this Betty was with me the rest of my life, in and out. We were friends. She married into a very well-to-do family and eventually had a wonderful life. We were together — I don't know if Tommy remembers her or not.

TM: Betty?

MACKENZIE: Betty Wilson.

TM: Oh, Betty Wilson in Salem. Oh, yes, that's Wilson Motors, sold Buicks.

MACKENZIE: Yes. She was the one that was — her father was a Canadian and killed in World War I. And we eventually took her with us to Europe because her father war buried in Flanders Field. I'm digressing — and eventually my husband and I took Betty with us, and we visited Flanders Field and saw the American flags and found his grave. We were friends all of our lives.

Do you have any other questions?

KB: Why did you move from Sutherlin to Portland?

MACKENZIE: Well, there was nothing — my brother was gone. My mother was not capable. In fact, my mother decided that she was going to go live with her sisters.

TM: She went up to see Aunt Minn in Washington, didn't she, and stay with Aunt Minn?

MACKENZIE: Yes, but first we went to Portland, and she was going to stay in Portland for a while because I had an aunt in Portland.

TM: You lived in a garage or something.

MACKENZIE: I lived in a garage. I lived in my aunt's garage.

KB: Was that Aunt Pearl?

MACKENZIE: Aunt Pearl. And she had an invalid husband and an invalid child, and of course that was not one of the best things. And Mother was very unhappy, and that was when she – and probably the best thing that happened to me, because she decided that she was going to go up and live with her sisters, and she didn't know what would happen to me. And that's when my father came in and put me in St. Mary's.

KB: Now did you see him very often during that time?

MACKENZIE: Yes, whenever he was in town. He lived in a residential hotel, and he traveled – the state was his territory, and whenever he would come to town, he would come and get me at St. Mary's and take me out for the day. And you know I didn't even look forward to that. I was so happy and so comfortable in St. Mary's [Laughs] and so safe — that I enjoyed seeing him. He was very good. He had me in a private room when most of the girls were in a dormitory.

KB: What was your room like?

MACKENZIE: My room in St. Mary's? Well, it was a line up on the second floor, and a nice little bay room with a bed and a place to hang the clothes and that sort of thing. But we always had to keep your door open, and the nuns sat at the end of the hall behind cotton curtains so that she could hear and see everything that went on. For being in the dormitory the only thing is that you didn't have – you had places for your clothes and some privacy. But it wasn't — St. Mary's Academy was really – you didn't spend any time in your room by yourself. There was always something that you should be doing, learning to sew, learning to darn, table manners, how to dance. The nuns taught us how to dance and how to do all of these things, which was not training so much for school [Laughs], and — oh, of course you would learn to read and write and that sort of thing, but you were not being trained particularly for a career except as a housewife.

But the nuns were wonderful, and my feelings that any time I was hurt was that we had to go to mass in the morning. I couldn't figure that out for a long time, but then I realized that the nuns were always in supervision, and they could not leave us that were not Catholics ourselves. They felt responsible. So we had to go to mass, but we could sit in back and just be there. Well, most of the other girls sat there, and there was lots of singing and I joined that and was very happy singing. And finally one of the nuns, who was very sweet, came to me and put her arms around me and she said, "Barbara, I'm going to have to ask you to sit in back." She said, "They can't sing with you near them because you throw them off all the time." That was the first time I knew I was tone deaf. And I was kind of hurt because I had to sit in the back and all by myself. But I soon got over that. But that was one of the minor things that happened there.

But the nuns were wonderful. And then during the summer when I was there, I was asked to go with some of the girls to spend the summer, which was nice, and then I found out that I wasn't going to a high school. I was going to a — what would you call it then? But anyhow there was a name for it – a finishing school. But my total goal, and I

would recommend this to any child growing up, if you just have a goal to work toward, you can go through practically anything along the way. I mean I'm a survivor. I could blame that on it.

KB: Do you remember how you first learned about that goal? Was it your father or your grandfather...?

MACKENZIE: Oh, I knew the goal from the beginning that I was to be — Grandmother had chosen me, I was to be the one. I knew that from the beginning. And that was just like a candle in the dark. I mean, no matter how bad things were, I was going to go back to my grandmother and live in the town that my father grew up in, and the college that my family had founded, you know, and no matter what happened, then I could always come out – so well, I'm special because I have this – none of my friends had that goal. So I think it's important for a person to have a goal.

KB: Do you remember much about the arrangements at the Western College for Women? Did it feel similar to the territory at St. Mary's or the Colorado...?

MACKENZIE: What they had there. They had the main — beautiful, beautiful grounds, just absolutely beautiful. In the beginning we were in small cottages for living, [in] small groups. I was very happy there, but I had absolutely no preparation for that kind of a school. As far as blending or feeling at ease, I did, because this had been a goal since childhood, since I could remember. I was to go back to Grandmother, and I was to go to this school. And that made me kind of special in a way, and if I think if there's a lesson to be learned, I think every child should have a goal, I mean if they could, if it would be possible that they would go to. I think really I could not probably have survived without it.

Tommy, you're listening to lots of family history.

TM: I have a different version of your leaving Western Women's College. As I understood, it was that your grandmother did not have enough money…

MACKENZIE: No, she did not, but that wasn't the main reason. No, I was absolutely not academically prepared for the school.

TM: Well then why were you able to do so well at the normal school?

MACKENZIE: I don't know, Tommy. Maybe I was on my own level there. I haven't any idea. At the normal school — when I look back on that I probably risked everything in what I did there. But, I objected very strongly to the way student housing was controlled, etcetera, etcetera, and I made a big fuss that. I look back on that and I could have been expelled from there for what I did. That was when the dean of the women took me in charge and was really wonderful to me, and we worked on changes that I thought should be done at the normal school for the students, and so it was a wonderful experience. And really if I needed help with my ego — apparently I didn't, it did a great deal for me. And she watched me very carefully and was upset when I named Tommy.

KB: She was upset when you named Tommy?

MACKENZIE: Yes, she thought I shouldn't have named him after his father. I should have put the name, Tudor, in it some place. [Laughs] But she kept in contact with me for many years. But on the same thing she could have had me expelled because I formed a committee of students to protest our living conditions and to protest a number of things. Instead of that, she called me in, and it took her quite a while to convince me that she was not, was being honest with me, and wanted to consult with me on what changes I thought she should make, and she did make changes. And we did remain friends. So that was a very good experience. So I was kind of prepared for the country school and the living conditions.

KB: You lived off campus when you were at Monmouth?

MACKENZIE: There was not really – that was part of where I got troubled. There was a dormitory and a dining room, but these were only able — the dining room — and no one knew at that time how to get in the dormitory, and of course I'd had no background or anything. I knew I needed to do something to earn a living, and this seemed to be the thing to do. And so I was out with these people that were living in the houses of the people, and there was so much abuse of that, that that's where I started to make a fuss and say this was not right, that we didn't have access to the dining room, we didn't have adequate places to study, there wasn't a library that we could go to or anything. And that's when I started my reform work [Laughs] – [full of risk?] because I was jeopardizing my school, and I just didn't have sense enough to realize that. Then when she did – when it finally got to the place where we were going to go to her and present our changes that we suggested and form an organization, she sent for me, and I didn't have the support of my group or anything, and that was really a terrifying experience. And I didn't trust her. But we became great friends, and I spent lots of time with her after that.

TM: Well your living conditions the first year of normal school they expected you to live off campus in a boarding house or something…

MACKENZIE: The so-called boarding house actually – the place that I ended up in out there was a remodeled chicken house. They tried to have a chicken farm, and they built a lot of little places for the chickens, and then they kind of made those into cubby holes for bedrooms and cleaned it up…

TM: But that wasn't part of the campus…

MACKENZIE: No, that was off campus. The only on-campus was this dormitory that I had no idea who got to go where, and….

TM: Was it possibly just the upper class people got to stay in the dormitory, the ones that had already been there a year?

MACKENZIE: I ran into a second year, and there was no chance there, I mean no opportunity at all. No, I haven't any idea, unless it was you went to a school, a high school, and were recommended or something, but the girls that I lived without in these houses were all very nice people, but no one that any great money, I don't think. I mean maybe it was money. Maybe it costs more to live in the dormitory then it did out in these houses. But it was a good asset to the people in the community, because they could have an extra bedroom and serve a meal, and they could have a student living with them with no particular responsibility. But we didn't have any meeting house. We didn't have any place to congregate. And the president was not approachable; the students were really in awe. I know it was very good for me, my experience with her, and it was good for her, too. Because we remained – she was very, as I say, even concerned about me getting married and having Tommy and how I named him. She kept a very close interest in me.

KB: Did you have to do housework at the house that you stayed in?

MACKENZIE: No, we paid. I had packed apples and so on and earned enough money, and my father would back me up. In the meantime he had remarried and married a women with two daughters to take care of and an invalid father, so he was not very much support, although he did give me what support he could.

But, no, with the money that I earned, and then I had felt that I had to go two years, and then they decided that I did not have to go the two years, because they took up all my scattered things from the east and decided that I could graduate in a year. So

that made a great deal of difference, and my money lasted about, as far as I was concerned — and I really could not expect my father to do – and he was pretty, well, a happy-go-lucky person, very good looking, and very gregarious.

KB: So when you lived off-campus, then did you just all have to walk back and forth?

MACKENZIE: Back and forth, and there was no library to study in or anything like that. And the two places that I lived in, one was filled. That's where they had the chicken coops laid out into rooms, and it was oh, I would say almost a mile out of town. And so then I found a place closer in to the school, and it was more pleasant. We had a nice room, but we were not, didn't have the run of the house. We ate in the dining room, and then we were not – the house wasn't open to us particularly. And it was really a bad situation that they had. And then we could see those people that were in the dormitory. We didn't know how they got there or anything like that, and it wasn't open – I don't know what the situation was — and that was when I got so concerned about the unfairness of it.

KB: So do you remember how the ball got rolling, when was it you who started talking to other...?

MACKENZIE: Well, I was the one – and I look back now, and it's a wonder I didn't get expelled. I mean if the head of the school had been like a person that she was kind of pictured way up here on a pedestal and had no personal contact with the students, but made the rules, she could have expelled me, because I was...

KB: What kinds of things did you say, Mrs. Mackenzie?

MACKENZIE: [Laughs] I said it was wrong, very wrong, but very unfair. I just — in some ways I can remember that go back to Sutherlin, and I really was kind of just on my own

most of the time. And I kind of remembered this, because no one could tell me, there was a big ditch that went through Sutherlin and a bridge that went across it that I had to go across to the house we were living in. And I don't know, I was maybe eight or nine, and I went on this bridge, and there was a little boy, oh, I would say three maybe four or five years old. And I was sitting on the bridge watching the creek I guess below, and these kids came along and they started to tease this little boy, kind of bullies. And he was crying, and they were teasing him and whatnot, and there were no sides on the bridge, and I got up off my looking at the water and I went over and flew at the bullies and got the little boy. And then this made it much more fun: then they had me to tease, and I ended up – they went off with the little boy, and they ended up with me on my back with my head hanging over the edge of the bridge trying to figure out how I could get up without falling off the bridge.

Somehow there was a feeling in me that I had do something whether it was sensible or not. The little boy I never – I think he was embarrassed that I tried to save him. But I mean there is something in my character, I don't know whether it was the fact that my mother needing attention and help and so on that I had kind of a feeling for people.

KB: Thank you very much for sharing those stories with us.

MACKENZIE: I don't know what – they're just stories. But certainly I had a different childhood. But I do think if I had one message for anyone, that if a child can have a goal, there can be a lot of things that can happen to them and they can still go on. And that my grandmother did this school, and the family background and the family that they were very prominent and in the early days made a great deal of difference.

TM: Have you pretty well got your questions?

KB: Yes, yes.

TM: I have a feeling that mother should rest.

KB: We'll certainly stop now.

[**End of Tape 4, Side 2**]

Tape 5, Side 1

2001 June 1

MACKENZIE: And also be shared, particularly the swimming and safety programs. And then during all of that period they were one of the biggest people – they spent more time and effort on veteran's help, especially when I worked in The Dalles. The Red Cross chapter was closed, and I was working for the county, I got veterans and veterans to come in [Laughs] for advice and help, and particularly the Indians. But most places the Red Cross serves in that position, and water safety, of course. But it has been connected with the Army for I guess almost from the beginning.

KB: You worked with Indian veterans in Lincoln County as well?

MACKENZIE: Yes. [Laughs] Not only in Lincoln County, but the county at The Dalles, Wasco County. No, I was a Veterans Service Officer up there, too, and that was very, very interesting. Then of course that's part of it, eventually we located the Indians when they were going to be washed out by the dam, and had wonderful experiences there. I went out – at first the Indians wouldn't accept me, because they'd had so many people – they hadn't been allowed to come into The Dalles, and they were badly treated.

I also was the school attendance person, and I would find these little Indian children weren't going to school, and I began investigating about the school bus timing and all that sort of thing. And eventually I got very involved with the Indians [Laughs], even went out and lived with them for a while so they would accept me. I rented a trailer, and I wrote a program and got an allowance from the government, much more than I asked for, I'm surprised, to relocate the Indians that were to be washed out. I had wonderful experiences from that. And as I said, when I moved to The Dalles, the Red Cross chapter was closed, and so I ended up being a service officer and all sorts of things. It needed a juvenile officer, and then with the Indians I wrote a program for their change, and it was submitted to Congress, and they gave me everything I asked for. So then I finished that program of relocation, who was really a resident or who was just a –

and so I got to know the Indians very well. I look back on that as a wonderful experience. When I first went out, I rented a trailer and went out, and of course they didn't know what to make of me at all. And I finally made friends with the wife of the chief and then could move back to town when they would accept me and realizes that I was trying to help them — because they had been badly treated by the people of the valley.

TM: I was wondering if you wanted to get back to Lincoln County at all [Laughs], if you had drifted away from Lincoln County a little bit.

MACKENZIE: I didn't even hear what he said.

TM: Oh, Mother, it is my understanding they really wanted to interview mostly on Lincoln County, and you had gotten over to Corvallis and The Dalles.

KB: That's all right. It's all connected. [Laughs]

I was curious a little about the blood drive, and it sounded like that was something that maybe was new to Lincoln County when you moved there or new everywhere.

MACKENZIE: It was everywhere. I was experienced in it because I'd worked in it at Corvallis with the Red Cross, and that was the first time that they were going out into the country in the small towns. There were small blood banks, but then all of a sudden they needed so much blood that they were sending out to the different counties, and Lincoln County was one of the shelters that they came to. And they would send a mobile unit out and volunteers would work when they were coming, and we would be given a quota. But that was all Red Cross.

KB: And how was the quota decided? Did you decide that, or did…

MACKENZIE: No, they decided on the basis of population. I mean they didn't always make their quota, but that was what the goal was. And I think I was particularly lucky there because the people were so enthusiastic and above average in their interest, not just at their local things, but the state and the community, and it was all very exciting to have the blood-mobile come in. It was quite an event.

KB: Since giving blood was somewhat new, or at least...

MACKENZIE: Yes, it was very new. Probably a lot of the blood they collected then, the way they collected it, probably wouldn't be acceptable now. But we were given a quota, and I'm sure it did a lot of good.

KB: Did you have to do much education? Was the general population nervous about donating blood?

MACKENZIE: Surprisingly not. I mean many people were, and lots of people couldn't be accepted. Of course, it's even more critical now as far as that's concerned. For instance, I wanted to be one of the original donors. My veins were so small and they bruised so easily, that I was a bad example. I could recruit, but I didn't dare show anybody my arm, because it might happen to them. Unfortunately I had a rare type of blood. And actually I think it helped a lot, because you're talking about the veterans coming back. They had a feeling of people needing blood in war and this sort of thing. That helped a lot. And I think I mentioned the head of the State Police of the County was dedicated, and he was also dedicated to us getting our quota, and he would go out and urge people to come in – in many ways – to come in and give a pint of blood. I don't know whether he was all very legal, but he somehow used his position sometimes to get people to come in. Then in all the other counties — when I think everyplace I worked with Red Cross, almost all of them could meet their quotas without any great trouble.

KB: Did sort of the blood drive and whatever work was associated with that, did that add a lot to your work load or the amount of money that your chapter needed to take in order to fund that?

MACKENZIE: Well that was all a part of it. Usually when the blood was taken, we wouldn't have an office that was big enough. It might be a church or it might be a school that you would go to at the time they came in. They weren't there all the time; they would come probably once a month. And it [was] completely voluntary. I mean in other words, people were very open-minded I think at that time, because we had just gone through the war, and veterans were coming back. When they discovered it wasn't any great deal to give blood, in other words it wasn't a big thing, I think it was accepted very well, and I think the Red Cross did a very good job with that.

KB: I know that there have been times in the past where there were issues of not mixing blood from different groups of people or races of people, was that an issue that came up in Lincoln County, and how did you…

MACKENZIE: Of course, we didn't have any particular problem then. We didn't have any Blacks, and I don't know of any mixtures, but I think as they went along they became much more accomplished, I mean the whole program, as to what to do with the blood and how it worked out, and who could give and who could not give, and this sort of thing. I don't think of any big problems at all, because it was all voluntary. I mean no one was forced to give blood. I say "forced" — we were influenced to, sometimes I guess in places that wanted to make a quota they would pressure maybe, but no one had to give blood.

KB: Occasionally I even ran across a reference one place about needing blood to send to the Cushman Hospital which mainly dealt with Indians up in Washington. Do you ever recall a time where there was a call specifically for, like, Indians to donate blood?

MACKENZIE: No. No, as far as when I worked with the Indians, see I was not with the Red Cross at that time in Wasco County. I was working for the county, and the Indians just came into it naturally. There were so many things that were needful for them and were not being done because they were Indians. I guess I was looking for causes. I didn't think this was right, and I had a county judge that agreed with me, and so we did make programs, like being sure the school bus went out to get them, and this sort of thing, the children. Then where they were going to lose their homes that were there, then I became interested, that they couldn't just take the homes away, throw them out, and then — although they could go to their reservations. But there were many Indians that did not want to live on a reservation. And then you kind of think of history, we came and took their country over, and then we turned around and said you live here. So there was a good deal of feeling among the Indians. Many of them did not want to live on reservation.

[**End of Tape 5, Side 1**]

Tape 5, Side 2

2001 June 1

KB: You talked a little about the veterans kind of knew the value of blood because of being in the war, and during the time that you were at Lincoln County, the activities in Korea started up. Did that change much? Had the focus of any of your activities in the Red Cross…

MACKENZIE: I think that the program had developed enough, and there were less veterans that could glorify the need, and so on, that we didn't ever have any trouble there. When I first started with the Red Cross in Corvallis, that was when they were first taking and getting the blood. We really probably had less trouble than Lincoln County making our quota. I don't remember a time we didn't make our quota there. Very many people were afraid of giving blood for some reason. I guess they just didn't know enough about the replacement and so forth, that we could give it often. But, no, there was no feeling that I interpreted. Of course I'm probably a little prejudiced on this, but I the Red Cross has done a wonderful job in their work. I have very little to criticize. Now of course I don't have any contact to belong.

KB: Do you remember a time in Lincoln County when the swim classes had to be cancelled?

MACKENZIE: No. We only had them a short time. Maybe a period of over two or three weeks would be the standard time. They felt it was necessary there, because there were so many people and still are that don't understand about tides. We did get a program to try to change, and so it was high tide and low tide and this sort of thing. But people wouldn't read them, and so many people went out without – it's very dangerous to go out in the ocean and very sad, and also to get up on the logs on the beach and then the tide comes in or a big wave comes in, stand on the rocks. It wasn't predictable, so water safety was a big, big program with Red Cross over there. Now in Lincoln County – I mean

within the other places it wasn't primary, but it was always offered, always Red Cross classes in swimming. I don't think we had one in The Dalles. I don't remember. But we did have a river there, but not — the primary thing was safety as far as that's concerned.

KB: I know from your biography that you and your husband lived in Lincoln Beach, and so you were driving back and forth to Newport every day, plus you said earlier in this interview kind of how to had to go out around the county to meet your clients and do your work. Could you talk a little about what Newport was like and maybe the difference between Newport and the rest of the county?

MACKENZIE: Newport was – of course, it's a port, and boats came in a lot as well, and it was just a very busy little town and quite a resort town. But back in the back country it was not very well developed, and I had some kind of some interesting experiences trying to find my way out in the back county on the roads. Then of course when I drove that long drive every day along – and it isn't like – the highway has changed since then. Often times cars were blown off the highway, and trees were blown down, and I remember one time I was particularly anxious to get home, I've forgotten why. And I got within two miles of home, and a tree had blown across the road, and cars were backing way back up, and I went out and I looked at that tree, and I figured that I could get under it. So I drove under the tree and made it. [Laughs] That was kind of stupid, but there was some reason that I felt very necessary to get home. But often I would see the cars blown off the highway with the wind. Now it is widened and changed a great deal. But that one time I'll always remember that.

And we had a veteran that had come home from war, and his mother had died while he was gone, and he didn't have any place else and he came to me, us. He was always standing out by the highway waiting for me to be sure I made it in [Laughs] when the trips were really very bad.

KB: So were you nervous when you were out driving all these places?

MACKENZIE: No, I really wasn't. I mean it just felt like — maybe I was stupid, but it just felt that this was something that I needed to do, and I was always anxious to get home, and anxious to get to work. I really hadn't any fear. Probably again maybe that was stupid of me, but that was the way I could help.

KB: Was the car reliable or did you learn a little bit of car mechanics?

MACKENZIE: No. My car was wonderful. It was painted and had Red Cross on it, and I haven't any idea how old it was, but it was very reliable. It was a sedan, and it was very, very reliable, and we didn't ever have anyone get stranded in it, with the car. I felt very secure. Again, when you get older you think more of danger, I guess, than you do when you are younger.

KB: When you would be out dealing with people around the county, would you sometime spend the night somewhere else, or would you just sort of go out and come back in one day.

MACKENZIE: I'd always get home. It was really difficult. Some of the veterans who came back were almost wanted to be — like the one I told you that left the house [Inaudible] — they really didn't want to have anything to do with anyone at all. The only concern that I would have was that I would know that they needed some help and this sort of thing. It was the idea of getting to them and to see if they could accept something, and trust. Some of them came back without feeling very much trust. It was a little difficult. But once that you'd come — get established in a group like that, then word kind of passes around. This is all right. You're not going to be reported to anybody or anything of this kind. That I enjoyed.

During this time I had a secretary that was very, very well prepared to take notes and keep records and ran a very good office. Which takes a lot of office, because you had all the things to fill out and information to get, facts and figures and so on.

KB: So she would do most of the administrative work while you provided the services?

MACKENZIE: Oh, yes. She didn't do any of the administrative work at all. No. But she [stole?] time, and really it was a lot of work particularly in that time. Remember that was very different than now. These were mostly veterans coming back with claims and worries and illnesses and these sort of things, and they were all – well, I wouldn't say all not normal, but I mean they all had problems. It was necessary that we establish that they could have confidence in you and feel that you were interested in them and that was what you were there for.

KB: Do you remember the secretary's name?

MACKENZIE: I've been trying to remember her. Her father was one of the chiefs of police in Portland, and I – the main things are the things that I'm forgetting, but she was wonderful. I always remember that her father was quite — during that period of time, his name would be in the paper often. But she was excellent, in every way a wonderful [secretary], and I had quite a number of secretaries. She was one of the best that I had. In fact, it was necessary. I couldn't do the things I had to do unless I had somebody to trust. And she was very sympathetic. The people felt they could talk to her and this sort of thing.

KB: One of the things that comes out in your biography is that your mother was with you at the time, that she spent some time with you at the Red Cross office?

MACKENZIE: No, not at the office. When they set the store up next mine, I would take my mother down because she was quite dependent, and I would take her down to be in there and to work in the store. I mean not work, but people would come in and you had to have someone there. No, I couldn't have her in the office, that sort of thing. But I used to take her down with me and stay the day, and I then I would be able to take her home. We had built her a little house. She had a sister that moved over to the coast from Portland, and her husband, and we built mother a little cottage close to them. So if she wasn't with me, she would be with them, and she was there the whole time that I spent at the coast. In fact, I had hoped she would stay because her sister was there, but when I went to The Dalles, my mother went with me, to stay. No, she was a responsibility as far as that's concerned. But she enjoyed the little store when people would come in and that sort of thing. So that made it very nice for her. She wasn't the only one. There were wonderful volunteers that worked in the store. We had no problem with that.

One of the interesting things in Newport was the new young doctor that came in to Newport and had just gotten out of medical school and had just gotten married and came, and he was I guess having a terrible time. He would write prescriptions for people, and they wouldn't have money to pay for the prescriptions. I don't know what his background was in Red Cross, but he decided that Red Cross was the place. So he called me and said what his problem was. I said that we weren't allowed to do that wasn't in our [particular] — that was welfare, etcetera, etcetera, etcetera, outside of our program. When I met his wife, she had just been married – anyhow, that's one of the reasons that we started this place to sell clothes. I didn't do it. It wasn't Red Cross [Laughs]. We would take care of his prescriptions. If he had someone that couldn't pay for the prescription, and he couldn't, then we wouldn't pay for it. That group, we gave space and really sponsored them, but they weren't Red Cross. And it's kind of interesting. He's still here in Portland. He isn't practicing here anymore, but he became a very famous doctor in Portland. [Laughs] And his wife worked as a volunteer. But we worked out this plan that we could get medicine to all of his clients who couldn't pay for it and it was a good experience for both of us. We've been friends ever since.

KB: So it sounds like probably people from the whole county would maybe come into Newport for all of those kinds of services.

MACKENZIE: Even though it was not the county seat. The county seat was Toledo, and it was not the county seat. But we had very, very little contact with the county people, which was strange. It was just like two different worlds. Toledo was very kind of back country and Newport was kind of booming with tourists and new things coming and this sort of thing.

KB: I think I read in the paper that the hospital in Newport was built during that time?

MACKENZIE: No, there wasn't a hospital in Newport. There was a hospital in Toledo; the people had to go there for the hospital, but there may have been right after I left, I don't know; but there wasn't at that time. They had to go there. We had several doctors in the – each little town, and this one doctor that I say that used to live here in Portland, lived in Newport. He and his wife lived in Newport. He went back to school and became a specialist.

KB: You mentioned about the prescription issue that was often something that welfare would deal with rather than the Red Cross.

MACKENZIE: The what?

KB: That there were certain services that maybe welfare or some other organization would provide rather than the Red Cross. Were there a lot of different social service organizations in Newport, and did you all kind of have to figure out how to get along?

MACKENZIE: No. Ours was very clear cut with veterans as far as that was concerned. We would get lots of queries and lots of people wanting help for that, and our thing was referral and to find some place for them that they fit in if they were not veterans or active duty. Or a disaster — now you see a disaster has to have so many accidents in it before it's proclaimed a disaster. But there are small disasters, and those didn't necessarily come under Red Cross. We did have the one big disaster there that the Red Cross did take care of and we replaced all of the things, and they didn't have to be veterans.

KB: Did you get any of the people from the big flooding of the Columbia River in 1948? Did you get some people that ended up being resettled in your area in that flood?

MACKENZIE: From the flood?

TM: The Vanport flood.

KB: From the Vanport flood?

MACKENZIE: No. That was before my time there. But as far as I know I didn't ever meet anyone that – I met several people who were in that area, but on a different level, not connected with Red Cross.

KB: I think that we are pretty much done. Let me see. Did you meet the person who was going to take your place at the Red Cross before you left for The Dalles?

MACKENZIE: No, I did not know who took my place. Apparently they found someone – I had contact with the people. I didn't hear any criticism, and the secretary that I had, who could run the place, was still there. And the board of directors that I had were wonderful, wonderful people and very active. Some people accept the job on a board and then don't do it, just for the name. But I had a most enthusiastic board that were always

involved in all of it, and that certainly would have continued. I'm sure I told you of the time of the disaster and all the little businesses were burned up, and I thought and thought and thought about it, and all the time I worked for Red Cross they say they do things in disaster. And this was a disaster and it involved X number of businesses, and I thought I'll just try out and see what happens. Didn't I tell you this story?

KB: Yes, you did. So you were able to get the San Francisco office to help you.

MACKENZIE: Yes. They came up and replaced, decided that the city didn't [Inaudible] territory and replaced all the little businesses. It was a very happy experience [Laughs]. You read about people doing things, but to participate in them then, it's really very welcome and lucky.

KB: Thank you so much for granting us yet another interview. I appreciate it.

MACKENZIE: I wish I remembered better, names and…

KB: Well you remembered plenty. Thank you very much.

MACKENZIE: It's so nice to meet you.

[End of Tape 5, Side 2]

[End of Interview]