

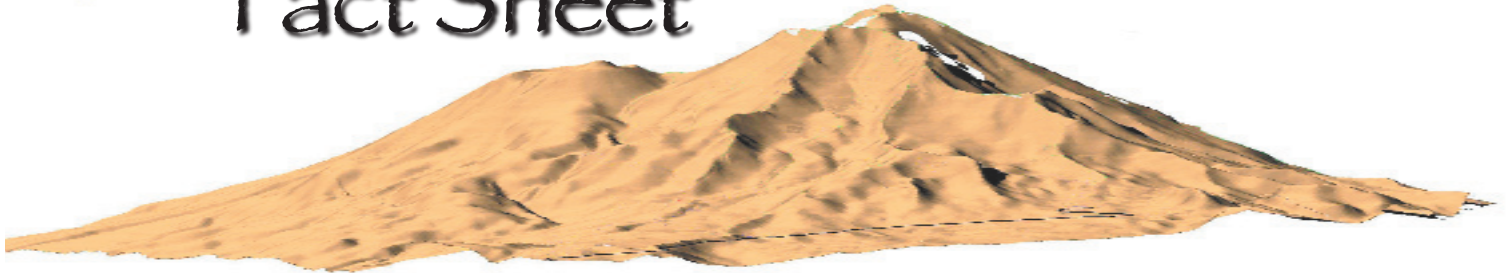
"I consider the evening twilight on Mt. Shasta one of the grandest sights I have ever witnessed."

~President Theodore Roosevelt, 1908. [MS1032]

Mount Shasta

Fact Sheet

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- **Geologic and Geographic Descriptions**
- **Native Americans**
- **Origin of the Name "Shasta"**
- **Timeline of Historical Events**

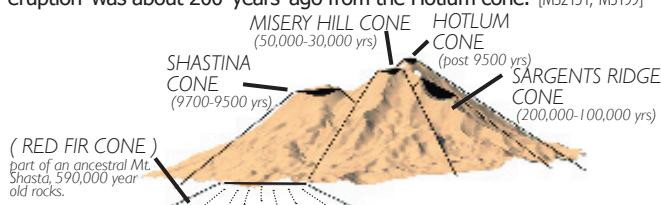
- **Lemurians and Metaphysical Legends**
- **Famous Writers, Artists, Photographers**
- **Place-Names History**
- **Little-Known Facts About Mount Shasta**

INTRODUCTION Travelers have been coming to the Mount Shasta region in northern California since the 1820's. Nearly everyone who sees Mount Shasta for the first time is struck by the beauty and majesty of this solitary snow-capped mountain surrounded by a multitude of natural wonders. The Mount Shasta Fact Sheet was developed to answer many of the common questions visitors have about the mountain and the area. It is also meant to provide a glimpse into the rich history of Mount Shasta. The Fact Sheet is written by William Miesse, author of *Mount Shasta: An Annotated Bibliography* [MS2030], a guide to the extensive resources of the College of the Siskiyou Library's Mount Shasta Collection. It is impossible to answer all of the questions people may have, so I invite you to explore the resources of the Mount Shasta Collection and to contact us for more information. Corrections and suggestions for the Fact Sheet are welcome.

-Dennis Freeman, Library Director, College of the Siskiyou

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GEOLOGIC DESCRIPTION A **Compound Stratovolcano**. Although it looks like just two volcanic cones, Mt. Shasta is actually composed of four major volcanic cones. Each cone is built of layers, or strata, so each cone is itself a stratovolcano. Each cone was created in its own eruptive period. Mt. Shasta is called a compound stratovolcano because the four separate stratovolcanic cones are overlapping. Portions of the summit craters of all four major volcanic cones remain. A fifth cone, the Red Fir Cone, named for its rocks which outcrop at Red Fir Flat at 6340 feet and elsewhere lower on the mountain, was part of an earlier and since collapsed compound stratovolcano often referred to as the 'Ancestral Mt. Shasta.' The oldest rocks on Mt. Shasta, those of the Red Fir Cone, are about 590,000 years old. Almost all you can see of Mt. Shasta is less than 200,000 years old, and the Shastina cone is only about 9700 years old. The last eruption was about 200 years ago from the Hotlum cone. [MS2151, MS199]



THE FOUR MAJOR CONES OF MOUNT SHASTA

GEOGRAPHIC DESCRIPTION

Location Siskiyou County, California. The mountain is about 60 miles south of the California-Oregon border and about 60 miles north of Redding, California.

Latitude 41.42 North / **Longitude** 122.20 West

Elevation of main Shasta peak 14,161 feet (4,317 meters).

Elevation of lesser Shastina peak 12,330 feet (3,758 meters).

2nd highest volcano in Cascade Range, after Mt. Rainier. 4th highest volcano in N. America. 5th highest mountain in Calif.; 61st highest in N. America. [MS3044]

Timberline at 8,000 - 8,500 feet (2,400-2,600 meters) around the mountain.

Diameter of base ~16 miles (27km). Circumference ~50 miles (84km).

Volume 120 cubic miles (500 cubic km). Largest Cascade stratovolcano, bigger in volume than Mount Rainier.

Glaciers Seven USGS officially named glaciers- Bolam, Hotlum, Konwakiton, Wintun, Mud Creek, Watkins, Whitney. Indian names from John Wesley Powell, who climbed Shasta in 1879; Whitney glacier named by Clarence King in 1870. Three small additional glaciers have been proposed: Upper Wintun, Chicago, and Olberman. [MS433, MS3015, MS2151]

Watershed Underground flow through the fragmented lavas of Mount Shasta creates many pure springs; two "Big Springs," one in the Mount Shasta City Park and another in the Shasta Valley, are often considered the main sources of the Sacramento and Shasta Rivers. International bottling companies including Crystal Geyser, Danone (Coca-Cola), and Nestle currently bottle or have water bottling rights for Mount Shasta spring waters.

Waterfalls The Whitney, Coquette, Ash Creek, and Mud Creek falls. [MS433]

Hot Springs Two separate small sulfurous hot spring areas near main summit, temperatures have varied over the years from 150 to 183 degrees F. [MS416, MS199]

Cascade Range The Cascade Range consists of the active High Cascades and the parallel older inactive Western Cascades. The High Cascades range from Mt. Garibaldi (40 miles north of Vancouver, British Columbia) south to Lassen Peak in northern California. The vulcanism in the High Cascades is caused by the subduction of the Explorer, Juan De Fuca, and Gorda oceanic tectonic plates sliding beneath the North American plate. The melted materials then rise and erupt. There are about 20 major volcanic peaks in the High Cascades range, and hundreds of smaller volcanic structures. [MS2151]

Ring of Fire The Cascades are part of the 'Ring of Fire,' a chain of volcanic arcs and oceanic trenches found at tectonic plate borders around the Pacific Basin.

Shasta Valley Hills The hills in the Shasta Valley are mostly debris from the massive collapse of the Ancestral Mt. Shasta sometime between 360,000 and 160,000 years ago; geologists consider it one of the largest landslides on earth. [MS426]

REFERENCES, e.g. [MS2151], may be accessed from the Fact Sheet web page at <http://www.siskiyous.edu/library/shasta/factsheet/>

ERUPTIONS When Did Mt. Shasta Last Erupt?

A U.S. Geological Survey report in 1980 states that a pyroclastic flow and hot mudflow traveled down Ash Creek and another hot mudflow down Mud Creek about 200 years ago, based on radiometric dating. This is the main report citing eruptive activity of Shasta about 200 years ago (from a 1980 date). An oft-mentioned 1786 sighting of Shasta in eruption, however, is an error. [MS199, MS2151, MS412, MS2198]

An Eruption in 1786 : A Misinterpretation Geologists sometimes accept as fact that in 1786 the famous French explorer Francois Galaup de LaPerouse saw from his ship off Cape Mendocino an eruption of Mount Shasta. LaPerouse wrote in his journal that he witnessed a volcanic eruption. However, the idea that it was Shasta, or even a volcanic eruption, is very doubtful for two reasons: First because in 1818 another French explorer, Camille De Rocquefeuil, also sailing past Cape Mendocino, explained that: "*The natives, at this season, set fire to the grass...doubtless, this circumstance, which was unknown to our illustrious La Peyrouse, and that was the cause of his error, when seeing a great fire on Cape Mendocino, about the same time of year, he thought it was a volcano.*" Second, and more important, LaPerouse's detailed 1786 manuscript map shows he saw an event directly on the Mendocino coast, and not something further inland. [MS281, MS828, MS2150]

Will Mount Shasta Erupt Again? Yes. Mount Shasta is dormant but will erupt again. Geologists think Shasta has erupted 10 or 11 times in the last 3,400 years, and at least 3 times in the last 750 years. Keeping in mind that statistically every present year is equal in odds even if an eruption hasn't happened in 200 years, the odds for an eruption are thought to be as follows:

- 1 in 250 to 300 in any given year.
- 1 in 25 to 30 in any given decade.
- 1 in 3 to 4 during a person's lifetime.

Recent investigations suggest both Mount St. Helens and Mount Shasta are located on the boundaries of large rotating blocks of the continental plate itself, which could explain the higher number of past eruptions of these two peaks versus other Cascade volcanoes. Nearby Lassen Peak erupted dramatically from 1914 to 1921 with 170 explosive eruptions in the first year alone. [MS141, MS2151, MS199, MS274, MS755]

NATIVE AMERICANS of the Mount Shasta Region

Evidence of an Indian camp on the north side of Mt. Shasta dates back to at least 600 BCE and possibly to 2500 BCE. Artifacts in the greater region suggest 9,000 years of Native American habitation. Mt. Shasta is a 'corner' territorial boundary for four Native American peoples: The Shasta, Modoc, Ajumawi/Atsuwegi, and Wintu. Additionally, Mt. Shasta is within the view of the Karuk Tribe on the mid-Klamath River and the Klamath Tribe of the upper Klamath River. [MS49, MS761, MS1219, MS577, MS2195, MS816].

Creation and Other Stories All the tribes noted above revered Mount Shasta and have myths recorded about the creation of the mountain or feature Shasta in a teaching myth. 'The Great Spirit Builds Mount Shasta To See The Ocean' tells of the creation of the mountain itself and of the hillocks in Shasta Valley. 'The Great Spirit With The Mountain As His Wigwam, His Daughter, And The Grizzlies' tells of the origins of the native peoples. 'Mis Misa' tells of the tiny but powerful spirit in the mountain which balances earth and universe. 'The Yellowjackets Steal Coyote's Salmon' tells how persistence is valued and how the buried salmon high on Shasta makes one a bit nauseous up there. 'How The First Rainbow Was Made' tells of cooperation of animals on the mountain. Many authentic and unusual teaching stories from Wintu elder Grant Towendolly (Indian name Laktcharar Tauhindauli) were compiled into the 1966 book *Bag of Bones*. [MS1102, MS2195, MS771, MS186, MS2009, MS816]

THE NAME SHASTA The word 'Shasta'

is a modern spelling of the name of a Native American tribe first spelled as "Sastise" in the Dec. 26, 1826 journal entry of Hudson's Bay Company fur brigade leader Peter Skene Ogden. Ogden, while in the Klamath Lakes area, states that the name "Sastise" was used by the Klamath Indians for an enemy tribe on the other side of the mountains. Traveling to the other side of the mountains and into the Rogue River Valley on Feb. 14, 1827 he gave the name "Sastise," which he also spelled as "Sasty," not to present-day Mt. Shasta, but to present-day Mt. McLoughlin in southern Oregon. Ogden had seen present-day Mt. Shasta earlier while he was in the Klamath Lake region, but never gave it a name. Throughout the 1830's and early 1840's present-day Mt. McLoughlin remained on maps named "Sasty" and present-day Mt. Shasta was variously named on maps as "Mt. Simpson," "Pit Mountain," or "Mt. Jackson." A few explorers beginning with Alexander R. McLeod in 1830 would confuse which mountain was "Sasty," as did the United States Exploring Expedition in 1841. Books and emigrant maps based on the authoritative surveys of the Exploring Expedition firmly transferred the name "Sasty," later spelled "Shasta," to present-day Mt. Shasta. [MS173, MS654, MS528, MS1154]

TIMELINE OF HISTORICAL EVENTS Page 2

- 1817** Possible Mt. Shasta mention (as "Jesus Maria") by Fray Narciso Duran. [MS198]
- 1821** Possible Mt. Shasta mention ("Los Quates," 'twins') by Louis Arguello. [MS358]
- 1826** Dec. 26. Mt. Shasta seen but not named, by Peter Skene Ogden. [MS175]
- 1827** Feb. 14. Name 'Sasty,' 'Sastise' given to present-day Mt. McLoughlin, by Ogden. Name transferred in 1841 mistakenly to present-day Mt. Shasta. [MS175]
- 1828** Jedediah Smith sees Mt. Shasta, names it "Mt. Simpson." [MS170, MS1036]
- 1830** Alexander R. McLeod snowbound, loses 300 horses, 2400 furs. [MS651]
- 1837** Ewing Young and Philip L. Edwards lead cattle drive up Sacramento canyon, 630 of 729 cattle complete arduous journey to Oregon. [MS2, MS332]
- 1839** Hall J. Kelley names Mt. Shasta "Mt. Jackson," part of President's Range. [MS17]
- 1841** U.S. Exploring Expedition, aka Wilkes Expedition. First scientists at Mt. Shasta, officially transfer 'Shasta' name (spelled 'Shasty') to the California mountain [MS672]
- 1850** W. S. Lowden party, first recorded summit attempt, turns back. [MS67]
- 1852** John Jeffrey discovers 'Jeffrey' pine, climbs to Mt. Shasta's timberline. [MS791]
- 1854** Elias Davidson Pierce and party, 1st ascent of Mt. Shasta summit. [MS599]
- 1854** Joaquin Miller, author, begins four year stay in Mt. Shasta region. [MS215]
- 1855** Israel S. Diehl, first solo ascent of Mt. Shasta. Mentions seeing glaciers [MS557]
- 1856** Harriette C. Eddy and party, first ascent of Mt. Shasta by women. [MS1279]
- 1862** California Geological Survey, J. D. Whitney and William Henry Brewer climb Mt. Shasta, 1864 survey return trip includes Clarence King. [MS224, MS625]
- 1868** Justin H. Sisson, guide and innkeeper, places register on summit, where it remained until 1900. Signed by Muir, King, Powell, etc. [MS505]
- 1870** Clarence King discovers first active glaciers in U.S. on Mt. Shasta. [MS223, MS231]
- 1873** Joaquin Miller's popular *Life Amongst the Modocs* makes Mt. Shasta well-known, the Modoc War of 1873 also puts Mt. Shasta in the public eye. [MS806]
- 1875** John Muir, famous overnight survival in snowstorm on summit. [MS10]
- 1875** Reflecting signal cone built on summit for U.S. Coast and Geodetic Survey triangulation, tower falls 1903 (cone now at Sisson Museum.) [MS54, MS530]
- 1877** Asa Gray, Joseph Hooker, famed botanists, visit Mt. Shasta with Muir. [MS3036]
- 1879** USGS director John Wesley Powell climbs Mt. Shasta. [MS732]
- 1879** World record: mirror flashing, 192 miles, Mt. Shasta to Mt. St. Helena. [MS530]
- 1887** Railroad last spike driven in Ashland, Oregon, connects Oregon and California, boom in population, settlement, lumbering, and tourism. [MS1177]
- 1888** National Park proposals for Mt. Shasta by railroad and others. [MS116]
- 1898** U. S. Biological Survey of Mt. Shasta, led by C. Hart Merriam. [MS169]
- 1905** Shasta National Forest established by Theodore Roosevelt. [MS3035]
- 1923** Dedication of Sierra Club's Shasta Alpine Lodge at Horse Camp. [MS1121]
- 1924** Konwakaton Glacier creates dam, releases massive 7 million cubic yard mudflow; frontpage news in S.F. papers for weeks, McCloud threatened. [MS2078]
- 1959** Mount Shasta Ski Bowl opens. Closes in 1978 after avalanche. [MS3025]
- 1984** California Wilderness Act of 1984, 37,000 acres of the Shasta-Trinity N.F. on Mt. Shasta are designated as the "Mount Shasta Wilderness." [MS1076]
- 1985** Mount Shasta Ski Park opens on Douglas Butte volcanic cone. [MS3026]
- 1985** Robert Webb, record climb, Horse Camp to summit, 1 hr. 39 min. (the average climber's time is about 8 hours). [MS457]
- 1987** Harmonic Convergence, Shasta one of many world power point sites. [MS143]
- 1994** Keeper of the National Register of Historic Places designates Panther Meadows and Mt. Shasta above 8,000 feet as a historic district. [MS2091]
- 1995** Large six-fingered avalanche on west side of Shastina alters landscape, still visible from freeway just north of Mount Shasta City. [MS2092]
- 1997** Whitney Creek debris flow cuts off half mile of Highway 97, burying highway to depth of 4-5 feet. [MS2152]
- 2002** Four parapalegic climbers, 3 men and a woman, each using hand-cranked 'snow pods,' achieve summit after several epic days of work. [MS3011]

Clouds: Mount Shasta is known for its spectacular lenticular clouds, especially in Fall and Spring. They appear stationary, but are actually continuously forming from multiple flowing horizontal layers of condensation.



Little-Known Fact Prior to 1850 spellings for the mountain included Sasty, Saste, Shasty, Shasté, Shaste, Shastl, Tshastl, Chasta, Chaste, Chasti, and Chastl. In 1850 the California State Legislature officially adopted the name and spelling of SHASTA for the new Shasta County and for the mountain itself. Surprisingly, this is the first time the spelling "Shasta," with both an initial "S" and a last letter "A" is used in print. It is likely that Spanish maps of early California were consulted for new county names. Spanish place names commonly ended in "a" or "o" to indicate gender, and the county name of "Shasta" was probably spelled to conform to this pattern. Siskiyou County was carved out of Shasta County in 1852. [MS1154, MS3039]

The Seven Sacred Mountains of the World In the last few decades Mount Shasta has become known locally as one of the 'Seven Sacred Mountains of the World,' however there is no officially recognized world list of seven sacred mountains and regional lists of sacred mountains (of the Navaho people or of China, for example) do not include Shasta. Nonetheless Shasta as a sacred mountain does have a well established and widespread legacy. To generations of Native Americans the mountain was and is a highly important place of reverence and a place of balance between earth and universe. To early Californian explorers, climbers, and settlers it was a source of awe and inspiration. To travel writers of the late 1800's it was "The Keystone of California Scenery" and "California's Fuji-san." But it was in the early 20th century that three books firmly established Shasta's reputation as a most unusual and sacred mountain. These three books, *A Dweller on Two Planets*, *Lemuria*, and *Unveiled Mysteries*, as discussed below, gave Shasta a body of myth and legend that is perhaps unrivaled in all of North American mountain literature. [MS771, MS667, MS778, MS783]

The Mystic Temple inside Mount Shasta From 1883 to 1886, teenage author Frederick Spencer Oliver, while living in Yreka, California wrote the spiritual fiction novel *A Dweller on Two Planets: or, A Dividing of the Way*. In part about Mt. Shasta, it is a source of legends such as Mt. Shasta's mystical brotherhood, the mystic temple inside the mountain, mysterious lights, a secret tunnel entrance, space ships coming out of the mountain, and the 'I AM' spirit. Oliver claimed to be an amanuensis for the 'true' author of the book, a non-corporal entity named 'Phylos the Thibetan.' Oliver passed away in 1899 at the age of 33, the book unpublished. In 1905 Oliver's mother and a group of friends published the novel which continues to inspire readers with the mysteries of Mt. Shasta. [MS157]

Lemurians and Mount Shasta The myth of a spiritually advanced race of people from the lost continent of Lemuria can be traced to the 19th century writings of H.P. Blavatsky, founder of the Theosophical Society. In 1925 the writer 'Selvius' published the first article linking Lemurians to Mt. Shasta. In 1931, Wishar Spenle Cerve (pseudonym of Harvey Spencer Lewis) wrote and published *Lemuria, The Lost Continent of the Pacific: The Mystery People of Mount Shasta*. Cerve wrote that Lemurians were tall, graceful and agile, with larger heads and much larger foreheads than average humans. Lemurians would come to town and spend gold nuggets. The publication of this popular AMORC Rosecrucian book resulted in a steady stream of writers and tourists coming to Mt. Shasta in the 1930's and later. (Lemuria was named for the lemur. The name Lemuria was proposed in 1864 by zoologist Philip L. Sclater for a hypothetical sunken continent which could account for the migration of lemurs between existing continents.) [MS611, MS153, MS158]

Saint Germain and the Ascended Masters In 1934 Guy Warren Ballard, using the pen name of Godfre Ray King, published the autobiographical novel *Unveiled Mysteries* which reveals his 1930 meeting with the timeless Ascended Master "Saint Germain" on the slopes of Shasta. The book told about the mountain, and discusses the teachings of the mystic spiritual teacher Saint Germain and other Ascended Masters who exist on a higher realm. Ballard explained that Saint Germain was "the same Great Masterful 'Presence' who worked at the Court of France previous to and during the French Revolution..." Mr. Ballard wrote several other books before passing in 1940. His wife Edna continued the "I AM religious activity" and published many volumes of additional Saint Germain material. By the 1940's hundreds of thousands of people were part of the activity. This religious group, still popular throughout the world, brings many visitors to Mt. Shasta each summer to attend a series of pageants at the Saint Germain Amphitheatre in Mount Shasta City. [MS152, MS913, MS1285]

FLORA AND FAUNA Flora From the summit of Mount Shasta down to its lowlands there are about 880 species of plant life. One plant, the Cooke's Phacelia, is so exceedingly rare that it is thought to grow nowhere else in the world. Another plant, the beautiful Shasta Lily, has some of the mountain's largest and most fragrant flowers (but please don't pick them!). Several plants new-to-science, including the Shasta Bluebell and California Pitcher Plant, were first discovered on or near Shasta in the nineteenth century. Among the more unusual trees in Shasta's higher elevation forests are the Shasta Red Fir, Whitebark Pine, and Mountain Hemlock. The lower forests include many pines (Ponderosa, Jeffrey, Sugar, Western White, Knobcone, Lodgepole) and other trees (Douglas Fir, White Fir, Incense Cedar, Western Juniper, Black Oak, Mountain Dogwood). [MS3036]

Fauna Wolves, Grizzly Bears, Bighorn Sheep, and Elk disappeared from the slopes of Shasta by the early 20th century. Still existing are Pine Martins, Coyotes, Mountain Lions, Bobcats, Black Bear, Deer, Pronghorn Antelope, Foxes, and Picas. Interesting birds found above 7,000 feet include the Common Raven, Gray Jay, and Rosy Finch. There are also the Clark's Nutcrackers who bury seeds of the timberline Whitebark Pine, digging some up and forgetting others which become new trees. [MS169, MS3036, MS956]

"MOUNT SHASTY...A VISION OF IMMENSITY SUCH AS PERTAINS TO THE VAST UNIVERSE RATHER THAN TO OUR OWN PLANET."

~James Dwight Dana, 1849. [MS567]

"AND WELL THIS GOLDEN STATE SHALL THRIVE, IF LIKE ITS OWN MOUNT SHASTA, SOVEREIGN LAW SHALL LIFT ITSELF IN PURE ATMOSPHERE - SO HIGH."

~ John Rollin Ridge, 1854. [MS544]

"AS LONE AS GOD, AND WHITE AS A WINTER MOON, MOUNT SHASTA STARTS UP SUDDEN AND SOLITARY FROM THE HEART OF THE GREAT BLACK FORESTS OF NORTHERN CALIFORNIA..."

~Joaquin Miller, 1874. (First American edition)[MS806]

"WHEN I FIRST CAUGHT SIGHT OF IT [Mount Shasta] OVER THE BRAIDED FOLDS OF THE SACRAMENTO VALLEY, I WAS FIFTY MILES AWAY AND AFOOT, ALONE AND WEARY. YET ALL MY BLOOD TURNED TO WINE, AND I HAVE NOT BEEN WEARY SINCE."

~ John Muir, 1874. [MS176]

Writers: Bram Stoker, author of *Dracula*, wrote the 1895 novel *The Shoulder of Shasta*. Robert Heinlein, author of *Stranger in a Strange Land*, wrote the 1940 Mt. Shasta story "Lost Legacy." Joaquin Miller, the Poet of the Sierras, successful novelist, playwright, and journalist, wrote many Shasta pieces, including the classic 1873 Mount Shasta novel *Life Among the Madocs: Unwritten History*, and the 1881 novel *Shadows of Shasta*. John Muir, a great voice for Mount Shasta studies and preservation, wrote the epic 1875 summit survival story "Snow Storm on Mount Shasta," and many other Shasta pieces. John Rollin Ridge, a Cherokee Indian, N.Calif. miner, and editor for the Sacramento Bee, wrote the highly popular long poem "Mount Shasta" in 1854. [MS156, MS21, MS212, MS205, MS806, MS215, MS10, MS164, MS219, MS544, MS2192]

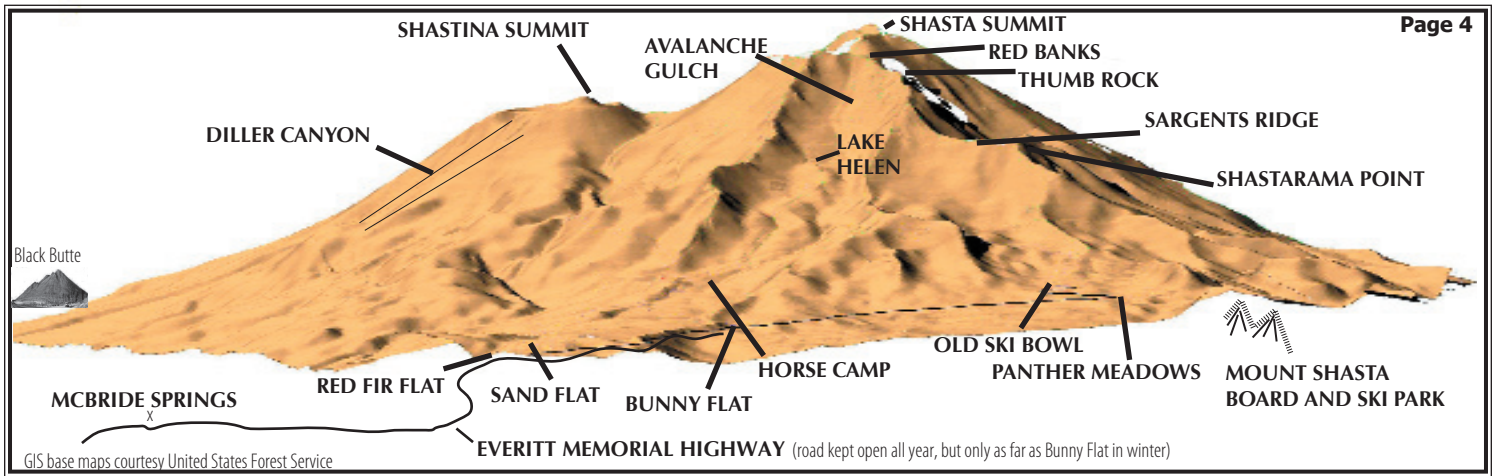
Photographers: Carleton Watkins (1829-1916), William Henry Jackson (1843-1942), Edward Weston (1886-1958), Imogen Cunningham (1883-1976), Ansel Adams (1902-1984), and Galen Rowell (1940-2002). [MS252, MS2161, MS250, MS2215, MS3038]

Artists Well-known artists have been coming to Mount Shasta for over 165 years and have helped establish Mt. Shasta as an icon of California. First published picture of Mt. Shasta was in 1844 from an 1841 sketch by Alfred Agate (1812-1846). Other artists include: Titian Peale (1799-1885), Albert Bierstadt (1830-1902), Arthur Wesley Dow (1857-1922), William Keith (1838-1911), and Thomas Hill (1829-1908). [MS876]

LITTLE-KNOWN FACTS

- Only major mountain in the West officially with a Native American name. [MS1249]
- Deepest single-storm recorded snowfall in history (15.75 feet), at Mount Shasta Ski Bowl Feb. 13-19, 1959. (*Guinness Book of Records*, 2001). [MS1288]
- About 8000 climbing permits yearly, about 50% of climbers reach summit. [MS3043]
- Nearly 50 people have died on Mt. Shasta since record keeping began in 1916 [MS3012]
- A mountain near Valdez, Alaska, is also named Mount Shasta. [MS750]
- Mount Shasta spring waters have been bottled and sold since the late 1800's.
- In 1858 the Yreka brass band played the Star Spangled banner on summit. [MS375]
- Over 8500 feet of skiable vertical descent possible from summit most years, considered one of best ski mountaineering mountains in the United States. [MS3041]
- The U.S. Coast and Geodetic Survey determined in 1928 it is mathematically impossible to see the ocean from Mount Shasta's summit. [MS457]
- Although separated by a mere 50 miles, Mount Shasta and Medicine Lake Volcano (a low-lying shield volcano to the east of Mount Shasta) are the two largest Cascade volcanoes by volume. Mount Shasta is the lesser of the two. [MS3040]

What's In a Name? The name "Shasta" has been applied to a wide range of places, products, people and pets. What person, product or place would not want to be associated with such a magnificent mountain? In addition to the Shasta Tribe of Native Americans, from which the mountain takes its name, there is Shasta County, City, Dam and Lake. Commercial uses of the Shasta name include bottled water and beverages, trailers, hot tubs, a high rise building in Berkeley, CA, coffee, tea, cigars, shampoo, a Seth Thomas clock, computer software, a U.S. Navy ship, racehorses, and a punk rock band just to name a few. There are many species of plants and animals with Shasta in their name. Examples include the Shasta daisy, lily, fir tree, salamander and an extinct sloth. Shasta has also been in the top ten list of popular names for dogs. People, too, have taken Shasta as a surname and as a given name. The first child born to settlers at Yreka, CA in 1851 was named William Shasta Hill. His parents called him "Shasta Butte." [MS3042]



SOME PLACE-NAMES OF MOUNT SHASTA

Black Butte alt. 6,325 feet. Name in use since at least 1855. Later named Sugar Loaf, Little Butte, Muir's Peak, Cone Mountain, Black Cone, Wintoon Butte. Local Indians called it "Saw-chem poyok" meaning 'beaver mountain' for its resemblance to a beaver's house. [MS5, MS135, MS219, MS223, MS731, MS1215, MS3001]

Bunny Flat alt. 7,020 feet. Named for the large number of beginning skiers, i.e., 'snow bunnies,' using the portable rope tow set up on the west side of the flat in the 1940's. [MS2142]

Diller Canyon Named in 1898 for USGS geologist Joseph Silas Diller. [MS169]

Dunsmuir alt. 2,289 feet. In 1886 San Francisco coal businessman Alexander Dunsmuir, son of Canadian coal baron Robert Dunsmuir, promised the residents of the railroad station site named "Cedar Flat" a new fountain if they would rename the place for him. They did so. The next year, and unexpectedly, the railroad moved the newly-named town of Dunsmuir a mile north to another station site known as "Pusher," which became the permanent Dunsmuir site. The famous fountain was built and can be seen today. [MS116, MS3003]

Everitt Memorial Highway The Shasta Snowline Highway was renamed in 1934 as the "John Samuel Everitt Memorial Highway" shortly after the new Shasta National Forest supervisor died in a forest fire on Mt. Shasta. [MS2142]

Horse Camp alt. 7,880 feet. Named for the 19th century climber's horse corrals and springs at timberline in Avalanche Gulch. Currently the location of the Sierra Club Foundation's Shasta Alpine Lodge, completed in 1923. [MS249]

Lake Helen alt. 10,400 feet. High in the middle of Avalanche Gulch, it was named in 1925 by local artist-mountaineer Edward Stuhl in honor of his climbing companion of the day, Mrs. Helen Wheeler. Charles H. and Helen Wheeler owned the famed Wheeler ranch in McCloud. [MS2190]

McBride Springs alt. 4,880 feet. Early accounts called McBride Springs 'Deer Springs,' located on a trail to Horse Camp. Today it is a U.S.F.S. campground. [MS116]

McCloud alt. 3,200 feet. The McCloud River was originally named "McLeod's River" for Alexander Roderick McLeod, the Hudson's Bay Company fur brigade leader who became snowbound near the river in January, 1830. His brigade lost 300 horses and 2400 beaver pelts. For decades afterwards the "McLeod's River" name appeared on maps. The spelling eventually changed to "McCloud," most likely because the Scottish name 'McLeod' is pronounced 'McCloud.' In 1897 G. W. Scott and W. Van Arsdale created the McCloud River Lumber Company and named the company town of McCloud. However, they first had to petition the U. S. Postal Service for the nearby Southern Pacific Railroad's "McCloud Station," on the Sacramento River mainline, to be renamed as "Azalea." In addition, it is thought that the George McCloud family, owners of the nearby Upper Soda Springs and descendants of early settlers Ross and Mary McCloud, were the namesakes of the original "McCloud Station" for their care of railroad workers. [MS654, MS116, MS3004, MS3005]

Mount Shasta City alt. 3,500 feet. In the 1850's and 1860's the settlement was called "Strawberry Valley." From 1870 to 1887 the local post office was named "Berryvale." In 1887 the railroad established the station and town of "Sisson," named for famed pioneer innkeeper and mountain guide Justin H. Sisson. Incorporation was in 1905. In 1924 the town voted to change the name to the more commercial "Mount Shasta City." [MS1112, MS3006]

Old Ski Bowl alt. 7,760 feet. Named for the timberline Mount Shasta Ski Bowl which operated from 1959 until 1978, when an avalanche destroyed the main chair lift. Subsequent avalanches and environmental lawsuits halted future ski development at this location. Another ski area, the Mount Shasta Ski Park, opened at a lower elevation in 1985 and currently offers 1400 vertical feet of descent serviced by three chair lifts. [MS2191, MS2090]

Panther Meadows alt. 7,600 feet. Panther Springs and the fragile meadow land around it were purchased by the Forest Service in 1936 in anticipation of completion of the Everitt Memorial Highway. Probably named for an early sighting of a panther. In 1994 the Keeper of the National Register of Historic Places designated Panther Meadows and the portion of Mount Shasta above 8,000 feet as a historic district, recognized as an important place of Native American mythology and culture. Today the protected meadow and a nearby campground occupy the site. [MS3026, MS1215, MS646, MS3033]

Red Banks alt. 12,400 feet. Named for the red pumice lava flow formed from an eruption about 9700 years ago. [MS439]

Red Fir Flat alt. 6,340 feet. Named for the nearly pure stands of towering old-growth Shasta Red Firs. These stately trees, up to 175 feet tall, make up a large, high elevation forest- perhaps the most characteristic forest of Shasta. [MS1068, MS1212]

Sand Flat alt. 6,800 feet. A picturesque flat open area of about 30 acres of sandy volcanic sediment offering some of the best high views of the mountain.

Sargent's Ridge Named in 1940 for George E. Sargent, assistant forest supervisor of the Shasta National Forest, who died at age 34. He took pride in using this ridge as a supply route for forest service projects. [MS1209, MS3002]

Shastina Summit alt. 12,330 feet. Name used by 1883 on a USGS map. Suffix of -ina in Shastina creates a meaning of 'Little Shasta.' [MS230]

Shastarama Point alt. 11,135 feet. The name of a proposed top point for a planned Mount Shasta Ski Area chair lift from the Old Ski Bowl. [MS2191]

Thumb Rock alt. 12,923 feet. Named for the thumb-like prominence which is part of the 200,000 year old Sargent's Ridge volcanic cone. [MS2151]

Weed alt. 3,467 feet. In 1897 lumberman Abner Weed bought the land which would become the company town of Weed in 1901. Windy, and therefore very good for drying wood, the site resulted in a prosperous mill community and attracted a large work force. [MS53, MS487]

Shasta and Shastina seen from the northwest, with the Whitney glacier between them. Eastman postcard photo, c. 1950.



Recommended Readings Arthur Francis Eichorn - *The Mt. Shasta Story*, 1957, 1987. Michael Zanger - *Mt. Shasta: History, Legend and Lore*, 1992. Emilie A. Frank - *Mt. Shasta: California's Mystic Mountain*, 1997. [MS88, MS457, MS2157].

The Mount Shasta Fact Sheet was funded by The Stewardship Fund of Far Northern California that provides visitors, residents, and businesses with positive opportunities to care for the natural, historical, and small town cultural environments they appreciate, visit, and enjoy.

For more information contact the Jefferson Economic Development Institute at 530-926-6670 or visit www.e-jedi.org

Reference List:

About 125 different sources from the Mount Shasta Collection at The College of the Siskiyou were used to compile the Mount Shasta Fact Sheet. The [MS----] numbers used as footnotes, e.g. "[MS1249]", in the Mount Shasta Fact Sheet refer to the numbered entries in William Miesse's *Mount Shasta: An Annotated Bibliography*. Weed: College of the Siskiyou, 1993, 2001. *Mount Shasta: An Annotated Bibliography* contains over 1500 annotated entries describing sources such as books, letters, articles, maps, etc, in the Mount Shasta Collection. The entries listed below here are taken directly from the bibliography and are meant as pointers to the sources themselves. The specific details of geology, history, etc. in the Fact Sheet were taken from the sources themselves. The general interest annotations as part of each entry below are included for general interest.

[MS1]. Campbell, John Francis. *My Circular Notes : Extracts from Journals, Letters Sent Home, Geological and Other Notes, Written while Travelling Westwards round the World from July 6, 1874, to July 6, 1875.* London: Macmillan and Co., 1876. 2 vols. Contains the cultural and geological observations of an Englishman who came to Mt. Shasta in Sept., 1874. The author stayed for several days in the Mount Shasta region as part of a journey southward by stagecoach along the Oregon-California trail. He describes with insight and humor the people, climate, and geology of "Yrika," "Berry-Vale," "Shasta Bute," "Black Bute," "Soda Springs," "Slate Creek," "MacLeod" River, etc. (Vol. 1, pp. 130-143).

The author makes perhaps the first comparison in print of Mt. Shasta to Mt. Fuji, albeit it with reversal, when he says that: "The first thing I saw in Japan was a mountain as big as 'Shasta' or 'Mount Hood;' of the same form as Etna; a volcano, covered near the top with snow. It was Fuji San, commonly called Fujiyama" (Vol.II, p. 272). As a whole, the book records a remarkable attempt by one man to understand volcanic and glacial activities on a world-wide basis.

Campbell wrote that he sent samples of Shasta's volcanic rock from which the age of the mountain would be determined. The author previously published a book entitled *Frost and Fire* and was presumably accustomed to scientific methods of geological observation. The book contains a full-page reproduction of the author's own drawing of Mount Shasta (Vol.I, p. 137). 22. Literature: Novels, Plays, Essays. [MS1].

[MS2]. Edwards, Philip Leget 1812-1869. *The Diary of Philip Leget Edwards: The Great Cattle Drive from California to Oregon in 1837.* San Francisco, Calif.: Grabhorn Press, 1932. Major portions of the P. L. Edwards diary were published by Harry Wells in the *History of Siskiyou County*, 1881. The entire diary was published in 1890 in *Themis*, a Sacramento newspaper published by A. J. Johnson. Later in the same year Johnson published the story as a separate booklet. The diary was also published in 1989 by Ye Galleon Press in an edition of 308 copies, with an introduction by Douglas S. Watson, several illustrations, and an index. The 1837 diary of Philip Leget Edwards is one of the very earliest detailed documents of the exploration of the Mount Shasta region. Philip Leget Edwards and Ewing Young organized a cattle drive of 729 head of cattle from Monterey up the Sacramento Valley and on into Oregon. The route details which Edwards gives suggest the interpretation that the cattle drive came up the present-day upper Sacramento Canyon, past Castle Crags, past Mount Shasta, over the Siskiyou, then to the Rogue River, where the diary ends. They are known to have arrived in the Willamette Valley with 630 cattle surviving the trip.

Note that in this 1932 edition of the diary Edwards describes the "Shastas," the "Shasta" Valley and "Shasta" River; however, the original manuscript of this diary, now in the possession of the California State Library, shows that Edwards actually spelled the name as "Chasta." Note also that in 1842 Edwards changed the spelling to "Chasty" (see Edwards Sketch of the Oregon Territory 1842).

The first mention of the name Shasta is recorded on August 20th as the group is leaving the Sacramento Valley: "...in about two hours came upon the trail of Mr. La Framboise, which we intend following. This morning began traveling among the mountains which separate the valley of the Tulares from that of the Shastas- had some difficulty in following the trail" (p. 29). On the same date Edwards mentions that their leader Mr. Ewing Young had passed with Mr. Kelley through the same area 3 years earlier.

The group found difficult going for nearly two weeks up the river canyon. On Sept. 5, Edwards and a partner set out to climb a towering stony peak about 1/2 mile in front of them. Edwards says "what

appeared one peak from the valley, now proved to be four or five. The ascent of the highest was impracticable, but we gained the summit of the second in height, and were even now sufficiently elevated to gaze with caution upon the fearful depth below. We are now near the summit of a peak which we had supposed, when in the valley, would command a view of the surrounding scenery, but from this abrupt elevation we now saw ourselves encompassed by awful mountain barriers. On every hand 'Alps on Alps arise' and mingle with the clouds. There appears but one way of exit, along which it appears we must travel. After rolling off stones awhile to see them tumble and smash below, and being very cold, we began to descend. The peak is massive granite" (p. 38). The description fits the Castle Crags massif.

The next day, Sept. 6, they "Moved about 8 miles--road very brushy and difficult. Camped at a spring apparently impregnated with ferruginous matter. Traveling along a bank which sloped abruptly towards the river, a loose mare slipped and stopped not till she reached the bottom" (p. 38). Most likely Edwards had climbed Castle Crags, and that the group had been camped on Sept. 5 near present-day Castella. If the next day they traveled 8 miles, they then would have exactly reached the well-known and beautiful campsite of Upper Soda Springs on the Sacramento River. According to Edwards, "This is the first encampment, since entering the mountains, known to any of our party." The Lower Soda Springs is only about one and a half miles from Castella, and thus does not fit Edwards' mileage estimates. On the same day, Sept. 6, Edwards writes that "It is said we shall reach Shasta Valley in three or four days."

On Sept. 7, the group "moved about a mile" and "found a better encampment for our animals than any we have found since the San Joaquin." Possibly this was the Cantara Loop area .

They lay encamped on Sept. 8 and 9.

On Sept. 10th, they "Moved about five miles, and finding excellent grass encamped, and remained the 11th" (p. 40). If Edwards' mileage is correct then this would seem to refer to the Strawberry Valley (Mt. Shasta City) basin.

On Sept. 12th, without giving mileage, Edwards says that they "Made a long and difficult march, and gained the long wished for Shasta Valley; began to leave in the rear our old acquaintance, the snowy peak, with feelings of anything but regret....Long march today" (p. 41). The 'snowy peak' probably means present-day Mt. Shasta, and based on mileage estimates the long wished for "Shasta Valley" seems to be present-day Shasta Valley.

On Sept. 13, Edwards states that they "Made an early move and halted on a stream-tributary to Rogue's river" (p. 41). Possibly this was the present-day Shasta River. He says they moved 20 miles on Sept. 13th.

On Sept. 14th, Edwards says "Moved camp about 10 o'clock, and after traveling 5 miles crossed Shasta river" (p. 41). Edwards "Shasta River" could have been present-day Klamath River, which at the time was thought by many geographers to have been a south fork of the Rogue. But note that on some English and American maps from the 1830s the Shasta River was placed as a northern fork of the Rogue River, in Oregon. This calls into question the actual location of the "Shasta Valley" of Sept. 12.

At this point in the narrative Edwards states that on the same day, Sept. 14th, Mr. Bailey shot one of five or six Indians approaching the cattlemen. Edwards writes that the group members "Turner, Gay, and Bailey were three of four who had been defeated at the next river, and several of the survivors were much mangled" (p. 43). Note the mention of the "next river."

Turner, Gay and Bailey were survivors from an Indian 'massacre' upon a group two years earlier traveling through the region, and the Bailey 1837 shooting was in retaliation for the earlier 1835 'massacre'. The Eld journal from the 1841 Wilkes-Emmons expedition shows in drawings and maps that the 1835 Turner, Gay, and Bailey 'massacre' took place on the Rogue River. The Rogue river was therefore "the next river" beyond the "Shasta River" of Edwards Sept. 14th entry, leading to the conclusion that the Edwards'"Shasta River" was probably the Klamath.

The diary entries of Sept. 15, 16, 17, and 18 describe in detail the great physical difficulty of passing over the mountains from the "Shasta River" to the Rogue River, difficulties compounded by at least three different Indian attacks at three different places along their route. These Indian attacks necessitated many defensive measures and a lot of shooting. In the last part of his diary entry for Sept. 18th, Edwards

states that they finally reached and "Camped on the spot where Turner and party were defeated two years ago" (p. 47), thus reinforcing the certitude that the Rogue River was the next river up from the "Shasta River" The diary ends with the entry of Sept. 18th.

Historically, the locations of the diary's "Shasta Valley" and "Shasta River" have been the subject of discussion. On the one hand is the fact that in 1842 Edwards authored one of the very earliest Oregon Territory guidebooks and in that book he uses the term "Chasty" and definitely places the "Chasty" Valley in Oregon. Accordingly, one comes to the conclusion that Edwards' "Shasta River" and "Shasta Valley" were one and the same as present-day Rogue River and Rogue Valley.

On the other hand, Edwards' "Shasta Valley" and "Shasta River" may well have been one and the same as present-day Shasta Valley and Klamath River. There is good circumstantial evidence in the diary to support this view. The main argument is based on both Edwards' mileage estimates and on his mention of John Turner's 1835 'massacre' site on the Rogue River. Since they were still resting on Sept. 11 about 14 miles north of Castle Crags, it would thus have been nearly forty miles to the Siskiyou pass and even more down to the "Shasta Valley" if the Shasta Valley was the Rogue Valley. Forty miles seems an excessive distance to travel with cattle in one day. Thus if they could not have reached the Siskiyou pass on Sept. 12, they must have only reached present-day Shasta Valley.

In any event, although the location of the "Shasta Valley" and "Shasta River" is problematic, there is a possible explanation: that Edwards, Turner and other Americans on the 1837 cattle drive thought that the "Shasta Valley" and "Shasta River" were in California, but that by 1842 Edwards had corrected his place-names in his Oregon Territory guide to conform with the place-names of the Hudson Bay Company use of the "Shasty" Valley and "Shasty" River as names for the Rogue Valley and Rogue River respectively.

Note that it is important that Edwards' diary leads one to a possible explanation of how the Wilkes-Emmons expedition of 1841 came to mis-name present day Mt. Shasta. A comparison of the personnel shows that Tibbetts and Wood were on both the 1837 Edwards' party and on the 1841 Wilkes-Emmons Overland expedition. The convention on American and English maps up to 1841 was to name present-day Mt. McLoughlin as "Mt. Shasty." Emmons in his own 1841 journal expressed doubt of whether the present-day Mt. Shasta they saw in 1841 was Pitt or Shasta (see Emmons 1841). Perhaps it was the American trappers and settlers traveling with Emmons, who mistakenly convinced Emmons that the wrong mountain be called "Mt. Shasty".

Additional particulars of the 1837 cattle drive are found in the record books of Ewing Young (see Young, F. G. "Ewing Young and his Estate with Documentary Records," in OHSQ, Vol. XXI. No. 3., 1920). 08. Early Exploration: American Trade and Migration, 1828-49. [MS2].

[MS5]. Abbot, Henry Larcom 1831-1927. Report of Lieut. Henry L. Abbot Corps of Topographical Engineers upon Explorations for a Railroad Route, from the Sacramento Valley to the Columbia River, Made by Lieut. R.S. Williamson. In: Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean. Made under the Direction of the Secretary of War, in 1854-55, According to Acts of Congress of March 3, 1853, May 31, 1854, and August 5, 1854. Volume VI. 33rd Congress. 2d Session. House Document 91. Washington, D.C.: A.O.P. Nicholson, Printer, 1857. pp. 1-134. Abbot's report is part of Volume 6 of the twelve volume Pacific Railroad Reports. Volume 6 of the PRR contains Abbot's report and several other scientific reports concerning the natural history and geographical findings of this specific 1855 northern California expedition. Abbot's report is often referred to as the 1855 "Williamson Expedition" report. It was expedition leader Robert Stockton Williamson's (1824-1882) responsibility to write the report but he was unable to do so due to ill-health.

The 1855 Williamson Survey investigated the practicality of a north-south railroad route through the mountains of northern California and southern Oregon. Beginning at Fort Reading east of present-day Redding, California, the group journeyed northeast through Fall River and the region east of Mount Shasta. At Lost River, near the California--Oregon border the party split in two, both groups from then on periodically rejoining. Both groups continued on a northward track east of the Oregon Cascades until the Columbia River. On the southward return trip the party surveyed the route west of the Oregon Cascades and came over the Siskiyou mountains as far south as Yreka, Calif. It appears that

the party never explored the southern part of the Shasta Valley, having turned southwest to Scott Valley and continuing on to Shasta City near Redding.

Abbot's report consists in the main of day by day journal notes. On occasion quotes are taken from Williamson's field notes. Both Abbot and Williamson write about the Indians and settlers encountered along the way. Contains a four page index (pp. 131-134).

Abbot's report contains original color lithographs and black and white engravings by expedition artist John Young. One lithograph, entitled "Shasta Bute and Shasta Valley from a Point near Camp 79A" (facing p.110) has been reproduced in many later books about Mt. Shasta. Contains twelve other full-page color lithographs of Cascade peaks, including "Lassen's Butte," and "Mt. Pitt."

Volume VI of the PRR contains four Parts plus six Appendices as follows (abbreviated titles): Part I (134pp.) - General Report of the expedition by H. L. Abbot. ; Part II (85pp.)- Geological Reports. No. 1, Geology of Route by expedition geologist J. S. Newberry. No. 2, Tertiary Fossils by T. A. Conrad. No. 3, Hot Springs in Des Chutes Valley by Prof. E. N. Hornsford. No.4, Minerals and Fossils. Part III (94pp.)- Botanical Reports. No.1, Botany of the Route by John S. Newberry, M.D. No. 2, Catalogue of the Plants collected on the Expedition.; Part IV (110pp.) - Zoological Reports. No.1, Fishes collected on the Survey by Dr. C. Girard. No. 2, Zoology of the Route by J.S. Newberry, M.D. Appendix A. Astronomical Observations. Appendix B. Comparison of Chronometers. Appendix C. List of Camps. Appendix D. Barometrical and Thermometrical Observations. Appendix E. Barometric Column Oscillations. Appendix F. Data for Profiles of Routes.

Note that this book also contains field notes (Part I, pp. 127-129) from Lieut. Williamson's earlier 1851 exploration of a trail from Yreka to Fort Reading via Sheep Rock and Fall River (see Williamson "Report of Lieut. R.S. Williamson of a trip in 1851" In: Reports of Explorations and Surveys ...Vol. 6. 1857).

The best summary of the split group Williamson routes is to be found in Volume 11 of the PRR (see Warren "Memoir to Accompany the Map of the Territory of the United States..., 1859." The 1861 map of northern California accompanying Vol. 11 details the 1855 routes with a track line. 09. Early Exploration: American Government Expeditions, 1841-1860. [MS5].

[MS10]. Muir, John 1838-1914. Snow - Storm on Mount Shasta. In: Harper's New Monthly Magazine. Sept., 1877. Vol. 55. No. 328. pp. 521-530. On April 30, 1875, John Muir and Jerome Fay, while taking a series of barometric readings on the summit of Mount Shasta, were surprised by a freezing snow storm. They survived the night by lying down in the acidic and scalding hot springs located near the summit. Muir describes both the climb and that eventful night.

The article describes the general characteristics of the mountain, including a detailed account of the botanical life zones from bottom to top. Illustrated with seven line engravings entitled: 'Extreme Summit of Mount Shasta'; 'View of the Whitney Glacier near the Head'; 'Bird's eye View of Mount Shasta, Showing its three Botanic Zones'; 'Picea Amabilis'; 'Mount Shasta from Strawberry Valley'; 'Mount Shasta from the Valley of the Upper Sacramento'; 'Dwarf Pines.'

Note that the 1874-75 Muir notebooks are available on microfilm from the Holt-Atherton Center for Western Studies at the University of the Pacific. 21. Literature: John Muir. [MS10].

[MS15]. Beckwith, Edward Griffen 1826-1909. Report of Explorations for a Route for the Pacific Railroad on the Line of the Forty-First Parallel of North Latitude. By Lieut. E.G. Beckwith, Third Artillery. 1854. In: Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean. Made under the Direction of the Secretary of War, in 1854-55, According to Acts of Congress of March 3, 1853, May 31, 1854, and August 5, 1854. Volume II. 33rd Congress. 2d Session. House Document 91. Washington, D. C.: A.O.P. Nicholson, Printer, 1855. pp.1-132. (Pagination of the various reports contained in Volume II is not consecutive, each report begins with a new page 1. Note that in this volume, page 1 of the 41st parallel Survey follows p.128 of the 38th Parallel Survey, also written by Beckwith.) The 41st. Parallel Survey Report contains details of the route traversed from Salt Lake City to Fort Reading, by way of Susanville, the Pitt River Valley, and Noble's Pass. Of local interest are the observations of Beckwith relative to "Madelin Pass" (from which the expedition's artist Baron von Egloffstein drew sketches of Mount Shasta), the "Emigrant Road-Lassen's," "McCloud's Fork," cus-

toms of the "Pitt River" Indians, the "Sacramento River" (another name at that time for the Pit River), "Noble's Pass," and "Fort Reading." The book contains an especially detailed report on the geology of the Pit River area, with many plates of fossils. There is also a report on the meteorological observations along the entire route. Not included in this report are the three engravings by Baron von Egloffstein which show Mount Shasta: these three plates, delayed in production, were later included in Volume XI of the Survey Reports. 09. Early Exploration: American Government Expeditions, 1841-1860. [MS15].

[MS17]. Kelley, Hall Jackson 1790-1874. A History of the Settlement of Oregon and the Interior of Upper California and Letters and Documents, 1832-1842. In: Powell, Fred Wilbur. Hall J. Kelley on Oregon. Princeton, N. J.: Princeton University Press, 1932. pp. 218-403. Book contains a reproduction of Kelley's 1839 manuscript map of his route past the Mount Shasta region (facing p. 403). The map was derived from his 1834-5 overland travel with Ewing Young (and in part with Michel Laframboise) from Monterey over the Siskiyou to the Columbia River. Kelley is generally acknowledged to be the first to assign the name of "Mt. Jackson" to present-day Mt. Shasta. Kelley called all of the Cascade Range the "President's Range" and named most of the peaks after U.S. Presidents.

The map shows the upper Sacramento as "Pierre's R.," and shows the main Sacramento as "Kelly's R." Also note that the trail Kelley followed goes by the east side of Mt. Shasta.

The "History of the Settlement ...1868, and the 'Letters and Documents' 1832-1842, contain Kelley's views as to why he himself should be compensated monetarily and given credit for his role in organizing the settlement of the Oregon Territory. 08. Early Exploration: American Trade and Migration, 1828-49. [MS17].

[MS21]. Heinlein, Robert Anson 1907. Lost Legacy. In: Assignment in Eternity: Four Long Science Fiction Stories by Robert A. Heinlein. Reading, Pa.: Fantasy Press, 1953. pp. 129-226. First published as 'Lost Legion' by Lyle Monroe (pseud of Robert Heinlein) in Super Science Stories, October, 1941 (copyright 1941 by Fictioneers, Inc.). Also published in England as a separate book entitled Lost Legacy. Science Fiction. Dust jacket states that "Telepathy, teleportation and other powers--these are the lost legacy of the human race." The plot revolves around the gradual realization by a group of modern visitors to Mount Shasta that northern California's 18th Century Catholic mission founder, Fra Junipero Serra, had ordered a fellow monk to begin a community on Mt. Shasta. According to this science-fiction novel, even Ambrose Bierce, the philosopher-journalist who disappeared in 1914, had come to the mountain and was still alive as a leader of the secret community.

Heinlein writes fictionally that: "When Fra Junipero Serra first laid eyes on Mount Shasta in 1781, the Indians told him it was a holy place, only for medicine men. He assured them that he was a medicine man, serving a greater Master, and to keep face, dragged his sick, frail old body up to the snow line, where he slept before returning. The dream he had there--of the Garden of Eden, the Sin, the Fall, and the Deluge--convinced him that it was indeed a holy place. He returned to San Francisco, planning to found a mission at Shasta. But there was too much for one old man to do--so many souls to save, so many mouths to feed. He surrendered his soul to rest two years later, but laid an injunction on a fellow monk to carry out his intention. It is recorded that this friar left the northernmost mission in 1785 and did not return. The Indians fed the holy man who lived on the mountain until 1843, by which time he had gathered about him a group of neophytes, three Indians, a Russian, a Yankee mountainman. The Russian carried on after the death of the friar until joined by a Chinese, fled from his indenture. The Chinese made more progress in a few weeks than the Russian had in half of a lifetime; the Russian gladly surrendered first place to him. The Chinese was still there over a hundred years later, though long since retired from administration. He tutored in aesthetics and humor. 'And this establishment has just one purpose,' continued Ephraim Howe. 'We aim to see to it that Mu and Atlantis don't happen again. Everything that the Young men stood for, we are against. We see the history of the world as a series of crises in a conflict between two opposing philosophies. Ours is based on the notion that life, consciousness, intelligence, ego is the important thing in the world.' For an instant only he touched them telepathically; they felt again the vibrantly alive thing that Ambrose Bierce had showed them and been unable to define in words. 'That puts us in conflict with every force that tends to destroy, deaden, degrade the

human spirit, or to make it act contrary to its nature. We see another crisis approaching; we need recruits. You've been selected'" (pp. 157-158). 22. Literature: Novels, Plays, Essays. [MS21].

[MS49]. Ritter, Eric W. Sheep Rock Shelter (CA-Sis-266): Archaeological Test Excavations in Shasta Valley. Bureau of Land Management, California, 1989. Sheep Rock is a large volcanic uplift located at the northern base of Mount Shasta. Sheep Rock has an important place in the history of Mount Shasta, not only as a former site of the now extinct Shasta variety of the Big Horn Sheep, but also as a major landmark of the fur trader's and later of the emigrant's trails from Yreka to both Fall River and to the Klamath Basin. The Sheep Rock Shelter cave was a prehistoric Indian camp site. Its excavation gives valuable information as to the conditions of prehistoric Mt. Shasta. 'Use of this shelter and its immediate surroundings seems to be centered within an approximate time frame of 600 B.C. to A.D. 750. There may be earlier use going back 4500 years.' (p.42). 02. Native Americans of the Mt. Shasta Region. [MS49].

[MS53]. [Siskiyou County Historical Society]. Mount Shasta, 1910 [photograph]. In: The Siskiyou Pioneer in Folklore, Fact and Fiction and Yearbook. Siskiyou County Historical Society (Weed Issue), 1967. Vol. 3. No. 10. An exceptional fold-out reproduction of a photograph of Mount Shasta, as seen from the north with the Weed Lumber Company mill in the foreground. The photo is dated July, 1910. This particular photograph demonstrates both the grandeur of Mount Shasta and the magnitude of the lumber operations of the Weed mill (inside front cover)

This issue of the Siskiyou Pioneer also contains a fold-out pocket map of the town of Sisson as it was in 1913, reproduced from an original map. The map sheet also contains a reproduction of a panorama photograph of Mount Shasta as seen from the southwest, with the town of Sisson in the foreground (inside front cover)

Contains several other reproductions of photographs of Mount Shasta, and also contains dozens of articles about early years in Weed. 28. Art: Photography. [MS53].

[MS54]. Sims, Perry. The Signal. In: The Siskiyou Pioneer in Folklore, Fact and Fiction and Yearbook. Siskiyou County Historical Society (Berryvale - Sisson - Mount Shasta Issue). 1981. Vol. 5. No. 4. pp. 126-134. Well-researched account of the scientific and logistical groundwork for the eventual placement in 1875 of a large reflective copper cone on the summit of Mount Shasta. Work was conducted for the Coastal Geodetic Survey. Much of the discussion centers on John Muir's role in the project. Contains a bibliography and diagrams of the cone. Note that the cone is now on display at the Sisson Museum in Mount Shasta City. 11. Mountaineering: 19th Century. [MS54].

[MS67]. Lowden, William Spencer. The William Spencer Lowden Story. In: Tales from 'The Mountaineer': The Jake Jackson collection of Early Day Events of Trinity County as Written for 'The Mountaineer,' Weekly Bulletin of the Rotary Club of Weaverville. Weaverville, Calif.: Rotary Club of Weaverville, 1964. Contains a brief account by William Spencer Lowden, who with a small group of men, set out in 1850 to climb Mt. Shasta. After one day of ascent on the mountain itself, they decided to turn back, for want of proper supplies (p.18). This 1850 expedition may be the earliest recorded attempt to climb Mt. Shasta. 11. Mountaineering: 19th Century. [MS67].

[MS88]. Eichorn, Arthur Francis. The Mount Shasta Story: Being a Concise History of the Famous California Mountain. Mt. Shasta, Calif.: Mount Shasta Herald, 1987. Half Folio. 37pp. Third Printing with new introduction and minor additions updating information about climbing deaths and about the Mount Shasta Ski Bowl. First printing 1957, second printing, 1971. Major historical work. Contains much original research about Mt. Shasta's past, though documentation of sources is not always given. Chapter titles indicate the comprehensive scope of this history of Mount Shasta: "Geological Data, Glaciers, The Mt. Shasta Watershed, Discovery, The Name Shasta, First Ascent of Mt. Shasta, Other Early Ascents, First Winter Climb, First Woman to Climb Mt. Shasta, Early Exploration of Mt. Shasta, Clarence King 1870, John Muir 1874-75, The Geodetic Monument 1875-1903, Summit Observation Claims, The Indian Legends of Mt. Shasta, The Legends of the White Man, The Lemurian Legend, The Little Men, Record Ascents and the 1925 Marathon, The "I AM" Story, The Summit Climb, A New Era Begins, Mt. Shasta Snowline

Highway, Mt. Shasta Alpine Lodge, Old Mac, The Mt. Shasta Ski Bowl."

Contains many original findings from various sources. For example, from Edward Stuhl, Eichorn learned that the cryptogramic name of Wis/har Spen/le Cer/ve, author of "Lemuria: the Lost Continent of the Pacific" can be deciphered into the name of Rosicrucian author Har/ve Spen/cer Le/wis (p. 20).

Contains a letter from the Academy of Sciences of the Union of Soviet Socialist Republics Institute of

Geography, dated May 22, 1956. The letter states that the Russians, who founded Fort Ross in 1812, did indeed make exploring trips into the Sacramento and Slavenka River valleys and that "your hypothesis that the Russians must have seen Mount Shasta before the expedition in 1827 must be considered a correct one" (p. 5).

Contains photographs of "I AM" pageant, the mountain summit area, the old geodetic monument, climbers, Shasta Indians, aerial views, etc. Eichorn's book has served for decades as the most comprehensive history of Mt. Shasta. 01. Comprehensive Histories of Mt. Shasta. [MS88].

[MS89]. Walton, Bruce. Introduction. In: Walton, Bruce. Mount Shasta: Home of the Ancients. Mokelumne Hill, Calif. Health Research, 1985. pp. 1-19. Introduction written in 1984 and contains references to little known groups and mystery schools located at Mount Shasta, including "Sree Sree Pravoo," the "Radiant School of Seekers and Servers," the "Association Sananda and Sanat Kumara," and the "Order of Directive Biblical Philosophy and Interpretation of the Order of the Azarish Group of the Masters of the Sanctum of Mount Shasta" (p.15). The introduction also reviews many of the legends and fantastic stories associated with the mountain, including references to the Mt. Shasta writings of J. C. Brown; Edward Lancer; an anonymous writer to the Shaver Mystery Magazine; Elevation Wherritt; Sydney Clarm; and Father Selvius. 19. Legends: Historical Interpretations and Reviews. [MS89].

[MS95]. Beckley, Timothy Green 1947. Mount Shasta - Space Base. In: Walton, Bruce. Mount Shasta: Home of the Ancients. Mokelumne Hill, Calif. Health Research, 1986. pp. 42-49. Article is from 'Strange Encounters' by the same author. Story about meeting the little fairy folk at places around Mount Shasta. 18. Legends: Other. [MS95].

[MS112]. UFO'S over Mount Shasta. In: Walton, Bruce. Mount Shasta: Home of the Ancients. Mokelumne Hill, Calif. Health Research, 1986. pp. 114-115. Article first appeared in Saucers Magazine, Winter, 1956-7. Speculation that fourteen lights and a UFO came to Mount Shasta in 1956. 18. Legends: Other. [MS112].

[MS116]. Boggs, Mae Helene Bacon 1863. My Playhouse was a Concord Coach: An Anthology of Newspaper Clippings and Documents Relating to Those Who Made California History During the Years 1822-1888. Oakland, Calif.: Howell-North Press, 1942. Presentation copy signed by Mae Helene Bacon Boggs. Very important book for research on hundreds of topics of northern California history. Subtitle of the book is misleading, because, geographically speaking, all of California is not covered. In fact this massive work is almost entirely devoted to the history of Shasta and Siskiyou Counties. Articles are arranged by year, and there is a comprehensive index. The following newspapers constitute the majority of entries: Yreka Journal; Yreka Union; Trinity Journal; Shasta Courier; Red Bluff Independent; Redding Independent; Sacramento Union; San Francisco Alta California.

Individual entries relevant to Mount Shasta itself are found on pp. 90, 107, 229, 601, 615, 631, and 640. However, much of the mountain's history is to be found indexed under the individual names of the people and institutions who are associated with Mount Shasta: e.g., Joaquin Miller (pp. 342, 564, 577, 655, 724, 725); J. H. Sisson (pp. 575, 629, 636, 657, 667, 690, and 741); and the Oregon and California Railroad, (pp. 554, 566, 567, 570, 571, 577, 622, 694, 707, and 714). The book may be used to locate detailed information on historical weather conditions (especially snowfall and rain), trails and trail construction along the Sacramento, Pit, and Trinity Rivers, and Indian and White hostilities.

The book also contains the following maps particularly relevant to the historical mapping of the Mount Shasta region: Charles Wilkes's map of Upper California (foldout, facing p. 24); P. B. Reading's map of the Sacramento River (foldout, facing p. 24); Scholfield's map of

Southern Oregon and Northern California (facing p. 84.); Eddy's Map of California (p. 182.) and Colton's Map of California (facing p. 221). 13. History after 1849. [MS116].

[MS135]. Isaacs, A. C. An Ascent of Mount Shasta. Los Angeles, Calif.: Glen Dawson, 1952. Reprinted from the California Daily Chronicle, San Francisco, April 9, 1856. Also found in the Weekly Chronicle, San Francisco, Vol. 2, No 20, April 19, 1856. Fascinating account of an ill-advised 1856 early Spring ascent by three local men to the top of Mount Shasta. The author, having lived two years in Yreka, had long wished to make the climb, and now as he was moving back to Indiana, it was now or never for the attempt. The route of the climb, and the difficulties at different stages of the climb are recounted. Having achieved the altitude of the Sulfur Springs, two hundred or so feet below the summit, the following question was posed: "Look at the thermometer, cries Roman. Twelve degrees below zero! Look at ourselves! Faces purple, and looking as if we had just been suffocated! - eyes almost closed up! - lips scarcely movable, limbs stiffening with the cold! Shall we go on?" (p. 17). One of the three climbers, Anthony Roman, would later become the founder of the Overland Monthly, arguably the most important literary journal of all time for the West Coast.

Place-names as given in Isaacs' account are worth noting: "Tshastl Butte" for Mount Shasta (p. 2); "The Sugar Loaf, or Little Butte" for Black Butte (p. 5); and "Devil's Castle" for Castle Crags (p. 18). 11. Mountaineering: 19th Century. [MS135].

[MS141]. Crandell, Dwight Raymond and Nichols, D. R. Volcanic Hazards at Mount Shasta, California. Washington, D.C.: U.S. Geological Survey, Department of the Interior, 1987. U.S. GPO: 1987 #194-389. 21pp. Public information pamphlet. Designed to explain how to prepare for and cope with an eruption of Mount Shasta. States that: "Studies by geologists show that Mount Shasta has erupted 10 or 11 times during the last 3,400 years and at least 3 times in the last 750 years. Mount Shasta does not erupt at regular intervals, but its history suggests that it erupts at an average rate of roughly once per 250 to 300 years. If the behavior of the volcano has not changed, the chance is 1 in 25 to 30 that it will erupt in any one decade and 1 in 3 or 4 that it will erupt within a person's lifetime" (p. 3).

Contains one of the best photographs available illustrating the modern theory that the small hills between Weed and Montague were formed by a very large mud and rock slide from an ancient eruption of Mount Shasta (p. 12).

Contains colorful maps of the zones most likely to be affected by future ash hazards, pyroclastic flows and blasts, and mud flows (pp. 14-18). This pamphlet is based on the more complete study, U.S.G.S. Bulletin 1503, entitled Potential Hazards from Future Eruptions in the Vicinity of Mount Shasta Volcano, northern California, by C. Dan Miller. 30. Science: Geology and Climate. [MS141].

[MS143]. Oswanta, Yashah. The Harmonic Convergence : Seven Days at Mt. Shasta. Salmon Arm, B. C.: Alahoy Publications, 1987. Interesting 1980s' account of personal feelings of synchronicity and rapport with other visitors to Mount Shasta. This book is in the form of a diary kept for a seven-day period during a well-publicized gathering of pilgrims to the August, 1987 "Harmonic Convergence" at Mount Shasta. The book is valuable as an example of the imperturbable attitudes that the world, and especially Mount Shasta, is a cosmic place, a place where, for example, the author experienced great peace by watching an angel appear on the screen of a broken down T.V. (pp. 34-37), a place where he saw four U.F.Os on the very first night on Mount Shasta (p. 12), and a place where interdimensional travel can take place in deep meditation with the right people sitting inside of a van (p. 61). Also contains poems by the author. The Harmonic Convergence of 1987 centered at various places world-wide and was organized by writer-researcher Jose Arguelles. 18. Legends: Other. [MS143].

[MS146]. Thomas, Eugene E. 1894. Brotherhood of Mt. Shasta. Los Angeles, Calif.: Devross, 1974. Reprint of the 1946 first edition. One of the important books of spiritual fiction that has helped establish the idea that Mt. Shasta is the home of a secret mystical brotherhood, a brotherhood descended in part from the lost continent of Lemuria. Contains descriptions such as: "In a moment the Master said: 'Donald Crane, thou hast sought for hidden knowledge. Thy desires have

brought thee hither to be initiated into our Sacred Brotherhood. When thou didst find our retreat, thy joy was great. Thou hast trod the Sacred Highway no mortal man hath trod since the Great Unseen Power gave it a roof, except those individuals who have been especially privileged to do so" (p. 52). The author narrates the protagonist's victory over the lower self through seven mystical steps; such self mastery enables hero Donald Crane to join the ancient Brotherhood of Mt. Shasta. 16. Legends: Lemuria. [MS146].

[MS152]. King, Godfre Ray 1878-1939. *Unveiled Mysteries*. Chicago, Ill.: Saint Germain Press, Inc., 1939. Third Edition. First published in 1934. Godfr□ Ray King was the pseudonym of Guy Warren Ballard. Undoubtedly the single most important book about the legend of Saint Germain's appearance at Mount Shasta. Godfr□ Ray King was the founder of the "I Am" religious movement. The author relates that in 1930 he came to Mount Shasta on business, and that he had already heard the rumor that there was a "Brotherhood of Mount Shasta, who formed a branch of the Great White Lodge" (p. 1). Hiking one day somewhere near the town of McCloud, Ballard stopped at a mountain spring and there met a young man later to be revealed as Saint Germain. The young man gave Ballard a cup of creamy liquid that came "directly from the Universal Supply, pure and vivifying as life itself" (p. 3). Ballard's life was forever transformed, and a religion was begun. The rest of the book contains an assortment of spiritual legends and teachings from the Ascended Masters. "The Ascended Masters are really Great Batteries of tremendous power and energy, and whatever touches their Radiance becomes highly charged with their 'Light Essence'...All their help and Radiation is forever a free gift of Love" (pp. 140-141).

The book is written as if it were fact: "To those who read this work, I wish to say, that these experiences are as real and true as mankind's existence on this earth today, and that they all occurred during August, September and October of 1930 upon Mount Shasta, California, U.S.A." (p. xiii). This book is the first in "The Saint Germain Series" of similar books by Godfr□ Ray King and others. The editor of the series notes that "At the request of the Ascended Master, Saint Germain, and Victory, the Tall Master from Venus, the material in this book is written in a plain, direct manner with no attempt to conform to artificial literary standards, or outer world authority. They said: 'This series of books must go forth in a simple modern style which the layman can easily understand'" (p. iv). 17. Legends: Ascended Masters. [MS152].

[MS153]. Cerve, Wishar Spenle 1883-1939. *Lemuria: The Lost Continent of Pacific*. San Jose, Calif.: Supreme Grand Lodge of AMORC [Ancient Mystical Order Rosae Crucis], 1974. Fourteenth edition. 'With a special chapter by Dr. James D. Ward.' First published 1931. Additional subtitle on dustjacket: 'The Mystery People of Mt. Shasta.' Wishar Spenle Cerv□ is the pseudonym of Harve Spencer Lewis. First paper-bound edition published in 1997. Contains only one short chapter about the legends of Lemurians in northern California. The chapter is entitled "Chapter XI: Present-Day Mystic Lemurians in California" and the Mt. Shasta portions are based in large part on the Selvius 1925 article about a Lemurian Village on Mt. Shasta (see Selvius 1925).

Cerv□'s tale contains a description of the Mt. Shasta Lemurians: "one of these oddly dressed individuals would come to one of the smaller towns and trade nuggets and gold dust for some modern commodities. These odd-looking persons were...tall, graceful, and agilewith larger heads, much larger foreheads, headdresses that had a special decoration that came down over the center of the forehead to the bridge of the nose, and thus hid or covered a part of the forehead that many have attempted to see and study" (pp. 250-251).

The book states that the ruins of the Lemurians are found all over northern California and southern Oregon; in particular there was a well-built Lemurian preserve on top of a mountain north of Olene in Klamath County. Contains a rather speculative account of the Klamath Lake Indian petroglyphs resembling the characters of the supposed Lemurian alphabet, the Greek alphabet, and the ancient Druid brotherhood (p. 241). Contains short discussions of the lights seen on Mount Shasta and of the tunnel into the city inside Mount Shasta.

According to the publisher's preface an organization named the Oriental Literature Syndicate received circa 1920 a collection of "very rare manuscripts dealing with many of the age old traditions preserved in the secret archives of Tibet and China....Among the manuscripts retained by the Oriental Literature Syndicate were several dealing with the ancient records and traditions telling the story of the lost conti-

ment of Lemuria. It was the intention of the Syndicate eventually to gather together from all parts of the world the thousands of tabulated and recorded facts regarding Lemuria and its people, and to put these into a highly instructive and fascinating book for public dissemination." Note that the Lemuria-Mt. Shasta legend was not necessarily part of the manuscripts mentioned above, only that the organization was going to do research into Lemuria.

In 1925 AMORC published some of the organization's findings about Lemuria in an article written by Selvius (see Selvius 1925). Note that the 1925 Selvius material was entirely about Mt. Shasta and also mentioned the forthcoming book which was not published until 1931.

Lemuria... was the only book ever published under the Wishar S. Cerv□ pseudonym, though H. Spencer Lewis was a prolific author under his own name. Another pseudonym of H. Spencer Lewis was "Sri Ramatherio," author of the 1925 Oriental Literature Syndicate publication entitled *Upon Thee I Grant* (see Sri Ramatherio 1948).

In 1931 AMORC published the *Lemuria...* book. It was in large part responsible for the popularization of the Mt. Shasta Lemurian myths and legends. Published in 1931 it closely corresponds to the Selvius article of 1925, and predates several other articles and books of the early 1930s which also helped promote the Lemurian-Mt. Shasta legend (see Lanser 1932, Spence 1933).

Note that there was an earlier Mt. Shasta book, F. S. Oliver's circa 1899 *Phylos the Thibetan...*, which although it only briefly mentioned Lemuria does seem to be the source of many of Mt. Shasta's legends of temples, tunnels, and interdimensional beings. Astronomer and author Edgar Lucian Larkin in 1913 published an article about lost continents which in part contained Larkin's review of Oliver's book. The Selvius 1925 and Cerv□ 1925 material about Larkin viewing Mt. Shasta through a telescope and seeing a Lemurian temple and village was probably based on a misreading of Larkin's 1913 article. 16. Legends: Lemuria. [MS153].

[MS156]. Stoker, Bram 1847-1912. *The Shoulder of Shasta*. London: Macmillan, 1895. This edition was 'intended for circulation only in India and the British Colonies.' A novel about a small group of San Francisco people who purchase a summer home high on the slopes of Mount Shasta. Contains many well-written descriptions of Mount Shasta, including the interesting observation that "There is something in great mountains which seems now and then to set at defiance all the laws of perspective. The magnitude of the quantities, the transparency of cloudless skies, the lack of regulating sense of the spectator's eye in dealing with vast dimensions, all tend to make optical science like a child's fancy" (p. 6).

The plot revolves around the earnest attempts at self-improvement by a cultured but neurasthenic young woman named "Esse." Through mountain adventures in the company of "Grizzly Dick," a tall and handsome, yet hardened and perceptive local mountain man, Esse develops "that consciousness of effort which marks the border line between girl and woman" (p. 95). Bram Stoker was the author of *Dracula*. 22. Literature: Novels, Plays, Essays. [MS156].

[MS157]. Oliver, Frederick Spencer 1866-1899 and Phylos the Thibetan (spirit). *A Dweller on Two Planets: or, The Dividing of the Way*. Los Angeles, Calif.: Poseid Publishing Company, 1929. Frederick S. Oliver was the 'amanuensis' for the 'spirit' named 'Phylos the Thibetan.' Possibly first published in 1899, though the earliest OCLC computer catalog listing is for a 1905 edition. The single most important source of Mt. Shasta's esoteric legends. This book contains the first published references linking Mt. Shasta to: 1) a mystic brotherhood; 2) a tunnel entrance to a secret city inside Mount Shasta; 3) Lemuria; 4) the concept of "I AM"; 5) "channeling" of ethereal spirits; 6) a panther surprise. Book consists of two main parts, with a short interlude section about Mt. Shasta entitled: "Seven Shasta Scenes: Interlude" (pp. 241-248)

Of an interior tunnel and a secret interior home of a mystic brotherhood within Mount Shasta, Oliver writes, and note that it is not with the normal vision: "...that a long tunnel stretches away, far into the interior of majestic Shasta. Wholly unthought is it that there lie at the tunnel's far end vast apartments, the home of a mystic brotherhood, whose occult arts hollowed that tunnel and mysterious dwelling: 'Sach' the name is. Are you incredulous as to these things? Go there, or suffer yourself to be taken as I was, once! See, as I saw, not with the vision of flesh, the walls, polished as by jewelers, though excavated as by giants; floors carpeted with long, fleecy gray fabric that looked like fur, but was

a mineral product; ledges intersected by the boulders, and in their wonderful polish exhibiting veinings of gold, of silver, of green copper ores, and maculations of precious stones. Verily, a mystic temple, made afar from the madding crowd, ..." (p. 248). The above quote comes from an 'editorial' interlude, entitled 'Seven Shasta Scenes: Interlude' (pp. 241-248) authored by Oliver himself. This chapter was also published in Walton, Bruce, editor. *Mount Shasta: Home of the Ancients*. Mokelumne Hill, Calif: Health Research, 1986, pp. 119-123.

A Dweller on Two Planets is a famous novel of spiritual fiction, and the human author (Frederick S. Oliver) claimed the story was transmitted from the voice of a noncorporeal entity who went by the name of Phylos (also called Yol Gorro). Oliver states, in a 1899 introduction to the book, that the transmission and writing was begun in Yreka, California. He says the book was mostly written within sight of Mount Shasta in 1883-1884 and finished in 1886. The novel, with an autobiographical tone of voice, combines the philosophical, occult, and religious concepts of many lands into a narrative of spiritual wanderings of 'Phylos' first alone, and later with his Chinese friend 'Quong,' through lands both physical and ethereal, over the rather long period of about 30 centuries. Quong and Phylos enter into the tunnel at Mt. Shasta (p. 272).

The novel makes many references to Atlantis and one reference to Lemuria. Of Lemuria, Phylos says: "Back of the time of Zailm we gazed upon a scene on the great continent Lemuria or Lemorus" (p. 408).

Note that several points of this book were incorporated into the Selvius 1925 article about Mt. Shasta as the home of Lemurians. Taking just two examples, the large torpedo shaped air-water ships as drawn and described by Oliver are mentioned in Selvius, and the Jesus and Gautama reference in Oliver also appears in Selvius. There is very little doubt that Selvius in 1925, and Cervin in 1931, borrowed much from Oliver.

Note that astronomer Edgar Lucian Larkin, whose name was associated with the telescope sighting of a Lemurian village on Mt. Shasta (see Selvius 1925), read Oliver's book and corresponded with Oliver's mother sometime before 1913 (see Larkin 1913).

Oliver's book also contains a passage about a panther springing upon Phylos and Quong, just prior to their entering a secret doorway to the tunnel of the secret city within Mount Shasta (pp. 269-275). Note that there is a similar but different story about a panther at Mount Shasta, written by Godfray Ray King and published in the book *Unveiled Mysteries* in 1934 (see King 1939).

Oliver's book also contains the earliest published reference connecting Mount Shasta to the idea of 'I AM': "Then these two potentials unite and receive the Spirit, or I AM, which was always undivided, and which illumined each soul of its pair equally" (p. 412).

Glossary in back of book defines 'Lemurinus, Lemuria or Lemorus, a continent of which Australia is the largest remnant to-day.' 16. Legends: Lemuria. [MS157].

[MS158]. Phylos the Thibetan (spirit). *An Earth Dweller's Return*. Milwaukee, Wis.: Lemurian Press, 1969. First published in 1940 in an edition of 3000 copies. The 1940 book was originally sold at the 'Temple of the Jewelled Cross,' in Los Angeles. A 1930s' revision of *A Dweller on Two Planets*. The editors state: "The revision of *A Dweller on Two Planets* will disclose many truths by means of which the blind will receive their sight into the Science of Being; then those whose eyes have been opened can partake of the intellectual feasts at the round table of the Lemurian Fellowship" (p. 10). Introduction states that the book is approved by "Phylos, Isschar, and the Lemurian-Atlantean group of the Theo-Christic Adepts. These Adepts are located at Mount Shasta, California. An illustration of the great stone door of Their Sachem is in this book. The Organization is called the Order of Azariah" (p. 9).

This book, which entirely reinterprets the original story by proposing that Oliver himself was a reincarnated high priest who had no recollection of his evil past. This book contains many esoteric ideas of karma focusing on the idea that the earth is inhabited by reincarnating Lemurian and Atlantean souls. Mt. Shasta is mentioned many times. The original *A Dweller on Two Planets* was supposedly authored by Phylos (spirit) through the amanuensis Frederick Spencer Oliver sometime around 1884. The compilers justify their reworking of the original book by stating: "All knowledge of past events was withheld from the amanuensis until shortly before his death. When alone with his mother, whom he adored, he gave glimpses of his thoughts of the past, especially as to whom Phylos had been, also Mainin. He also told her of the necessity for correcting the manuscript of *A Dweller on Two Planets*

according to Phylos' later instructions, as much was not correct upon the subject of matehood. Owing to the observations of one quondam friend, in particular, other ideas were advanced that were far from the truth. After the revelation of the cipher problem to the mother of Frederick Spencer Oliver, as well as to the compiler of this book...together with messages from Phylos...even from the first acquaintance with the Compiler, the mother was anxious to have her son's story as Mainin, the Lemurian-Atlantean High Priest. She believed it would be helpful to other earth dwellers if these corrected manuscripts could be released as two books..." (pp. 458-459).

Note that one computer database record for this book states that Howard John Zitko (1911-) was its editor. Also note that a newspaper clipping entitled "Bail of 5,000 for Lemurian" from the Milwaukee Journal, October 3, 1941, states that Zitko was the co-founder and leader of the "Lemurian Fellowship" and that he was charged with selling "Lemurian Temple" bonds in violation of securities law. The paper noted that the bonds only could be redeemed if the buyer had attained the ranking of a temple initiate, subject to certain unspecified conditions not explained in the article. 16. Legends: Lemuria. [MS158].

[MS164]. Muir, John 1838-1914. *Shasta Game: Sisson's Station*, November 29, 1874. In: Engberg, Robert. *John Muir: Summering in the Sierra*. Madison, Wis.: University of Wisconsin Press, 1984. pp. 39-50. Originally published as 'Shasta Game. Hunting the Wild Sheep and Mule Deer - Exciting Sport Among the Lava Cliffs - John Muir Tells What He Saw and Did. (Special Correspondent of the Bulletin) Sisson's Station, Near Mount Shasta, November 29, 1874' in the *San Francisco Daily Evening Bulletin*, Dec. 2, 1874. Third in the series of five 1874-5 Mount Shasta articles appearing in the *San Francisco Evening Bulletin*. The first paragraph of this article contains one of the last first-hand accounts of the wild California Bighorn mountain sheep seen on Mount Shasta itself: "A small flock of about a dozen were sheltering beneath dwarf pines a few hundred yards above my storm-rest" (p. 40). Most of this article contains Muir's impressions of a hunting expedition, in the company of Jerome Fay and J. H. Sisson, amongst others, to the northeast of Mount Shasta. Muir's comments reveal his inner debates about the experience. On the one hand he realizes that: "Only a few centuries separate us from great-grandfathers that were savage as wolves; this is the secret of our love for the hunt. Savageness is natural; civilization.... is strained and unnatural." On the other hand he says: "We went up to the ewe, which was 'all that was left of them, left of the fifty.' She was still breathing, but helpless. Her eye was remarkably mild and gentle, and called out for sympathy as if she were human. Poor woman-sheep! She was shot through the head and never knew what hurt her" (p. 48). 21. Literature: John Muir. [MS164].

[MS165]. Muir, John 1838-1914. *Shasta in Winter: Sisson's Station*. November 24, 1874. In: Engberg, Robert. *John Muir: Summering in the Sierra*. Madison, Wis.: University of Wisconsin Press, 1984. pp. 30-37. Originally published as 'Shasta in Winter. John Muir, the Geologist and Explorer, Ascends It. A Hard and Perilous Undertaking - Among the Glaciers, Lava-beds, and Storm-clouds. (Special Correspondent of the Bulletin.) Sisson's Station, November 24, 1874.' in the *San Francisco Daily Evening Bulletin*, Dec. 2, 1874. Second in the series of five 1874-5 Mount Shasta articles appearing in the *San Francisco Evening Bulletin*. This contains the story of Muir's first ascent of Mount Shasta. Muir delivers plenty of descriptive flourish, for example, this view from the timber line: "A boundless wilderness of storm clouds of different age and ripeness were congregated over all the landscape for thousands of square miles, colored gray, and purple, and pearl and glowing white, among which I seemed to be floating, while the cone of Shasta above and the sky was tranquil and full of sun" (p. 35). Note that this first ascent by Muir is not the famous 1875 third ascent wherein Muir and Jerome Fay were trapped by a storm on the summit of Shasta. Muir uses the name of "Crater Butte" (p. 65) for the present-day Shastina cone. 21. Literature: John Muir. [MS165].

[MS169]. Merriam, Clinton Hart 1855-1942. *Results of a Biological Survey of Mount Shasta, California*. Washington, D. C.: U.S. Department of Agriculture, Division of Biological Survey, 1899. This is the classic 19th century report on Mount Shasta's natural history. The survey was conducted by the U. S. Biological Survey which later became known as the U.S. Fish and Wildlife Service. Field work for the study was conducted during the summer of 1898, and five of the plants collected

by the expedition were later used as type specimens of new species and were given names commemorating the discoverers and/or the high altitude location of collection (see Greene "New and Noteworthy Species" in *Pittonia* 1899-1901).

The survey group, led by Merriam, made its initial camp at Wagon Camp on the south slope of the mountain. The first job was to make a preliminary reconnaissance of the entire mountain. On the fourth morning of the circumambulation they climbed to 10,000 feet and encountered the great canyon on the west flank of Shasta. This canyon, Merriam wrote, "I named Diller Canyon, in honor of J. S. Diller of the U.S. Geological Survey, in recognition of his admirable researches on the geology of Shasta" (p. 12).

After the preliminary reconnaissance the group made a base camp in a grove of black alpine hemlocks near the head of the west branch of Squaw Creek, close to and just east of the upper end of Red Butte. From here temporary camps were established at Panther Creek, Mud Creek, Clear Creek, Ash Creek, Sisson, Squaw Creek Valley, McCloud Valley, Shasta Valley, and Little Shasta Valley. Merriam describes the forest fires he encountered on the mountain in 1898 (p. 46).

C. Hart Merriam is well-known for his formulation of the Life Zone concept. In this study he presents one of the earliest applications of his concept that a gain in height on a mountain is similar to traveling north in latitude. Merriam divided Mount Shasta theoretically into five zones of study: The Upper Sonoran zone; Transition zone; Canadian zone; Hudsonian zone; Alpine zone. Note that William Bridge Cooke would later dispute the existence of a true Alpine zone on Mt. Shasta (see Cooke, "The Problem of Life Zones on Mount Shasta" In *Madrono* Vol. 6, 1941). Merriam correlated each zone on Mount Shasta with the zone's corresponding species of birds, mammals and plants. The detailed lists are very complete. Information on the biology of the individual species is discussed in separate chapters on the mammals, birds, and plants.

Illustrations by famous wildlife artists E. T. Seton, L. A. Fuertes, and J. L. Ridgeway are used extensively for the bird and mammal chapters. Three different forest types on Mount Shasta are discussed and illustrated by photographs: Yellow Pine belt; Shasta Fir belt; and White-bark Pine belt. The book also contains five full page photographic plates of Mount Shasta, three of them from photographs by J.S. Diller. 32. Science: Zoology. [MS169].

[MS170]. Smith, Jedediah Strong 1798-1831. [journal, 1828, of Jedediah Strong Smith]. In: Sullivan, Maurice S. *The Travels of Jedediah Smith: A Documentary Outline, Including the Journal of the Great American Pathfinder*. Santa Ana, Calif. The Fine Arts Press, 1934. Smith's 1828 journal may contain the second recorded sighting of Mount Shasta. Peter Skene Ogden is generally credited with the first recorded sighting of Mount Shasta on Dec. 25, 1826 (see LaLande 1987, p.15). Smith's March 28, 1828 entry reads: "Far off to the north very high Peaks of the Mountain were seen covered with snow. The valley at that place was apparently about 50 Miles in width" (p. 74).

At the time of writing the above entry Smith was on the eastern side of the Buenaventura [Sacramento] River somewhere far north in the Sacramento Valley. On April 10th Smith's journal gives the best hint of how far up the Sacramento Valley he had come since March 28, and by inference where he was on March 28, since his journal entries record only about 30 miles of northward travel. He says on April 10th ".... found the river coming from the N E and running apparently for 20 or 30 Miles through ragged rocky hills. The mountain beyond appeared too high to cross at that season of the year or perhaps at any other. Believing it impossible to travel up the river I turned Back into the valley and encamped on the river with the intention of crossing. For this purpose I set some men at work to make a skin canoe. My Camp seemed in a curve of the Mountain. Mt. Joseph [the entire Sierra Nevada] gradually bending to the west appeared in conjunction with the low range on the west side of the river which in its course north joined it to encircle the sources of the Buenaventura" (p. 79). When Smith mentions the conjunction of the east and west mountain ranges he must mean that he could see the McCloud mountains, and thus the "to the north very high Peaks of the Mountain" would have meant Mount Shasta.

The book contains a fold-out reproduction of the 1839 map of California by Burr. Burr's map of 1839 is thought to contain place-names given by Smith. On this map there is a large mountain named Rogers Peak. Rogers was Smith's partner on the expedition. Most commentators (Gibbs 1851; Wheat 1957) have assumed that Rogers Peak is supposed to be present-day Mount Shasta; however, because the Pitt river

is seen to circle around the north of the mountain, the representation is more likely to be of present-day Mount Lassen. This would be in accord with the Gallatin and Turner maps of 1836 which show Rogers Peak as Mt. Lassen.

This book also contains the journal of Alexander McCleod's September 1828 journey with Jedediah Smith from Fort Vancouver to the Umpqua River (pp. 11-35). Also contains letters from John McLoughlin and George Simpson to Jedediah Smith. The book is extensively foot-noted. 08. Early Exploration: American Trade and Migration, 1828-49. [MS170].

[MS173]. LaLande, Jeff. *Geographic Names: The Confusing Case of 'Shasta'*. In: LaLande, Jeff. *First Over the Siskiyou: Peter Skene Ogden's 1826-1827 Journey Through the Oregon-California Borderlands*. [Portland, Ore.]: Oregon Historical Society Press, 1987. pp. 124-127. A short but important essay which summarizes the convincing evidence that Peter Skene Ogden in 1827 assigned the name "Mount Sastise" to present day Mt. McLoughlin, and not to present-day Mount Shasta.

LaLande states that "Ogden's 'Sastise River' was the Rogue River of today, named by him on February 14, the day the brigade first reached its banks. By the same token, Ogden's 'Mount Sastise' (misspelled 'Sistise' in the surviving copy of his journal) was not the same mountain that has been called 'Mount Shasta' for the past century-and-a-half" (p. 124). LaLande postulates that perhaps it was Alexander McLeod in 1829 who first transferred the name, in the form of "Chaste Mount," to present-day Mount Shasta.

LaLande credits C. Hart Merriam's article "Source of the name Shasta" (see Merriam 1926) as being one of the first published recognitions that Ogden actually named present-day Mt. McLoughlin, and not present-day Mt. Shasta, as Mt. Sastise.

Note that the accompanying map on p. 126 is mislabeled as a portion of Capt. Hood's 1838 map; it should be labeled as a portion of Arrowsmith's 1834 map. 14. The Name 'Shasta'. [MS173]. [MS175].

LaLande, Jeff. *First Over the Siskiyou: Peter Skene Ogden's 1826-1827 Journey Through the Oregon-California Borderlands*. [Portland, Ore.]: Oregon Historical Society Press, 1987. Contains the first known use of the name "Shasta," albeit the spelling was not the same as today. Ogden's 1826-1827 journal uses "Sastise" (p. 15), "Castice" (p. 60), "Sistise" (p. 67), and "Sasty" (p. 82) as names for both a mountain and a river. After extensive retracing of the route as outlined in Ogden's journal, LaLande concludes that "Thus, today's Mount McLoughlin was the original "Mount Shasta" ("Sastise") of Peter Ogden" (p. 69).

The author has reinterpreted the route of travel of Peter Skene Ogden's 1826-1827 Siskiyou mountains fur trade explorations. In his introduction the author explains that : "The question of Peter Skene Ogden's actual 1826-27 route has been the subject of debate ever since an edition of his journal was first published in 1910. This version, edited by T. C. Elliott and based on a heavily abridged copy of Ogden's journal made by Agnes C. Laut during her 1905 visit to the Company's Beaver House archives in London, took many liberties with the journal's original wording. Consequently, it is unusable as a primary historical source.... The situation was partially remedied with the Hudson's Bay Record Society's 1961 publication of the 1826-27 Snake Country Journal, a complete, verbatim edition that preserved both Ogden's unique spellings and his exasperating lack of punctuation. However, the editors of the 1961 version included a new interpretation of the brigade's northern California-southwestern Oregon itinerary that, based on a critical reexamination of Ogden's journal, appears also to be wrong" (p. xxvii).

Amongst other things, LaLande's new interpretation moves Ogden's point of crossing over the Siskiyou from the headwaters of the Little Applegate River to a point coinciding with present day Siskiyou Summit. Of major interest to Mt. Shasta's history is LaLande's opinion that Ogden did not name present-day Mt. Shasta as "Mt. Sastise," but instead actually named present-day Mt. McLoughlin as "Mt. Sastise." LaLande's well-documented interpretation forces a complete re-evaluation of the history of the naming of present-day Mt. Shasta. (For earlier discussions of the naming problem see Merriam "Source of the Name Shasta" 1926, Stewart Discovery and Exploration of Mt. Shasta 1929, and *Gudde California Place Names* 3rd ed.)

Note that LaLande quotes from Ogden's journal the following: "Dec. '26'[25]: One [mountain] in particular high above all others, pointed and covered with Snow - and from its height must be at a considerable

distance from us" (p. 15). LaLande feels that this must be a reference to today's Mount Shasta. If true, then at least Peter Skene Ogden was indeed the first person to make a written record of Mount Shasta, even though Ogden named a different mountain as "Sastise."

LaLande's book is a major contribution to the history of the often perplexing story of the naming of Mount Shasta. The Rogue River was the original "Sasty" River, and Mount McLoughlin was the original "Mt. Sastise." The author uses photographs and maps to illustrate the Siskiyou portion of Peter Skene Ogden's trip of 1826-1827. 14. The Name 'Shasta'. [MS175].

[MS176]. Muir, John 1838-1914. [letters, 1874-1888, of a personal nature, about Mount Shasta] . In: Bade, William Frederic. The Life and Letters of John Muir. New York: Houghton Mifflin Co., 1923. Vol. II, pp. 29-41, 49-50, 82-85, 219. Two Volumes. Letters from John Muir to his friends, telling them about his 1874, 1875, 1877, and 1888 experiences on Mount Shasta. These letters were dated mostly from November and December, 1874, but note that they are very different from the letters of the same months which were published in the San Francisco Evening Bulletin. Muir's exuberant mood is seen to be based on physical and mental confidence, always tempered by his sense of beauty. He says, for example: "For two days and a half I had nothing in the way of food, yet suffered nothing, and was finely nerved for the most delicate work of mountaineering, both among crevasses and lava cliffs. Now I am sleeping and eating. I found some geological facts that are perfectly glorious, and botanical ones, too." (p. 38) He adds: "Shasta snowflakes are very beautiful, and I saw them finely under my magnifying glass." (p. 35) On his way to Mount Shasta, walking along the main California and Oregon stage road from Redding to Sisson's, Muir eloquently describes seeing Shasta for the first time: 'When I first caught sight of it over the braided folds of the Sacramento Valley, I was fifty miles away and afoot, alone and weary. Yet all my blood turned to wine, and I have not been weary since.' (p. 31) 21. Literature: John Muir. [MS176].

[MS184]. Thomas and Marie. Contact with the Space Brothers. Fort Wayne, Ind.: Portals of Light, Inc., 1986. Contains a story about the Space Brothers meeting the authors at Mount Shasta (pp. 12-28). The Captain, Enedo, uses 'teleshout' to explain the lessons of oneness. Written as if a work of non-fiction. 18. Legends: Other. [MS184]. [MS188]. Dorris, Pearl. Step by Step: We Climb to Freedom & Victory. 1986? Pearl Dorris was one of the most influential 'I AM' spiritual teachers of the Mount Shasta region. From the introduction one learns that "Step by Step We Climb To Freedom And Victory is a collection of these inspiring talks given by Pearl in the 1970s and early 1980s in the living room of her home in Mt. Shasta. These have been transcribed from tape recordings and offer a keen insight into the practical application of the Ascended Master teachings from one who has been practicing them for over fifty years. When once asked to describe the source of the wisdom and insight that poured forth from her during these talks, Pearl answered that it was the result of deep attunement to the 'raised consciousness of the Christ Principle' (p. 8). The introduction also contains a biographical account of Pearl Dorris, and it is here that one learns that "Volumes I and II of the Step by Step Series are direct transcriptions of discourses given by Saint Germain and other Ascended Masters during Pearl and Bob's [Bob LeFevre] years of collaborative service from 1940 to 1949' (p. 8). The entire series is one of the books most often recommended to 'spiritual' visitors to Mount Shasta. Pearl Dorris was an early member of the Saint Germain Foundation, though in later years she was not affiliated officially with that organization. 17. Legends: Ascended Masters. [MS188].

[MS198]. Duran, Narciso Fray 1776-1846. Expedition on the Sacramento and San Joaquin Rivers in 1817: Diary of Fray Narciso Duran. Berkeley, Calif.: University of California, 1911. Translation of an important Spanish diary containing what has often been called the first recorded sighting of present-day Mount Shasta. The diary entry for May 20, 1817 reads: "At about ten leagues to the northwest of this place we saw the very high hill called by soldiers that went near its slope Jesus Maria, It is entirely covered with snow. They say a great river of the same name runs near it, and that it enters the Sacramento River, and they conjecture that it may be some branch of the Columbia. This I have heard from some soldier; let the truth be what it may" (p. 15). Note that the short distance of "ten leagues" would have put the

explorers perhaps 20 to 30 miles south of present-day Mount Shasta. But the diary indicates that the group was only part-way up the main Sacramento Valley; thus there is some doubt as to what mountain was actually seen. Nonetheless, the mention of the Columbia River leads a good deal of credence to the possibility that the snow-covered Jesus Maria was indeed Mount Shasta. 05. Early Exploration: Spanish Expeditions, 1808-21. [MS198].

[MS199]. Miller, C. Dan. Potential Hazards from Future Eruptions in the Vicinity of Mount Shasta Volcano, Northern California. Washington, D. C.: United States Geological Survey, 1980. An important geological report about Mount Shasta's past and future eruptions. Contains detailed and specific information on dozens of geological features of Mount Shasta. Persons curious about the background of the eruptions which caused the formation of 'Red Banks' or the 'Shastina cone', for example, will find answers in this study.

This study concludes that "Mount Shasta has erupted on more than 13 separate occasions during the last 10,000 years and at least 8 times during the last 4,500....Thus, Mount Shasta has erupted on the average, at least once per 800 years for the last 10,000 years and once per 600 years during the last 4,500" (p. 41). Plate 1, "Events at Mount Shasta during the Last 10,000 Years," is a large folding sheet which charts known mudflows, pyroclastic flows, ash flows, lava flows, eruptions, etc., for each of six directions around the flanks of Mount Shasta, as determined from the geological record; this is a very useful though fairly technical chart. Plates 2 & 3 superimpose upon a topographic map the assumed zones of hazard from various scenarios of future eruptions. The study as a whole contains many excellent photographs illustrating geological features of Mount Shasta.

Contains the statement: "Mount Shasta erupted last about 200 radiocarbon years ago (pl.1). The eruption may have been observed from the Pacific Ocean by La Perouse in 1786 (Finch, 1930)" (p. 41). Note that Plate 1 contains only two records citing evidence of volcanic activity less than 1000 years old on Mount Shasta. One event is dated at approximately 700 years ago, and the other event, from evidence of a pyroclastic flow at Ash Creek, is dated at approximately 200 years ago." Note that this latter pyroclastic flow date would correspond with the Laprouse sighting in 1786, but that this single piece of evidence does not necessarily indicate that a large eruptive event took place. 30. Science: Geology and Climate. [MS199].

[MS205]. Miller, Joaquin 1837-1913. My First Grizzly. In: Miller, Joaquin 1837-1913. True Bear Stories. Chicago, Ill.: Rand McNally and Company, 1900. pp. 36-43. Joaquin Miller tells how he hunted his first grizzly in the upper Sacramento River canyon. Also in this story Miller mentions being wounded at the battle of 'Castle Rocks' and tells how his father came to visit him during his convalescence. 20. Literature: Joaquin Miller. [MS205].

[MS212]. Miller, Joaquin 1837-1913. Shadows of Shasta. Chicago, Ill.: Jansen, McClurg and Company, 1881. Fictional novel. The setting is the Castle Crags-Mt. Shasta region. The story is a tragedy based on the eventual death of three young half-Indians who are removed from the Crags and sent to an ill-planned reservation in the hot Sacramento Valley far from the cool mountain air. Miller's introduction contains a forceful presentation of his concern for the Indian: "And yet you believe man-hunting is over in America! It is impossible to write with composure or evenness on this subject. One wants to rise up and crush things.... Ages may roll by. We may build a city over every dead tribe's bones. We may bury the last Indian deep as the eternal gulf. But these records will remain, and will rise up in testimony against us to the last day of our race" (pp. 15-16). Contains a short but vivid poem about the mountain titled: "Mount Shasta" (p. 17) as well as several other poems.

Throughout the novel Miller manages to combine his moral message with poetic descriptions of the land, and he adds his trademark evocative theme of the natural beauty of an exotic young woman. For example, of the camp scene of the three young fugitives high in the Crags he says: "Great gnarled and knotty trees clung to the mountain side beyond, and a little to the left a long, thin cataract, which, from the valley far below, looked like a snowy plume, came pitching down through the tree tops. It had just been let loose from the hand of God-thine sheen of shining water. Back and beyond all this, a peak of snow, a great pyramid and shining shaft of snow, with a crown of clouds, pierced heaven."

"Stealthily, and on tip-toe, two armed men, both deeply disguised

in great black beards, and in good clothes, stepped into this empty little camp....These were manacles! Irons! Chains for human hands!...They were sent to take John Logan, Carrie and Johnny, to the Reservation--the place most hated, dreaded, abhorred of all earthly places, the Reservation! Back of these two men lay a deeper, a more damning motive for the capture of the girl than the United States was really responsible for; for the girl, as we have seen, was very beautiful. This rare wild flower had now almost matured in the hot summer sun just past" (p. 83-85). 20. Literature: Joaquin Miller. [MS212].

[MS215]. Miller, Joaquin 1837-1913. Joaquin Miller: His California Diary Beginning in 1855 & Ending in 1857. Seattle, Wash.: Dogwood Press, 1936. Only 700 copies printed. Miller spent four years as a teenager in far-northern California. During those years he kept a diary which contained many different types of observations: purchases of food or tools, predicaments and pleasures, poems, love letters, etc. Because many of Miller's later autobiographical stories contain contradictions of time and place, the original diary is an invaluable aid to determining where Miller lived during these exciting four years from 1854 to 1857. Many of the brief accounts found in this diary later were developed into published stories. The battles at Devil's Castle (p. 54) and Pit River (p. 69) are mentioned here. Some of his comments are controversial for his time. For example, while living with an Indian tribe at Mt. Shasta's Squaw Valley, he says: "I say that in their prayers offered up to the God of their being there is more true faith, more pure religion & less hypocrisy than there is in the best branch of worshipers that the Christian religion ever gave birth to" (p. 66).

This published edition of Miller's diary includes several photographs of pages from the handwritten diary itself, including a page written in 1856 at Lower Soda Springs where Miller lived with Mountain Joe. From the diary one can work out the sequence of Miller's main habitations: Humbug Creek (near Yreka); Lower Soda Springs (near Castle Crags); Squaw Town (near Redding); Squaw Valley (near McCloud); and McAdams Creek (near Yreka). 20. Literature: Joaquin Miller. [MS215].

[MS219]. Muir, John 1838-1914. Mount Shasta. In: Muir, John 1838-1914. Picturesque California and the Region West of the Rocky Mountains. Philadelphia, Pa.: Running Press, 1976. pp. 193-232. Story first published in 1888. Constitutes 'Chapter X' of Picturesque California. Muir's Mount Shasta article is a rewrite (with additions) of portions of his previously published Mt. Shasta articles. This account combines the story of his nearly fatal struggle to stay alive on the summit of Mount Shasta in 1875 with his general remarks about the surrounding countryside. The chapter ends with an oft-quoted and eloquent appeal: "The Shasta region is still a fresh unspoiled wilderness, accessible and available for travelers of every kind and degree. Would it not be a fine thing to set it apart like the Yellowstone and Yosemite as a National Park for the welfare and benefit of all mankind, preserving its fountains and forests and all its glad life in primeval beauty? Very little of the region can ever be more valuable for any other use--certainly not for gold nor for grain. No private right or interest need suffer, and thousands yet unborn would come from far and near and bless the country for its wise and benevolent forethought" (p. 232).

Picturesque California was first published as a magazine series with the stated purpose to be an artistic showcase of Californian scenery. Muir's chapter about Mount Shasta was illustrated by nine major paintings or engravings of the mountain by Thomas Hill, the renowned 19th century Yosemite painter, who had climbed to the summit of Mt. Shasta in 1877. Muir's chapter also contains dozens of Mt. Shasta paintings and illustrations by other noted American and Californian artists. 21. Literature: John Muir. [MS219].

[MS220]. Miller, Joaquin 1837-1913. Game Regions of the Upper Sacramento. In: Muir, John 1838-1914. Picturesque California and the Region West of the Rocky Mountains. Philadelphia, Pa.: Running Press, 1976. pp. 147-160. Story first published in 1888. Constitutes 'Chapter VII.' of Picturesque California. Excellent stories about the wild Mt. Shasta region. Miller's familiarity of the region stems from his teenage years, from 1854 to 1857, when he lived with miners and Indians alike about the base of Mt. Shasta. Thus in this chapter he celebrates the region in his singular style: "And not because the first and best years of my life lay there, not because I owe all I hope to be to this mighty, throbbing heart of roaring, white waters; but solely because there is gathered in and about this preeminent place more of the great things of

earth than enter into the delights of a strong, healthful man in love with nature than can be found in any other one part of the world" (p. 147).

Miller's enthusiasms bound, almost leap off the page. He was a born champion of the underdog, he knew the value of the freedom, and feared the demoralizing effects of civilization as it stripped away self-reliance. Thus he begins his chapter with a poem: "My mountains must be free/ They hurl oppression back;/ They keep the boon of Liberty" (p. 147).

When Miller explains the experience of meeting the grizzly bear in the Mt. Shasta woods, he does so with a style that convincingly mixes enthusiasm with excitement: "Quite often when and where you think you are alone, just when you begin to be certain that there is not a single grizzly bear in the mountains, when you begin to breathe the musky perfume of Mother Nature as she shakes out the twilight stars in her hair, and you start homeward, there stands your long lost bear in your path! And your hair stands up! And your bear stands up! And you wish you had not lost him! And you wish you had not found him! And you start home! And you go the other way, glad, glad to the heart if he does not come tearing on after you."

Miller retells a complex Mt. Shasta Indian legend. The capture and 'marriage' of the Great Spirit's daughter, whose union with her capturers, the grizzly bears, begat the Indian. Miller includes descriptive details, such as the three great black spots on the south side of the mountain created by the creator as he angrily strode down the mountain and away forever.

Miller's chapter was one of several he wrote for the Picturesque California anthology. Picturesque California's stated purpose was to be a literary and artistic showcase of California's scenic wealth. Miller's chapter about the mountain is among the best Mount Shasta articles ever produced, not only for its literary skill, but also for its art. In the original 1888 edition this chapter contained four major Mt. Shasta paintings by Thomas Hill, the renowned 19th century California painter, as well as paintings and illustrations of the region's game and scenery by other American and Californian artists. 20. Literature: Joaquin Miller. [MS220].

[MS223]. King, Clarence 1842-1901. Mountaineering in the Sierra Nevada. New York: Charles Scribner's Sons, 1923. Fourth edition. First published in 1871. This material also appeared in the Atlantic Monthly magazine as: 'Active Glaciers Within the United States.' March, 1871, pp. 371-377; and 'Shasta,' Dec., 1871, pp. 710-720. Contains an account of Mount Shasta by one of America's greatest geologists. Two chapters are about Mt. Shasta- Chapter XI: "Shasta" and Chapter XII: "Shasta's Flanks"(pp. 275-323). Fresh out of Yale's Sheffield Science School, Clarence King was hired by William Brewer in 1863 as an assistant to the California Geological Survey. They surveyed Mt. Lassen and Mount Shasta. Later, in 1870, King's natural talents having advanced him rapidly in his profession, he returned to Mount Shasta as head of the U. S. 40th Parallel Survey. After a few more years King was named as the first chief of the United States Geological Survey. His innovations in surveying techniques, especially his introduction of contour lines onto topographical maps, and his overall plan for the mapping of America make King one of the great figures of 19th Century American science.

King's writing is based upon accurate description utilizing artistic terminology. For example, note his description of the view from the top of Mount Shasta: "A singularly transparent air revealed every plain and peak on till the earth's curve rolled them under remote horizons. The whole great disk of world outspread beneath wore an aspect of glorious cheerfulness. The Cascade Range, a roll of blue forest land, stretched northward, surmounted at intervals by volcanoes; the lower, like symmetrical Mount Pitt, bare and warm with rosy colors; those farther north lifting against the pale horizon-blue solid white cones upon which strong light rested with brilliance (p. 291)." 11. Mountaineering: 19th Century. [MS223].

[MS224]. Brewer, William Henry 1828-1910. Up and Down California in 1860 - 1864 : The Journal of William H. Brewer, Professor of Agriculture in the Sheffield Scientific School from 1864 to 1903. Berkeley, Calif.: University of California Press, 1974. Reprint of the 1966 third Edition. The first edition was published in 1930. Brewer's letters written 1860-1864. Contains several references to Mt. Shasta. One of the classic accounts of early California field work geology. Brewer came to Mount Shasta twice during this period, once in 1862, and again

in 1864. He was in charge of this portion of the California Geological Survey; J. D. Whitney, the Survey's overall director, was present on the 1862 ascent of Mt. Shasta.

A letter dated "Strawberry Valley, base of Mount Shasta, Sunday, September 14, 1862," contains a vivid first-hand account of the ascent of the mountain by Brewer, Whitney, and others. Brewer writes: "We now follow up the ridge. Cold as it has been, the cold wind becomes colder, and professor Whitney has his fingers frostbitten. We toil on almost in silence, for no one has breath to spare for talk. Our three friends are ahead....Whitney and I generally bring up the rear, for each of us carries a barometer- and had each a baby it would not require more constant vigilance to protect it from injury" (p. 314). The two barometers were carried in order to measure the air pressure, from which the altitude could be calculated. Note that Josiah Dwight Whitney also wrote a fascinating and detailed account of the 1862 summit climb (See Whitney Geology 1865).

In a letter dated "Battle Creek, October 5, 1862," when the group was on the Pit River, Brewer says: "One of the Indians came up to me and talked some time, but the only words I could understand were 'Klamath,' 'Shasta,' he pronounced it 'Tschasta,' and tobacco" (p. 323). This pronunciation of a "Tsch" sound in "Tschasta" in 1864, corresponds in part to Fremont's 1843-4 insistence on a 'T' sound in "Tlamath" (see Fremont, 1845).

"Pluto's Cave," on the north side of Mount Shasta, is mentioned by name and is described by Brewer (p. 473).

Brewer's second trip to Mount Shasta took place in 1864, and by then the young geologist Clarence King had joined the group. But neither King nor Brewer climbed Mount Shasta in 1864. King's first ascent of Mount Shasta took place in 1870, when he led the 40th Parallel Survey. Brewer and King did, however, in 1864, climb to the summit of Mount Lassen, and Brewer had this to say of the view in his letter of October 5, 1864: "But the great feature is the sublime form of Mount Shasta towering above its neighboring mountains - truly a monarch of the hills. It has received some snow in the late storms, and the 'snow line' is as sharply defined and as level as if the surface of an ocean had cut it against the mountain side" (p. 463). 11. Mountaineering: 19th Century. [MS224].

[MS230]. Russell, Israel Cook 1852-1906. Existing Glaciers of the United States. In: Powell, John Wesley 1834-1902. Fifth Annual Report of the United States Geological Survey to the Secretary of the Interior 1883-84. Washington, D.C.: Government Printing Office, 1885. pp. 303-355; plates 43-50. Contains the first topographic map of Mount Shasta (facing p. 330). The northern California discussion contains a general account of Mount Shasta's glaciers. Most of the Mount Shasta related text is actually composed of lengthy quotations by Clarence King (pp. 329-331; 1870 ascent), and Gilbert Thompson (pp. 332-334; 1883 ascent). The illustrations of Mount Shasta are: "Topographical Sketch of Mt. Shasta, California, 1883, by Gilbert Thompson" and the following engravings made from the 1870 40th parallel Survey photographs shot by the renowned photographer Carlton Watkins: "Mount Shasta, California" (p. 329), "Sketch Map of Mount Shasta" (p. 330), "Konwakiton Glacier, Mount Shasta" (p. 332), "Wintun Glacier, Mount Shasta" (p. 333), "Hotlum Glacier, Mount Shasta" (p. 334), "Bolam Glacier, Mount Shasta" (p. 335), "Head of Whitney Glacier, Mount Shasta" (p. 336), "Foot of Whitney Glacier, Mount Shasta" (p. 337). Note that elsewhere in the book (p. 13) there is a brief but important introduction to the problems of weather encountered by Thompson's Mount Shasta topographic mapping survey in 1883. 30. Science: Geology and Climate. [MS230].

[MS231]. King, Clarence 1842-1901. [glaciers of Mount Shasta, 1870]. In: Powell, John Wesley 1834-1902. Fifth Annual Report of the United States Geological Survey to the Secretary of the Interior, 1883-84. Washington, D. C.: Government Printing Office, 1885. pp. 329-332. This is an excerpt from King's 'On the Discovery of Actual Glaciers in the Mountains of the Pacific Slope' first published in the American Journal of Science. Vol. I. Third Series. 1871, pp.157-167. In the present book, the Shasta material is part of Israel I. Russell's chapter titled 'Existing Glaciers of the United States' pp. 303 - 355. On September 11, 1870, King and his party saw what they thought to be the first active glacier ever seen on Mount Shasta (p. 329). King named the glacier as the Whitney Glacier in honor of J.D. Whitney, first director of the California Geological Survey. Note that unbeknownst to King several years earlier a glacier

was seen on Mt. Shasta by John Chauncey Carroll and reported in the Yreka Journal, August 24, 1866 (see Chauncey 1866).

The Whitney Glacier was not the only glacier King would see: "After finishing our observations upon the side crater, and spending a night upon the sharp edge of its rim, on the following morning we climbed over the divide to the main cone, and up to the extreme summit of Shasta, a point 14,440 feet above the sea level. From the crest I walked out to the northern edge of a prominent spur, and looked down upon a system of three considerable glaciers, the largest about 4 1/2 miles in length and 2 or 3 miles wide. On the next day we descended upon the south side of the cone, following the ordinary track by which earlier parties have made the climb" (p. 330). 11. Mountaineering: 19th Century. [MS231].

[MS249]. Cooke, William Bridge 1908-1991. [Report on the History of the Sierra Club Lodge on Mount Shasta]. Cincinnati, Ohio: 1973. Four typewritten pages. This is a letter outlining some of the history of the Sierra Club's Mount Shasta Lodge at Horse Camp, written by a noted botanist who was custodian of the lodge in the late 1930s. Cooke writes that the building of the lodge was spearheaded by a Mr. McAllister: "Shortly after the end of World War I, the mountain was visited, apparently without fanfare, by a group of Japanese politicians and Buddhist monks. It had been heard that Mount Shasta compared with Fuji and this had to be checked out. Unfortunately, no one gave these visitors directions concerning the best time in which to visit the mountain and they reached Horse Camp in a fog. After spending the limit of their time with nothing more encouraging than foggy and rainy weather, the party returned to San Francisco grumbling. Apparently their dissatisfaction reached the ears of M. Hall McAllister, a respected attorney in San Francisco, who was chairman of the Lodge Committee of the Sierra Club of California at the time. He resolved to do something about the matter" (p. 1). 25. Recreation and Tourism. [MS249].

[MS250]. Weston, Edward 1886-1958. Mount Shasta [photograph]. In: Weston, Charis Wilson and Weston, Edward 1886-1958. California and the West. New York: Duell, Sloan and Pearce, 1940. 'A U. S. Camera Book with Ninety-six Photographs'. Third Printing. 127 pp. plus 96 plates. Note that a new edition of the book was published in 1978, with only 64 plates, in which the photograph of Mount Shasta was not reprinted. Contains a photograph of Mount Shasta (following p. 112) as seen from the north. This is a book of photographs by Edward Weston. The book resulted from a project commissioned by the Guggenheim Memorial Foundation in 1937, giving Edward Weston 12 months and two thousand dollars to complete "The making of a series of photographs of the West."

The text was written by Weston's wife. She writes about a cold October at the Lava beds and Glass Mountain and then about driving west, as "Mount Shasta dodged in and out of view, growing larger and higher with each reappearance, until we came around directly under its bow....Our first act on reaching Yreka that afternoon was to march on a drygoods store and purchase two suits of long woolen underwear. In the Lava Beds we had both worn three shirts and three pairs of sox simultaneously, though Edward had not sunk to my degraded practice of keeping pajamas on under my clothes throughout the day" (p.97).

Note that Edward Weston has become one of the most important figures in the history of photography. In the late 1980s an original photograph by Edward Weston, not of Mount Shasta however, attained the honor of being sold at auction for a world record price for a single photograph, selling for well over a hundred thousand dollars. 28. Art: Photography. [MS250].

[MS251]. Adams, Ansel Easton 1902-1984. Mount Shasta and Shasta Dam [photograph]. In : Adams, Ansel Easton 1902-1984 and Newhall, Nancy. The Pagent of History in Northern California. San Francisco, Calif.: American Trust Company, 1954. Photo No. 33. Contains the only known Ansel Adams photograph of Mount Shasta (photo number 33 of this unpaginated book). Actually, it appears that the main subject of this photo is the Shasta Dam, and that Mt. Shasta in the background is an essential though not primary feature. One can see Mount Shasta's 'Sun Bowl' and 'Powder Bowl.' Adams's technical note for this photograph states: " 8 x 10, 26 1/2 component of Cooke Series XV, Wratten A, Kodak portrait Pan, Ansco 27."

The American Trust Company commissioned the book in honor of its centenary. Contains fifty of Adams's photographs with accompanying

poetic prose by Nancy Newhall. For the Mt. Shasta photo, the text reads: "Winter is rain; the hills turn emerald, blossom starts forth. To the north, snow gleams deeper on the majestic old volcano, Shasta; to the east, the Sierra glitters, a wave of snow peaks hundreds of miles long." 28. Art: Photography. [MS251].

[MS252]. Watkins, Carleton E. 1829-1916. Commencement of the Whitney Glacier, Summit of Mount Shasta [photograph]. In: Palmquist, Peter E. Carleton E. Watkins: Photographer of the American West. Albuquerque, N.M.: Amon Carter Museum and the University of New Mexico Press, 1983. Plate No. 45. Carleton Watkins was one of the West's great 19th century photographers. The photo of the Whitney glacier is one of a celebrated series of Watkins photographs of Mount Shasta taken systematically around and on the mountain during the 40th Parallel Survey in 1870, Clarence King in charge. For this particular photograph Watkins had to carry a heavy load of equipment high onto Mount Shasta. King had insisted on using Watkins: "...\$3,000 dollars for the summer's work. This is very high in price but he is by far the most skillful operator in America" (p. 42).

Also appearing in this book is a well-known photograph of the survey's "Camp at Mt. Shasta," with quotations from King about camp life at Sisson's in the company of photographer Watkins and artist Gilbert Munger (pp. 40 -41). They spent six weeks in the Mount Shasta region. 28. Art: Photography. [MS252].

[MS262]. Davies, Clem. Lemurians on Mt. Shasta. Hollywood, Calif.: Dr. Clem Davies' Ministry, Inc., 1955? 21 page pamphlet. The author, who constantly reminds the reader that "truth is stranger than fiction," uncritically accepts many of the Lemurian myths about Mount Shasta. Myths retold are those of Mr. Lewis Spence, Professor Larkin, the I AM organization, and the Rosicrucians. The author concludes that "the Aquarian Age" in which the human race regains the lost powers held by the Lemurians, is one and the same as the "Millennium" (p. 17). He writes: "God gives us glimpses, such, for instance, as this one [the existence of Lemurians] on Mt. Shasta, of a great and better world in the Millennium to come" (pp. 20-21).

The Clem Davies Timely Topic Radio Program series, broadcast on KMTR, Hollywood, published scripts of programs (see computer catalog OCLC). The "Lemurians on Mt. Shasta" may have been part of the radio script series. 16. Legends: Lemuria. [MS262].

[MS274]. Chesterman, Charles W. and Saucedo, George J. Cenozoic Volcanic Stratigraphy of Shasta Valley. In: California Geology. Apr., 1984. Vol. 37. pp. 67-74. Summarizes the findings of radiometric dating of the rocks of Mount Shasta and the Shasta Valley. The project was carried out as part of a U.S.G.S. revision of the Weed Quadrangle map for a new Regional Geologic Map Series. The classic studies of the region's rocks had been done in the late 1940s prior to the advent of radiometric dating techniques.

The authors find that: "Mount Shasta is a classical example of a stratovolcano built up by flows and pyroclastics of the high Cascade Group. When viewed from a distance Mount Shasta has the appearance of a simple volcanic cone whose principal vent would be near its summit. However, recent studies show that Mount Shasta is a compound stratovolcano that developed as the result of at least four major episodes of andesitic cone building eruptions (Christiansen and others, 1977; Miller, 1978). The oldest cone, the Sargents Ridge cone, which forms the south flank of Mount Shasta, consists of pyroclastic deposits and flows of dacite, pyroxene andesite, and basalt all of which are probably older than 100,000 years. The next oldest, the Misery Hill cone, includes flows of andesite and basalt, domes of dacite, and pumice flows that issued from vents centered near the present summit of Mount Shasta. The last eruptive deposit of the Misery Hill cone overlies glacial moraines believed to be between 10,000 and 12,000 years old (Christiansen and others, 1977)."

"The formation of Shastina was the third episode in the development of Mount Shasta. Shastina is somewhat distant from the other three cones. It consists largely of dark pyroclastic flows. One pyroclastic flow issued from the west base of Shastina and spread out in a fan-shaped deposit that extends to a point several miles northwest of Weed. On the basis of various age-dating techniques, including relationships with glacial deposits estimated to be between 12,000 and 10,000 years old and carbon fourteen (C 14) dating of charcoal fragments, it is believed that this youngest Shastina pyroclastic flow occurred about 9,230 +/- 300 years ago (Miller, 1978)."

"The most recent cone building episode in the development of Mount Shasta was the formation of the summit cone, and large parts of the north and northeast flanks of the stratovolcano. Hotlum cone is a dome that fills the summit crater from which erupted flows of andesite and pyroclastic rocks. Pyroclastic deposits from Hotlum cone have also been found as narrow flow-like deposits low on the northwestern and northeastern slopes of Mount Shasta. It is estimated that most of the materials from Hotlum cone are less than 3,000 to 4,000 years old. The summit dome, which still has active fumaroles and acidic hot springs, was probably the site of a minor eruption that occurred 200 years ago (Christiansen and others, 1977, p. 19)." 30. Science: Geology and Climate. [MS274].

[MS281]. Finch, R. H. Activity of a California Volcano in 1786. In: The Volcano Letter. 1930. Vol. 308. p. 3. The idea of an 1786 eruption has become part of Mt. Shasta's lore, and has become almost an accepted geological fact (see Miller 1980). In 1930 R. H. Finch, an associate vulcanologist of the Lassen Volcano Observatory, was the first person to publish the suggestion of the 1786 eruption. Finch's three paragraph 1930 article is here reprinted in full:

"ACTIVITY OF A CALIFORNIA VOLCANO IN 1786 -- The following quotation was brought to the attention of the writer by Dr. Max Ferrand, Director of Research of Huntington Library and Art Gallery.

"La P^orouse, in voyaging along the California coast in 1786 witnessed a volcanic eruption, and the location given on his map is roughly in the Lassen region. A direct quotation from his observations is as follows: '...our latitude, observed at noon, was 40i 48' 30' north; our longitude, according to the timekeeper, was 126i 59' 45' west. I continued my course to near the land, from which, at nightfall, I was only four leagues distant. We there perceived a volcano on top of a mountain, which bore east of us; its flame was very lively, but a thick fog soon deprived us of this sight...'

"As Mt. Shasta might be visible from a ship at sea in the position given, it, as well as Lassen Peak, should be considered as a possible source of the witnessed eruption. Both peaks would be nearly east from the stated latitude. If the eruption were from Lassen, nothing but an explosion cloud would have been visible. Considerable volcanic activity occurred at the summit of Mt. Shasta since the time of general glaciation, and nothing on the peak at present indicates the impossibility of their having a minor eruption in 1786."

Note that there are conflicting opinions as to what Laperouse actually saw in 1786. Geologists who statistically predict the next eruption of Mt. Shasta based on the Laperouse sighting should be aware of the low certainty of a 1786 eruption. On the one hand there is little positive evidence that the volcano was actually a volcano and not a forest fire. Also, evidence points to the fact that the "Volcan" was right on the coast. For example, the Laperouse manuscript map in the French National Archives, and the published Laperouse maps as well, depicted a volcano placed directly on the coast itself and not inland.

On the other hand the maps do show that the erupting volcano of 1786 was directly on "Cape Mendocin" (see Carte Particuliere... No. 31 1798, and Manuscript Carte Generale de la partie...1786). Laperouse's "Cape Mendocin" is the same as today's Cape Mendocino, meaning that his actual latitude at the time does not rule out a sighting of Mt. Shasta or Mt. Lassen. There is also arguable evidence that Mt. Shasta's summit can be seen from the coast near the mouth of the Klamath (see Davidson 1889). But note that the Laperouse manuscript map was drawn by Sebastien Bernizet, the 'ingenieur-geographe,' on the ship Boussole with Lap^orouse in 1786 (see de Brossard. Rendez-vous avec Laperouse ^ Vanikoro. Paris: Editions France Empire, 1964, p. 278). Bernizet must have known how far inland to place the volcano; by placing the volcano on the coast it implies that there is only slight probability that Laperouse saw Mt. Shasta in eruption in 1786. Until such time as more evidence is found or better arguments are formed, the certainty of a 1786 eruption should be approached with caution. The probability that Laperouse saw Mt. Shasta in eruption, based on the available evidence, is, for the sake of argument, perhaps one in three. 04. Early Exploration: Laperouse Expedition, 1786. [MS281].

[MS332]. Edwards, Philip Leget 1812-1869. Sketch of the Oregon Territory, or, Emigrants' Guide. Fairfield, Wash.: Ye Galleon Press, 1971. First published in 1842 in Liberty, Missouri. In 1842 Philip Leget Edwards published the first guidebook to the Oregon Territory (see Camp "Colonel Philip Leget Edwards and his Influence..."

in Calif. Hist. Soc. Quart. Vol. 3, pp. 73-83). Edwards's description of the location of the "Chasty valley" and "Chasty river" differs from the location of the "Chasta Valley" and "Chasta river" as described in his 1837 diary of a cattle drive (see Edwards Diary ... in Watson 1932). Edwards's description in this 1842 book of the "Chasty" valley and the Umpqua valley seems to indicate that his 1842 Chasty valley is one and the same as today's Rogue River valley. He states: "And here we are to examine by far the most interesting portion of the Territory. This division includes the valleys of the Cowlitz, Chasty, Umpqua, and far-famed Willamette." Note that the "Chasty" valley is within the limits of the Territory.

He also says: "The Chasty valley lies on Chasty river, and is near the line between the United States and Mexico; it is a country of pleasing and varied scenery, and sufficiently extensive for, say two counties. It is, however, too remote from navigation to invite settlement for years to come-- the nearest ports being the Columbia and San Francisco."

He further says that : "The Umpqua valley lies between the Chasty on the south, and the Willamette on the north, and is separated from each by a transverse range of mountains. This valley is much more extensive than either of the former, and in point of soil and scenery, is not inferior to any portion of the Territory-but like the Chasty, it is remote from navigation, the Columbia being the nearest port" (p. 10).

Edwards's earlier diary of 1837 almost without a doubt recorded that the "Chasta Valley" was one and the same as the present-day Shasta Valley. In 1842, Edwards may have changed his place-names of 1837 to correspond to the Hudson's Bay Company's convention of naming the present-day Rogue River Valley as the "Shasty Valley." Note that by 1842 Edwards changed the spelling from "Chasta" to "Chasty," which perhaps corresponds to the Hudson's Bay Company convention of spelling the name as "Shasty." 14. The Name 'Shasta'. [MS332].

[MS358]. Ordaz, Blas Padre. [diary of the Arguello 1821 expedition to the north]. In: Bancroft, Hubert Howe 1832-1918. History of California: Vol. 2, 1801-1924. San Francisco, Calif.: A.L. Bancroft and Company, Publishers, 1885. pp. 446-449. Father Ordaz, who kept a diary of the trip northward, was chaplain to a group of about 70 soldiers and officers under the command of Captain Arguello. According to Bancroft the group set out from San Francisco on Oct. 18, 1821 in boats, and after some days of encampment on the south side of the straits they transported men and horse to the northern side where they began on Oct. 22 a nine-day overland journey up the Rio de Jesus Maria. Bancroft considers the Rio de Jesus Maria to be one and the same as present-day Sacramento River. On Oct. 30th Ordaz wrote: "the place where we are situated at the foot of the Sierra Madre, whence there have been seen by the English interpreter Juan Antonio two mountains called Los Quates--the Twins--on the opposite side of which are the presidio and river of the Columbia" (p. 447).

Note that the Arguello diary of this expedition states that the English interpreter John Anthony Gilroy had traveled around the contours of these 'Twins' (see Arguello The Diary of Captain Luis Antonio Arguello: The Last Spanish Expedition in California, October 17--November 17, 1821. 1992).

Bancroft includes a list of the Indian villages passed by on the banks of the river, and determines that the group had traveled as far as Red Bluff or perhaps as far as the "latitude of Shasta or Weaverville." Bancroft states that they turned southward over the mountains, and on November 6 they saw the "coast of the Russian Establishment at Bodega" (p. 448). Note that this would mean the group would have traveled through the mountains from the present-day Red Bluff area to a place from which they could have seen Bodega, in just about seven days, which is possible but would be a difficult journey with horses and such a large group. The "Twins" that they had seen were possibly the Mt. Lassen peaks, or Mt. Shasta and Mt. Lassen, or Mt. Shasta alone, or Mt. Shasta and Mt. McLoughlin, or perhaps something else entirely. Note that a map by Peter Lassen from circa 1843 shows the "Sister Buttes" as the name of Lassen Peak and Brokeoff Mountain (see Swartzlow 1982, p. 14.)

In a footnote on p. 446 Bancroft notes the existence of several unpublished narratives written by other members of the expedition though Bancroft does not feel any of them are reliable accounts. One of these accounts implies that the group got as far as the Willamette. These other narratives could, however, hold clues as to the nature of "los Quatos."

The true identity of the Rio Jesus Maria is also problematic. At least

three different rivers have been named as the Rio Jesus Maria on early maps.

As a whole Bancroft left out much in paraphrasing the diary of Father Ordaz. 05. Early Exploration: Spanish Expeditions, 1808-21. [MS358].

[MS375]. Dixon, Bob. [the Yreka Brass Band plays on summit of Mt. Shasta, 1858]. In: Rippon, Cy and Rippon, Sally. The Siskiyou Coal Mine; The Search for Oil in Siskiyou County; and Other Stories. Weed, Calif.: Rippon Publishing, no date. pp. 159-165. First published in the Yreka Union newspaper, Aug. 26, 1858, and reprinted in the Yreka Journal, Aug. 31, 1892. The Yreka Union article of Aug. 26, 1858 begins: "On Friday last, at one o'clock P.M., six members of the Yreka Brass Band stood on the Summit of Mt. Shasta, to greet this ancient and magnificent landmark with our National Anthems. Six other gentlemen also joined them, making a party of twelve in all" (p. 159). In the same 1858 issue of the Yreka Union, Bob Nixon, who was one of the twelve, gives a lengthy and detailed account not only of the ascent but also of many of the homes the group visited coming to and going from the mountain. This is a highly recommended article for local pioneer history. As for what the band played on top of the mountain, Nixon notes that: "The Brass Band played the National Aires of 'Hail Columbia,' 'Star Spangled Banner,' 'Washington's Grand March,' and 'Yankee Doodle.' Then three cheers were given Mt. Shasta, and three times three cheers for the great United States of America, the Band accompanying the cheering with music" (p. 162). 11. Mountaineering: 19th Century. [MS375].

[MS392]. Haeckel, Ernst Heinrich 1834-1919. Hypothetical Sketch of the Monophyletic Origin and the Diffusion of the Twelve Species of Men from Lemuria over the Earth. In: Spence, Lewis 1874-1955. The Problem of Lemuria: The Sunken Continent of the Pacific. Mokelumne Hill, Calif.: Health Research, 1976. Haeckel's article circa 1875? Spence's book first published in England in 1933. Haeckel was one of the truly great scientists of the 19th century. He wrote that: "The hypothesis here geographically sketched of course only claims an entirely provisional value, as in the present imperfect state of our anthropological knowledge it is simply intended to show how the distribution of the human species, from a single primeval home, may be approximately indicated. The probable home, or 'Paradise' is here assumed to be Lemuria, a tropical continent at present lying below the level of the Indian Ocean, the former existence of which in the Tertiary Period seems very probable from numerous facts in animal and vegetable geography. But it is also very possible that the hypothetical 'cradle of the human race' lay further to the east (in Hindostan or Further India), or further to the west (in Eastern Africa). Future investigations, especially in comparative anthropology and paleontology, will, it is to be hoped, enable us to determine the probable position of the primeval home of man more definitely than it is possible to do at present" (p. 102-103).

Note that Haeckel was a professor of zoology in Germany, and he published writings mostly about oceanic invertebrates. Widely read and highly learned, he became one of the first scientists to draw up a convincing genealogical tree of the relationships among animals. His use of the name and idea of "Lemuria," conjoined with his ideas of the twelve human races which stemmed from the proposed continent, helped popularized the name Lemuria. His cautious and scientific ideas were apparently appropriated by Madame Blavatsky as the basis for the pseudoscientific Lemurian and 'root race' theories of her Theosophical school and its later derivatives. 16. Legends: Lemuria. [MS392].

[MS412]. Christiansen, Robert L., Kleinhampl, F. J., Blakely, R. J., Tuckey, E. T., Johnson, F. L., and Conyac, M. D. Resource Appraisal of the Mt. Shasta Wilderness Study Area, Siskiyou County, California. Menlo Park, Calif.: United States Geological Survey, 1977. 53 pp. 30. Science: Geology and Climate/40. Find List. [MS412].

[MS416]. Wharton, R. A. and Vinyard, W. C. Summit Thermal Springs, Mount Shasta, California. In: California Geology. 1979. Vol. 32. No. 2. pp. 38-41. The authors state that "Mount Shasta's summit thermal springs consist of a main spring and numerous adjacent subsidiary springs. These springs are located west of Mount Shasta's summit at an elevation of approximately 4,267 meters. The thermal area is about 30m (98 feet) long by 15m (49 feet) wide. The existence of a small thermal spring north of the summit area has been noted also (Harris, 1977)." Physical characteristics of the summit thermal springs are noted. The waters are "extremely acidic" due to sulfuric acid formation.

[MS426]. Crandell, Dwight Raymond, Miller, C. Dan, Glicken, H. X., Christiansen, Robert L., and Newhall, C. G. Catastrophic Debris Avalanche from Ancestral Mount Shasta Volcano, California. In: *Geology*. Mar. 1984. Vol. 12. No. 3. pp. 143-146. The publication of this paper represents a milestone in the understanding of the geology of Mt. Shasta and of the Shasta Valley. The authors state that : "The mounds and hills of Shasta Valley have puzzled geologists for more than half a century." The puzzle of the origin of the mounds has for the most part been solved by the authors. They state in their abstract that: "A debris-avalanche deposit extends 43 km northwestward from the base of Mount Shasta across the floor of Shasta Valley, California, where it covers an area of at least 450 square kilometers. The surface of the deposit is dotted with hundreds of mounds, hills, and ridges, all formed of blocks of pyroxene andesite and unconsolidated volcanoclastic deposits derived from an ancestral Mount Shasta. Individual hills are separated by flat-topped laharlike deposits that also form the matrix of the debris avalanche and slope northwestward about 5 m/km. Radiometric ages of rocks in the deposit and of a postavalanche basalt flow indicate that the avalanche occurred between about 300,000 and 360,000 years ago. An inferred average thickness of the deposit, plus a computed volume of about 4 cubic km for the hills and ridges, indicate an estimated volume of about 26 cubic km, making it the largest known Quaternary landslide on earth." Note that subsequent published comments to this paper suggest that there have been larger landslides on earth (see Bown et al. 1984, and Wolfe 1984). Note that James Dwight Dana in 1841 questioned the origin of these mounds (see Dana 1849, "Notes..." p. 248). 30. Science: Geology and Climate. [MS426].

[MS433]. Driedger, Carolyn L. and Kennard, Paul M. Ice Volumes on Cascade Volcanoes: Mount Rainier, Mount Hood, Three Sisters, and Mount Shasta. Washington, D. C.: United States Geological Survey, 1986. Contains detailed ice radar measurements of glaciers and snow patches on Mt. Shasta (pp. 20-23) and other Cascade volcanoes. Table 5 (p. 23) for Mt. Shasta records glacier area and volume at 1000 foot vertical intervals. By way of comparison: "Mt. Rainier's size is reflected in its large snow and ice volume (156.2 billion cubic ft), when compared to those of Mount Hood (12.3 billion cubic ft), Mount Shasta (4.7 billion cubic ft), and the Three Sisters (5.6 billion cubic ft)." (p.23). Photos of Mt. Shasta are included. 30. Science: Geology and Climate. [MS433].

[MS439]. Christiansen, Robert L. and Miller, C. Dan. Volcanic Evolution of Mt. Shasta, California . In: *Geological Society of America, Cordilleran Section, 72nd Annual Meeting, Abstracts with Programs*. Feb., 1976. Vol. 8. No. 3. pp. 360-361. A summary of the four major mountain-building episodes: "Mt. Shasta consists of four overlapping cones that formed over a period of more than 100,000 years. Each cone was built mainly of pyroxene-andesite lava flows, block and ash flows, and lahars; only late eruptions at each cone were more silicic. The dissected Sargents Ridge cone, the oldest, overlies basaltic andesites. Its last summit eruptions produced hornblende-pyroxene andesite and a hornblende dacite dome and flow. An old till and strongly developed soils indicate a pre-Tahoe age for the Sargent's Ridge cone. Building of the Misery Hill cone on the north flank of the Sargents Ridge cone culminated with emplacement of a hornblende-pyroxene andesite dome at the summit. The cone formed after the Tahoe Glaciation but was eroded by Tioga glaciers; rock-glacier deposits of early post-Tioga(?) age are overlain by pumice flows of the Red Banks, the youngest Misery Hill deposit. After these pumice flows, the Shastina cone formed on the west flank of the Misery Hill cone. At least five pyroxene-hornblende dacite domes erupted at Shastina's summit, and at least four of them produced block-and-ash flows to the west, the oldest of which has a C 14 age of 9,230 plus or minus 300 years. The Hotlum cone, forming Mount Shasta's summit and undissected north and northeast flanks, postdates early neoglacial deposits and is overlain by no glacial deposits older than a few centuries; weak soil oxidation and lack of cirques also indicate an age of less than a few thousand years. Solfataric activity suggests that the hornblende-pyroxene andesite dome at the summit is still cooling. Flank vents, some along a linear north-south zone, have erupted dacite domes and olivine-andesite flows and cinder cones. Most are of Sargent's Ridge age, but some are younger." 30. Science: Geology and Climate. [MS439].

[MS457]. Zanger, Michael. Mt. Shasta: History, Legend and Lore. Berkeley, Calif.: Celestial Arts, 1992. Preface by Gary Snyder. The most recent and in many ways the best of the Mount Shasta books. In a scholarly yet personable style the author discusses the historical and contemporary lore of Mt. Shasta. This is by far the best illustrated book about the mountain, containing a comprehensive selection of historic and contemporary photographs, maps, and artwork. Includes portraits of dozens of well-known and lesser-known personalities who have become part of Mt. Shasta's legacy: John Wesley Powell, Gilbert Thompson, Clarence King, John Muir, Joaquin Miller, Justin H. Sisson, Edward Stuhl, Mac Olberman, William Bridge Cooke, etc. Numerous quotations from past and present important visitors to the mountain are interleaved throughout the book. The early chapters present discussions about historical controversies surrounding subjects such as the 1786 eruption sighted by the French explorer La Prouse and the naming of "Mount Sastise" by Peter Skene Ogden in 1827. Later chapters concentrate on more modern topics, including interesting behind-the-scenes comments by legislators associated with the creation of the Mount Shasta Wilderness Area. There is an excellent chapter on logging, lumber, and railroads, illustrated with pictures of horse, 'big wheel,' and 'steam donkey' logging of the huge timbers from Mt. Shasta. The book conveys a wholesome and well-rounded historical and contemporary view of Mt. Shasta.

Chapter titles indicate the scope of the book: "The Question of Discovery," "Trappers, Explorers, and the Name 'Shasta,'" "The First Climbs," "Scientific Exploration on Mt. Shasta," "Mountain People," "Logging, Lumber, and Railroads," "Native Americans and Their Legends," "Modern Myths and the Sacred Mountain," "Mt. Shasta Preservation Efforts," "Mt. Shasta in Recent Times," "Museums, Libraries, and Places of Interest," and "Selected References on Mt. Shasta and the Surrounding Area." Contains a list of locations, including libraries, museums, and Forest Service offices, where more information about Mt. Shasta may be obtained.

The author is a mountaineer, mountain guide, photographer, and writer who has lived for more than 20 years in the Mount Shasta region. Part of the appeal of the book stems from the author's personal friendship with the late Edward Stuhl and with several other important mountaineers and scientists discussed in the work. By publishing excerpts from many of the documents associated with Mt. Shasta, such as the original summit register, Augustus Rodgers's journals, early maps of Mount Shasta, and so on, the author has continued and augmented the historical work begun in the 1920s by Edward Stuhl and Charles Lockwood Stewart (see Stewart 1929).

The author's ending statement: "What does the future hold for Mt. Shasta and the surrounding area? These are questions asked by residents, developers, environmentalists, skiers, spiritualists, Forest Service planners, Native Americans, and legislators. In the end, Mt. Shasta is a plain statement of itself--a bridge between past and present, earth and sky, and we are left to behold and wonder. Whether seen, climbed, contemplated, or immortalized in legend and poetry, Mt. Shasta has secured its place among the great mountains of the world" (p. 117). 01. Comprehensive Histories of Mt. Shasta. [MS457].

[MS458]. Doreal, M. Mysteries of Mount Shasta. Sedalia, Colo.: Brotherhood of the White Temple, Inc., no date. A classic example of the fantastic stories about Mt. Shasta. Contains an account of the author's visit in 1931 to Mt. Shasta: "I am going to give you an account of what happened to me in 1931. I am not going to ask you to believe it but it is not a fairy story. When I was lecturing in Los Angeles, in 1931, two of the inhabitants of Mt. Shasta came to Los Angeles and attended my lectures and they were there for a week before they let me know who they were and then, one Friday evening, they introduced themselves to me and they told me I could visit them at Mt. Shasta. I told them it was impossible for me to go there and get back in time for my lecture. They said, 'We have another way of going,' so we took a car out into the hills, just off Cahuenga Boulevard, - out through Hollywood and drove out toward Topanga Canyon. They gave me a little thin mask almost like cellophane. We did not have cellophane at that time, at least not much, and it had no chemicals and they told me to put that over my face and I did. Then they gave me a belt with two little pockets on the side and a row of buttons. I did not know what was going to happen, but I knew something was going to happen. Each one took me by the arm and told me to press certain buttons and I went up through the air like a rocket plane and we rose until the earth looked like it was almost fading out,

breathed perfectly because something in that mask over my face condensed the breath and it seemed that around us there was a shell of some kind of force, because I could hear a humming noise all the time. When we came down it seemed like almost no time had passed; probably, fifteen or twenty minutes. We landed about two thirds up the side of Mt. Shasta—we landed in front of a small building” (pp. 12-13). Also describes a city within the mountain: “....The space we came into was about two miles in height and about twenty miles long and fifteen miles wide and it was as light as a bright summer day, because suspended, almost in the center of that great cavern of space was a giant glowing mass of light” (p. 14). According to the author, Lemurians, cigar-shaped ships, and the Caroline Islands are all important to the story of Mt. Shasta.

Note that a biography of M. Doreal can be found in Kafton-Minkel's *Subterranean Worlds*, 1989. 16. *Legends: Lemuria*. [MS458]. [MS487]. Harshberberg, Billie. *Palace Domes of Ancient Lost Race on Mount Shasta*. In: *Five Star Weekly*. Venice, Calif.: May 2, 1936. This *Five Star Weekly* article appears to be a rewriting and embellishment of portions of a W. S. Cervi's 1931 *Lemuria, The Lost Continent of the Pacific*.

Note that according to a 1936 letter from the Rosicrucians written to the Mount Shasta City Chamber of Commerce, it was the Rosicrucians who were responsible for this *Five Star Weekly* article about Mt. Shasta (see “Rosicrucian Order Presents...” In: *Mount Shasta Herald* May 28, 1936). 16. *Legends: Lemuria*. [MS487].

[MS505]. Stewart, Charles Lockwood. *The Discovery and Exploration of Mount Shasta*. Berkeley, Calif.: University of California, 1929 (Thesis, Master's). A scholarly historical study of Mt. Shasta. Extensively researched and footnoted. Thesis work supervised and approved by the distinguished University of California historian Herbert Bolton; the thesis approval committee included the equally distinguished anthropologist A. L. Kroeber. The author enjoyed close cooperation not only with Bolton and Kroeber, but also with noted historians and anthropologists C. Hart Merriam, Francis Farquhar, Lewis McArthur, Leslie Spier, and Roland B. Dixon. As is to be expected of a thesis aided and abetted by such a distinguished host of associates, this paper is especially strong on conveying the wider application of Mt. Shasta's history to the larger sphere of the history and ethnography of the American West. Note that in 1937 Stewart received a Ph.D. in history from U. C. Berkeley.

The author postulates and draws conclusions on many of the important historical quandaries associated with Mt. Shasta. The following chapter titles do not do justice to the detailed presentation within each chapter: “The Significance of Mount Shasta to the Indians Living about the Base” (pp. 1-14); “Did Don Luis Argüello Discover Mount Shasta?” (pp. 15-25); “Ogden and the Naming of Mt. Shasta” (pp. 26-38); “Trappers and Official Explorers” (pp. 39-51); “Early Ascents of Mount Shasta” (pp. 52-70); “The Period of Scientific Surveys on Mount Shasta, 1862-1898” (pp. 71-90); “The United States Coast and Geodetic Survey on Mount Shasta” (pp. 91-109); “Mount Shasta in Recent Years” (pp. 110-130); “Bibliography” (pp. 131-178).

Note that Stewart in this 1929 thesis has addressed and put into form many of the historical problems associated with the naming of Mt. Shasta. For example, after a detailed, independent evaluation of C. Hart Merriam's 1926 suggestion that Peter Skene Ogden did not name present Mt. Shasta, but instead named present Mt. McLoughlin as “Shasta,” Stewart says: “So there the matter stands, with good evidence on both sides of the question. At any rate, one fact appears certain: that Peter Skene Ogden was the first white man to bestow the name Shasta (or some variation of the word) on a mountain peak....Whether Ogden really intended the name Shasta for the mountain we now know by that name or whether there has indeed been a transposition of nomenclature, we cannot say definitely” (p. 37. See also Merriam “Source of the Name Shasta” 1926, and LaLande “Geographic Names: “The Confusing Case of ‘Shasta’” in *First Over the Siskiyou* 1987).

As another example of Stewart's posing questions, rather than completely answering them, consider the question of whether or not it was Mt. Lassen or Mt. Shasta that Jedediah Smith in 1828 named as “Rogers Peak.” Stewart concludes: “Hence we cannot be entirely certain as to whether Smith had Shasta or Lassen in mind when he bestowed Rogers name on a peak” (p. 41). The author backs up this statement with an analysis of the maps and documents from Albert Gallatin, George Gibbs, J. J. Warner, Sir George Simpson, etc. Note that the author has posed historical

questions and has left these problems open to future debate.

The detailed bibliography from Stewart's thesis is partially annotated, and contains a wealth of references, reports, and manuscripts, all of which may be of help to future researchers.

Some minor corrections and amplifications could be made to this 1929 thesis, in light of more recent findings. But note that the author's open-ended approach, combined with his precise and extensive documentation, make this thesis the single most forwardly useful historical study ever written about Mt. Shasta.

The author's introductory acknowledgments end with the statement: “But above all others my greatest obligation is to my friends, Mr. and Mrs. Stuhl, with whom it was my privilege to spend two summer vacations on the McCloud River. My interest in Shasta dates from two ascents made in company with Mr. Stuhl in the summers of 1924 and 1926. Mr. Stuhl is at present preparing a more general work on Mt. Shasta, designed to serve the visitor to the mountain as a convenient guide to the geology, natural life, and human history of Shasta. His enthusiasm for the mountain kindled in me a similar interest in the great peak,—the direct outgrowth of which is this thesis” (p. iv). Note that Edward Stuhl's research contributions to the thesis were substantial. In a personal letter, dated Feb. 21, 1929, Stewart wrote to Stuhl concerning the fact that historian Francis Farquhar wanted the University of California to publish the thesis: “How does this arrangement suit you? I ask that question because it involves making public all our most prized documents, such as the original Shasta register, Rodgers' diary, Argüello, and many other features which we like to think are our contributions to Shasta information” (Stewart's letter in Stuhl Collection, COS). 01. *Comprehensive Histories of Mt. Shasta*. [MS505].

[MS517]. Van Valer, Nola C. 1979. *My Meeting with the Masters on Mount Shasta*. Red Bluff, Calif.: The Radiant School, 1982. Reprinted 1994 by Seekers and Servers, Mt. Shasta Calif. with additional chapter (xxi) entitled ‘Lessons for Introspections’ by Phyllos. Contains information about “The Masters from the Radiant Temple on Mount Shasta.” Mostly a book of ‘channelings’ presenting the words of the Master Phyllos of the Great White Brotherhood. Posthumously published from taperecordings of Mrs. Van Valer. Contains an introductory chapter about the author's coming to Mt. Shasta, explaining that her husband, Jerry, in the spring of 1930, got off the Shasta Limited train at Mt. Shasta City, traveled to McCloud, and met Mol Long: “Mol Long took a thin, large handkerchief from his pocket, through which the fire glowed. He placed it upon the ground and told me to sit upon it and then produced from somewhere a bowl with clear soup which tasted like nothing I have ever tasted upon this earth. I drank the soup and became so alive with vibration that I was at complete peace and rest within myself...” (p. 4). Jerry returned a few months later, in June of 1930, with his wife and friends, and they met a “Master” who said such things as: “We advise all of you to study more about what your intention are regarding religion so that you may apply them and not tell others how to use theirs. We advise you to keep your minds high above destruction and pray continually for peace. For if a man thinketh thus, he lends his power of thought to overcome evil. When two or more of you are joined together, if you spend one moment in gratefulness for protection of all people, it will help” (p.10). 17. *Legends: Ascended Masters*. [MS517].

[MS528]. Mitchell, Samuel Augustus 1792-1868. *New Map of Texas, Oregon, and California* [map]. In: Mitchell, Samuel Augustus 1792-1868. *Texas, Oregon, and California*. Oakland, Calif.: Biobooks, 1948. 1948 foreword by Joseph A. Sullivan. Original map published in Philadelphia in 1846. The “New Map of Texas, Oregon, and California” was issued with Mitchell's 1846 guidebook to the west. On the map “Mt. Shaste” is shown as the name of present-day Mt. Shasta and the present-day Rogue River is named as “Shaste” river. Since the first map ever to show the name of Mt. Shasta in any spelling as a name for present-day Mt. Shasta was the Wilkes map of 1844, and since Wilkes also left the name “Shaste” for the Rogue River, it is assumed that Mitchell used Wilkes as a source of place-names. “Mount Shaste” is mentioned in Mitchell's text only as “a high peak” (p. 27).

In the back of his guidebook, Mitchell states the influence of Wilkes. Mitchell writes: “New Map of Texas, Oregon, and California. This Map represents that part of North America which extends from lat. 26i to lat. 56i N., and from the Mississippi River to the Pacific Ocean. It includes the State of Texas, Oregon as claimed by the United States, and the whole of Upper California, together with the adjoining regions of the State and

territory of Iowa, the Missouri Territory, the Indian Territory, and a considerable portion of Mexico and Old California, and some part of British America. It embraces the most recent published information extant, including that derived from Nicolle's Map of the Country between the Mississippi and Missouri Rivers; Map of Oregon, by Capt. Wilkes, U.S.N. [emphasis added]; Map of the explorations in Oregon, California, etc, by Capt. Fremont, U.S.A; the Congressional and other Maps of Texas; the latest Maps of Mexico, etc. The Emigrant Route to Oregon, via the South Pass, and the Trader's route to Santa Fe, are distinctly traced, and all the Counties in Texas are shown on the Map (p. 45).

The mention of Wilkes's map by Mitchell is very important for it leads to the conclusion that Mitchell helped perpetuate Wilkes's changing of the name of present-day Mt. Shasta from "Pit Mountain" to "Mt. Shaste." Note that in 1827 Ogden named present-day Mt. McLoughlin as Mount "Sastise," and that by 1834 English maps had appeared which used the name "Mt. Shasty" for present-day Mt. McLoughlin. Even the best American map of the late 1830s, known as the 1838 Hood map, showed present-day Mt. McLoughlin as "Mt. Shasty" (see Hood 1838).

Mitchell's map, using Wilkes's name change, was a map used by hundreds if not thousands of emigrants to Oregon and California. Had Mitchell's highly popular map not adopted the name "Mt. Shaste" for present-day Mt. Shasta, then it is possible that more knowledgeable map-makers might not have adopted the change in names. If Wilkes and then Mitchell had not made the change, then present-day Mt. McLoughlin might still be named as "Mt. Shasty" and present-day Mt. Shasta might still be called "Pit Mountain."

The thesis here is that Wilkes assigned the name of Shasta to the wrong mountain. Mitchell picked up and perpetuated the mistake. After Mitchell, the next great map of the Oregon territory was Fremont's 1848 map. Fremont probably knew that there was some problem, because the notebook maps of Fremont's topographer (Charles Preuss) show the "Sasty" as Mt. McLoughlin and the 'Pit' as present-day Mt. Shasta (see Preuss manuscript notebooks...1843). Fremont and Preuss in 1848 would have had to contradict the widely disseminated maps of Wilkes and Mitchell. Instead of contradicting Wilkes and Mitchell, Fremont chose to adopt the Wilkes and Mitchell names (though Preuss's 1848 map spells Shasta as "Mount Tsashtl" and Fremont's writings always spelled it "Shastl").

By shifting the name of Shasta down one mountain (from present-day Mt. McLoughlin to present-day Mt. Shasta) Wilkes in 1844, Mitchell in 1846, and Fremont in 1848, taken together, established a new standard. However, note that Wilkes, Mitchell, and Fremont all retained on their maps the use of the name "Shaste" for present-day Rogue River, a standard that fell from use after the gold rush. 14. The Name 'Shasta'. [MS528].

[MS530]. Colonna, Benjamin Azariah. Nine Days on the Summit of Mount Shasta in Northern California. New Market, Va.: E. O. Henkel, 1923. First published in *The Californian*, March 1880, v.1 No. 3, pp. 242-8. Also published in the *Journal of the Coast and Geodetic Survey*, June 1853, No. 5, pp. 145-152. B. A. Colonna was an assistant to the U. S. Coast and Geodetic Survey. His 1875 mission was to see by telescope the flashes of heliotropes on the summits of Mt. Saint Helena and Mt. Lola, and to return flashes from his own heliotrope (the Mount Shasta reflector monument). His story is one of the true classics of Mt. Shasta mountaineering literature.

Contains excellent descriptions such as: "While on the snow-field some one shouted, 'Look! look!' and there, about a mile off, where a large rock, called 'The Thumb,' projects from the backbone, was a cloud effect more beautiful than I ever expect to see again. A small cloud seemed to have been hovering just behind the ridge from us; the mourning sun had warmed it up, and just as the sun was high enough to welcome us with his genial warmth, the cloud came creeping over the ridge, and partially enveloped 'The Thumb' in a robe, the colors of which were more beautiful than I can describe, and which changed incessantly, and finally, in a few moments, disappeared as silently as it had come before us. The impression left on my mind was that of all the colors of many rainbows passing rapidly into each other in endless confusion" (p. 4).

Of his mission he says: "Friday, August 1, proved to be the day I had been waiting for. The wind had hauled to the northward during the night, and the smoke had vanished as if by magic. At sunrise, I turned my telescope in the direction of Mount Lola, and there was the heliotrope, one hundred and sixty nine miles off, shining like a star of the

first magnitude. I gave a few flashes from my own, and they were at once answered by flashes from Lola. Then turning my telescope in the direction of Mount Helena, there, too, was a heliotrope, shining as prettily as the one at Lola. My joy was very great;...the heliotrope at Mount Helena, one hundred and ninety-two miles off, and the longest line ever observed over in the world." (p. 13).

Note that Colonna indirectly offers experienced corroboration to the idea that the Indian never climbed to the summit of the mountain. He says: "Comparatively few Indians have ever been to the summit of Mount Shasta, and these generally with white men. With them it seems to be a sacred place, and its snowy mantle they regard with reverence as an emblem of purity; nor will they defile it even with tobacco-juice (p. 3).

Colonna begins his report with an insight into the act of writing: "In what follows I state facts for the imagination of those interested, rather than draw on my imagination to please the reader. Everyone who ascends a high mountain has his own experience, and there are sensations peculiar to each individual. For my own part, although accustomed to mountain climbing, I have found nothing more difficult than to describe accurately what I have seen, and it is even more difficult to describe the sensations of one who remains for a long time at a great elevation" (p. 1). 11. Mountaineering: 19th Century. [MS530].

[MS544]. Ridge, John Rollin. Mt. Shasta [poem]. In: *The Californians*. Nov./Dec., 1990. p. 20. Written under the name Yellow Bird, the pseudonym of J. R. Ridge. According to Burchfield (see Burchfield 1990) the poem was first published circa 1854. The poem also appeared in Hutchings' *California Magazine* (vol. 3, p. 37) in 1858. The poem was reprinted in Ridge's 'Poems,' published in 1868, and in Harry Wells' *History of Siskiyou County, California*, 1881, p.1. Also in: *American Poetry: The Nineteenth Century*. New York: The Library of America, 1993, pp. 183-184; also published in *Yreka Journal*, June 3, 1869, p. 1, col. 4 and Nov. 17, 1877, p. 4, col. 1 and Feb. 29, 1879, p. 1, col 5, and July 9, 1887, p. 4, col. 1. 76 line poem. One of the earliest (1854) and also most famous poems ever written about Mt. Shasta. The poem was written under the pseudonym Yellow Bird.

Poem begins: "Behold the dread Mt. Shasta, where it stands / Imperial midst the lesser heights, and, like / Some mighty unimpassioned mind, companionless / And cold. The storms of heaven may beat in wrath / Against it, but it stands in unpolluted / Grandeur still; and from the rolling mists upheaves / Its tower of pride, e'en purer than before."

Poem ends: "And well this Golden State shall thrive, if like / Its own Mt. Shasta, Sovereign Law shall lift / Itself in purer atmosphere--so high / That human feeling, human passion at its base / shall lie subdued; e'en pity's tears shall on / Its summer freeze, to warm it e'en the sunlight / Of deep sympathy shall fail; / Its pure administration shall be like / The snow immaculate upon that mountain's brow."

John Rollin Ridge was a Cherokee Indian from Georgia. He came to California in 1850 and spent his first three years in the state mining and hunting in the region of Shasta City and Whiskeytown. During those years the bandit Joaquin Murieta was often in the news, and Ridge wrote a book about the outlaw. Titled *The Life and Adventures of Joaquin Murieta, the Celebrated California Bandit*, the book was published in June of 1854, and it became a best seller. Burchfield says: "More popular with Yellow Bird's gold rush readers than his book about Joaquin Murieta was his poem to Mt. Shasta, which was carried in many newspapers".

Ridge's poem about Mt. Shasta contains the lines: "To gaze upon its honored form, aye standing / There are the guarantee of health and happiness / Well might it win communities so blest / To loftier feelings and to nobler thoughts / The great material symbol of eternal / Things! ..." 23. Literature: Poetry. [MS544].

[MS557]. Diehl, Israel S. Ascent of Mount Shasta Alone, 1855. In: Hutchings' *California Magazine*. May, 1857. Vol. 1. No. 11. pp. 482-485. According to Edward Stuhl's bibliography, Diehl's account was reprinted in *Alta California*, San Francisco, June 6, 1857, Vol. 9, p.4; and also reprinted in Hutchings' *Scenes of Wonder and Curiosity in California*. San Francisco, 1860, pp. 173-179. A London edition of Diehl's account appeared in 1865. First solo ascent of Mount Shasta. Diehl begins his account: "The morning of the ninth of October, 1855, opened beautiful and bright....No equipped and noted travelers, officers, literati, or booming lively belles, whose merry, joyful laugh and bright countenances could add so much of interest, were my attendants; thus 'solitary and

alone, and somewhat fearful because of the stupendous and unknown undertaking, by any single traveler, I slowly, yet determinedly, set out upon my journey" (p. 482). He continues: "After resting, I made the final summit, a few hundred feet above, composed of a perfect edge or comb of rocks, running nearly north and south, and from this summit, perhaps the highest, variously estimated from sixteen thousand and five hundred, to seventeen thousand and five hundred feet, and decidedly the most magnificent of our Union, if not the continent, I could look around and see 'all the kingdoms of this lower world'" (p. 484). Of the summit he says: "...and upon that peak I planted the temperance banner, side by side with the American flag, (planted there in 1852 by Capt. Prince,) deposited California papers and documents in the rocks, for safe keeping, as the papers carried up in '52, were unharmed, and fresh as ever. Then, with a great reluctance, notwithstanding the wind, cold, loneliness, and coming night, I was compelled to beat a descent" (p. 484).

Note that the date of 1852 for Prince's ascent is incorrect; the year was 1854 and the name was not Prince but Pierce (see Pierce "remiscences..." In Williams and Stark 1977). 11. Mountaineering: 19th Century. [MS557].

[MS577]. Kroeber, Alfred Lewis 1876-1960. Handbook of the Indians of California. Berkeley, Calif.: California Book Company, Ltd, 1953. First published in 1925 as Bulletin 78 of the Bureau of American Ethnology, the Smithsonian Institution. Famous and frequently quoted reference for the origin of the name "Shasta." Kroeber says: "The origin of the name Shasta, made famous by the great extinct volcano to which it now attaches, is veiled in doubt and obscurity. It seems most likely to have been the appellation of a person, a chief of some consequence, called Sasti. Besides the now standardized form of their name, the Shasta have been known under the appellation Saste, Shasty, and Shastika. The latter contains the native nominative suffix. The Achomawi and Atsugewi call them Sastidji, which seems to be a native coinage from the name given by the whites" (p. 285). Note that the story about the chief named 'Sasti' was probably derived from Dixon's 1907 paper on the Shasta.

Kroeber was one of the most respected authorities on the Californian Indians. He is famous for his work with Ishi, the last wild Californian Indian. Kroeber's classification of Californian Indian languages is still the starting point for more modern refinements. He discusses (pp. 279-284) the six Shastan languages in the Shastan language group. Note that one of these six languages is the Okwanuchu's language (see Dixon 1907). One chapter (pp. 285-318) is devoted to the Shasta tribe.

The book also contains a Hupa Indian legend mentioning Mt. Shasta (p. 72). 02. Native Americans of the Mt. Shasta Region. [MS577].

[MS599]. Pierce, Elias Davidson 1824-1897. First Ascent of Mt. Shasta. In: San Francisco Daily Herald. San Francisco, Calif.: Aug. 28, 1854. Source: Stuhl bibliography; and Stewart 1929 #233. "Captain Pierce was the first man to Ascend Mount Shasta, on Aug. 14, 1854." 40. Find List/11. Mountaineering: 19th Century. [MS599].

[MS611]. Selvius. Descendants of Lemuria: A Description of an Ancient Cult in America. In: Mystic Triangle. Aug., 1925. Vol. 3. pp. 113-114. Also reprinted in the Rosicrucian Digest. May, 1931. Vol. 9. pp. 495-497. Note that this 1925 two-page article is the single most important document in the establishment of the modern Mt. Shasta-Lemuria myth. As Selvius says: "...the facts revealed here for the first time might have remained concealed for many more years" (p. 113). Most but not all of this article was incorporated six years later in W. S. Cervin's Lemuria: The Lost Continent of the Pacific. Although it is not known for a fact, it appears from the similarity of the material that "Selvius" and "Cervin" were one and the same person.

This entire article is about Mt. Shasta. The author introduces his subject as follows: "Nestled at the foot of a partially extinct volcano, protected from the hot sun of mid-day and the chilling breezes of the Pacific by the towering mountain there exists the strangest mystical village in the Western Hemisphere, without equal, perhaps, in the whole world. The last descendants of the ancient Lemurians, the first inhabitants of this earth, find seclusion, protection and peace, in this unique village of their own creation" (p. 113). Prof. Edgar Lucian Larkin, the Shasta Limited train, the Ceremony of Adoration to Guatama, the use of gold nuggets, and other references, all familiar to readers of the 1931 Cervin book, will be found in this earlier 1925 article.

Selvius himself was of course aware of the preparations for the later book, and says: "Much more could be said in very positive terms about the Lemurians in California, but these facts must be reserved for the book contemplated by the Oriental Literature Syndicate, whose agreement with the authorities responsible for the authentic matter the book will contain, make it impossible to reveal them at this time" (p. 114).

Note that some aspects of the 1925 article seem to have been borrowed from the circa 1899 Mt. Shasta book Phyllos the Thibetan: A Dweller on Two Planets, by Frederick S. Oliver. In particular, the very same boats as illustrated in Oliver's book are discussed by Selvius: "Many testify to having seen the strange boat, or boats, which sail the Pacific ocean, and then rise at its shore and sail through the air to drop again in the vicinity of Shasta" (Selvius, p. 114). The mention of "Guatama" as used by Oliver in 1899 also seems to be the source of the "ceremony to Guatama" written about in 1925 by Selvius.

It is important to the history of this folklore to note that Professor Edgar Lucian Larkin, a well-known science writer for the Hearst newspapers, in 1913 wrote an Atlantis lost continent article about Oliver's 1899 Mt. Shasta book, and Larkin in 1913 mentions the "temples of gold, alabaster..." in reference to not Mt. Shasta but instead in reference to Oliver's 1899 "Atlantis." When Selvius in 1925 mentions Larkin's telescopic viewing of the "temple" on Mt. Shasta, it may have come from a misreading of Larkin's 1913 article. In any event the 1925 Selvius article begins the tradition of using Prof. Edgar Lucian Larkin as proof of the existence of a Lemurian village on Mt. Shasta. Selvius was probably using Oliver's 1899 book, and Larkin's 1913 article about Oliver's book, as source material in 1925. Thus Oliver, Larkin, and Selvius are the key links to the modern Mt. Shasta Lemuria Legend.

An entire paragraph was devoted to Larkin; because it is historically the first use of Larkin's name as proof of Mt. Shasta's Lemuria village, it is presented here in full: "Even no less a careful investigator and scientist than Prof. Edgar Lucian Larkin, for many years director of Mt. Lowe Observatory, said in newspaper and magazine articles that he had seen, on many occasions, the great temple of this mystic village, while gazing through a long-distance telescope. He finally learned enough facts to warrant his announcement that it was the last vestige of the works of the Lemurians" (p. 113).

There are details in this Selvius 1925 article which appear to have been reworked and elaborated upon in the 1931 Cervin book. For example, Selvius writes in 1925 that: "Occasionally, they have purchased goods of an unusual kind in the stores, always offering in payment a bag of gold nuggets of far greater value than the articles purchased. They have no need of money and manufactures; they produce and grow within their own village all that four or five hundred men, women and children require" (p. 113). In 1931 Cervin wrote "...gold nuggets of far greater value than the article purchased, and they have refused to accept any change....those who have seen some of them at their midnight ceremony around the fire claim that they have seen the silhouettes of some four or five hundred figures, and this number represents only a fraction of those grouped on one side of the fire." Clearly the 1931 material is an elaboration of the 1925 material.

As another example of elaboration, note that Selvius describes the Mt. Shasta Lemurians: "Various members of the community, garbed, as was their official representative, in pure white, gray-haired, barefoot and very tall, have been seen on the highways and in the streets near Shasta." (p. 113). This description is not so different from the later 1931 Cervin description which stated "...have been seen on the highways unexpectedly, garbed in pure white and in sandals, with long curly hair, tall and majestic in appearance,..." Many more examples could serve to show the relationship between the 1925 article and the 1931 book.

Note that the 1925 Selvius article was published in a Rosicrucian magazine of limited circulation. Today even a copy of the article is quite difficult to find. But the Cervin book is still in print and has been quite popular ever since 1931. Although the 1925 Selvius article was the essential 20th century source of the Mt. Shasta Lemurian legend, it was really the 1931 Cervin book which is responsible for the legend's widespread popularity. 16. Legends: Lemuria. [MS611].

[MS625]. Whitney, Josiah Dwight 1819-1896. Geology. Volume I.: Report of Progress and Synopsis of the Field-Work, from 1860 to 1864. Philadelphia, Pa.: Sherman and Co., 1865. 'Published by Authority of the Legislature of California. 1865.' Mt. Shasta is covered in detail in Section 12 (pp. 316-364) of Chapter 9 (pp. 212-363). The book as a whole represents the results of investigations by the Cali-

fornia Geological Survey between the years 1860 and 1864. During those years Mt. Shasta was twice visited by Survey teams, and Whitney himself, who was the appointed State Geologist, ascended Mt. Shasta in 1862. The section on Mt. Shasta contains several detailed accounts of Whitney's personal enjoyment of exploring both Mt. Shasta and the Mt. Shasta region. Whitney's observations augment the published personal accounts of the Survey's assistant geologist William H. Brewer (see Brewer *Up and Down California in 1860-1864* 1975). The book as a whole is 498 pages long and is divided into two parts, Part I.: The Geology of the Coast Ranges, in seven chapters; and Part II. Geology of the Sierra Nevada, in four chapters.

Whitney's classic personal account of his Sept., 1862 climb to the summit of Mt. Shasta has never been reprinted. A lengthy extract follows:

"It was a bright moonlight night when our party made the ascent, the moon being about three days past the full, and we were able to pick our way over the snow without any difficulty; it was quite hard and rough, so that we did not slip on it much, especially as our boots were well provided with nails, which are decidedly better than 'creepers.' Those who had barometers to carry, of which two were taken up, found a sort of long walking-stick, or roughly improvised 'Alpenstöcke,' almost indispensable. We also took with us a small supply of eatables, and, what was more important, a large canteen of water, as the quenching of thirst by melting snow in the mouth is highly injurious. It may here be added, as a hint to mountain climbers, that the use of either wine or alcoholic beverages of any kind, when hard work is to be done, is not to be recommended, if our experience can be trusted. We wore thick clothing, and found it necessary at the summit, and not at all inconvenient in going up.

"The first part of the climb, until we reached the height of 11,000 or 12,000 feet, was very easy, as we did not feel the effects of the rarified air, and the temperature was low enough to enable one to use his muscles actively without sensible perspiration. The air was still and the moon shone brilliantly on the snow in the gorge up which we were climbing, while the dark cliffs on either hand frowned majestically upon us. The most profound stillness prevailed. Our way led up a sort of ravine or gorge between two great buttresses of the mountain, one of which comes down from near the summit in a southerly direction, the other a little west of south. The bottom of this ravine was filled with snow to a great depth; the sides were formed by bare and precipitous masses of black lava, rising in lofty cliffs, topped by fantastic pinnacles of the same, hemming us in by a wall from 500 to 1000 feet in height.

"The ravine rose at first with a moderate grade, but soon became exceedingly steep, the slope varying from 30i to 45i. The surface of the snow formed longitudinal furrows, three or four feet in depth, with ridges in between, on which we walked, crossing from one to the other, or occasionally picking our way along the edge of the snow, on the fragments of lava which had fallen from above and which the snow did not rise high enough to cover. At daybreak we found ourselves pretty well up the mountain, and the 'Red Bluffs,' the highest point of the road which was in sight, and which is about 1200 feet below the summit, appearing to be close at hand, and almost to overhang our path; but hours of hard climbing were required before we should reach it. The angle of elevation of the ravine grew steeper and steeper as we mounted upwards, and the surface of the snow rougher and rougher, so that we were continually edging off on to the talus of rocks in the hope of finding relief; but scrambling over the loose blocks of rough lava was found even more fatiguing than slipping about on the snow.

"At length, with frequent stoppages for breath, of which the supply seemed to grow very scanty after we passed the altitude of 10,000 feet or thereabouts, we reached, at about 10 o'clock, the 'Red Bluffs,' a low wall formed by the edge of a mass of rudely stratified volcanic breccia, having a reddish tinge which contrasts strongly with the dark gray, almost black color, of the mass of the mountain, this dark shade being intensified by contrast with the dazzling whiteness of the snow. Climbing this wall of rock, which was effected without difficulty, our course was now nearly at right-angles to our former one, and over a much less steep slope, for a distance of about two miles, which brought us to a rudely circular and nearly level area, evidently the bottom of the ancient crater, along the eastern edge of which rises a broken ridge with very abrupt sides forming the summit of the mountain, and apparently the remains of the edge of the lip of the crater. In passing over the snow-covered slope before reaching the level area, considerable difficulty was experienced in crossing with the barometers over a wide space on

which the snow, here almost icy in its texture, was laid in sharp ridges, running in the direction of the prevailing winds and inclining towards the sun, forming a series of knife-edges, with crevices between deep enough to let one down to the depth of from one to three feet. Across these we had to step as best we could, knowing that a single fall would bring sure destruction to our instruments. The dogs, which accompanied us to the summit, gave most unmistakable signs of entire disgust along this part of the route. However, this difficult, but not dangerous, ground was passed, and the level area noticed above was reached at 11 1/2 o'clock.

"On one side of this flat space, just at the edge of the high wall, the remains of the edge of the crater, there are several orifices from which steam and sulphurous gases are constantly escaping, and around which is a considerable deposit of sulphur, some of it being handsomely crystallized. It is in fact a small solfatara, and the last remains of the once mighty volcanic agencies which have piled up this now extinct volcano to a height nearly 4000 feet greater than that of Etna, the monarch of the Mediterranean.

"The summit of the mountain, which is about 400 feet above the hot springs, was reached by all the party before 12 o'clock, and both barometers hung up in safety in a sheltered nook about eighteen feet below the highest point" (pp. 338-341).

Many more pages of Whitney's Mt. Shasta descriptions are to be found in the book. Notable is his statement of the naming of "Cone Mountain" [Black Butte]; he says "One of these conical mountains, which was much higher than any of the others, and which lay close at the western base of Mount Shasta, was so beautifully regular in its outline that we gave it the name of Cone Mountain. It is a conspicuous object from Strawberry Flat, and is no insignificant hill itself..." (p. 345). Whitney notes the ascent of Cone Mountain: "By mistake, the summit was not reached, but the point next west of it - that next to the left hand of the highest peak, in the diagram..." An excellent drawing of Cone Mountain appears on page 346. Other illustrations depict the "Castle Rock Range" (p. 331), an outline diagram of Mt. Shasta (p. 343), and Clarence King's drawing of Mt. Lassen (p. 314).

Whitney also notes that from the Shasta Valley one can see the existence of fissures, "like crevasses" in the snow fields near the summit of Mount Shasta, but he states that "...no real glaciers are formed, as there would be, undoubtedly, if rain and snow fell during the summer"(p. 351).

Whitney devotes considerable space to a discussion of the determination of the height of Mt. Shasta. In 1857 Whitney had thought Mt. Shasta to be the highest peak in the continental U. S. By 1865, in this book, he writes: "We may still maintain, as being probably true, and certainly so, as far as actual measurements made up to the present time show, that Mount Shasta is higher than any of the volcanic peaks to the north, in the Cascade Range, although inferior in elevation to one or more of the great granitic masses of the Sierra Nevada in the central part of the State" (p. 348).

There is a wealth of material on the geology of Northern California to be found in the pages of this book. Small details are often important, as for example, Whitney's adopting the name of "Lassen's Peak" for Lassen's Butte, and in the process setting a trend away from the use of the word "Butte." He says: "This is the volcanic mass designated as Mt. St. Joseph on the Pacific Railroad Maps; but it is universally known, in California, as Lassen's Butte, or Peak; we prefer the English word, especially as the French one is not properly used, when applied to a high mountain. A 'butte,' according to the dictionary of the French Academy, is a 'petite elevation de terre,' or a 'petit tertre;' 'knoll' would be the exact translation of it"(p. 310). 11. Mountaineering: 19th Century. [MS625].

[MS646]. [Mount Shasta Herald]. Forest Service Trades for Panther Creek Site. In: Mount Shasta Herald. Mt. Shasta, Calif.: Oct. 8, 1936. Includes the statement that: "A land and timber exchange was worked out with the Schmitt Bros. Lumber company cooperating with the local forest service officials to get this land into the government hands in order that a regulation camp grounds could be built there when the Memorial highway is completed." 26. Environmental Issues. [MS646].

[MS651]. Nunis, Doyce Blackman Jr. 1924. The Hudson's Bay Company's First Fur Brigade to the Sacramento Valley: Alexander McLeod's 1829 Hunt. Fair Oaks, Calif.: The Sacramento Book Collectors

Club, 1968. In January of 1830 a severe snow storm trapped the fur brigade of Alexander McLeod somewhere east of present-day Mount Shasta. McLeod's party lost all of its approximately 300 horses and was forced to cache over 2400 beaver and otter skins collected during nearly a year's travel. The full text of McLeod's February 15, 1830 report to his superior John McLoughlin is reprinted in this book.

An introduction by Nunis provides a wealth of background to McLeod's disaster, one of the Mount Shasta region's earliest documented events. The "Chaste Valley" (p. 42) and the actual location of the cached furs as mentioned in McLeod's report have never been definitively determined. Nunis also includes excerpts of letters including one written by McLeod referring to the location of the "Sasti Valley" (p. 19) and another letter by Hudson's Bay Company Chief Factor, John McLoughlin, referring to the "Sasity Valley" (p. 17).

The present book is also an excellent source of information for those researching the naming of the McCloud [McLeod] River, probably the same river ascended by McLeod's party in 1830.

Also, those researchers interested in the life of the American fur trapper Jedediah Smith will find that Nunis has also included several pages devoted to the role McLeod played in leading an 1828 expedition to take Smith back to the Umpqua River. That expedition, with Smith along, was sent by McLoughlin to recapture furs, horses, and possessions lost by Smith during a notorious 1828 massacre of Smith's men by Indians near the banks of the Umpqua River in Southern Oregon. 07. Early Exploration: British Hudson's Bay Company, 1826-42. [MS651].

[MS654]. McLeod, Alexander Roderick 1782-1840. [letter to John McLoughlin dated Feb. 21, 1830 adding comments to his own prior Feb. 15, 1830 report about the ill-fated 1829-1830 fur trade expedition to California]. In: Nunis, Doyce Blackman Jr. 1924. The Hudson's Bay Company's First Fur Brigade to the Sacramento Valley: Alexander McLeod's 1829 Hunt. Fair Oaks, Calif.: The Sacramento Book Collectors Club, 1968. p. 16. Original letter is in the Hudson's Bay Company Archives, D.4/123, fos. 65-65d. In this Feb. 21, 1830 letter McLeod further explains the circumstances in late 1829 which led him to go north to winter in the northern California mountains. McLeod explains that the Sacramento Valley seemed impracticable for several reasons, and that "these considerations induced me to decide in favor of Chasti Valley. the lower part of the Clametti River and the head Waters of Sarti River (the latter place never was hunted) to employ the party during Winter..." (p. 16).

Note that McLeod's spelling of "Chasti" is interesting. In his report of Feb. 15, 1830 McLeod spelled the name as "Chaste." It is often supposed this "Chaste" is a French word meaning "pure" and pronounced with a silent final "-e" (see Miller 1903). But since McLeod has here written "Chasti" it seems more likely that both his "Chaste" and his "Chasti" were pronounced like "chastee." Note that John McLoughlin wrote in late 1830 of McLeod having just visited the "Sasti Vally" (see McLoughlin "Letter dated Oct. 11, 1830," in Nunis 1968, p. 19). Also note that in 1827 Peter Skene Ogden wrote of the "Sasty" River (see Lalande 1987) and by 1834 the name of "Shasty" had appeared on at least one English map (see Lalande "Arrowsmith Map..." 1987). Other writers used many variations, such as "Tchasty" in 1841 (see Peale "diary of 1841" in Poesch 1961). Over time "Shast□" became another standard spelling of the name (see Gibbs "George Gibbs' Journal ...," in Heizer 1972).

Although the endings of "-i," "-y," and "-□" are not pronounced identically, there is enough similarity in their pronunciation to suppose that McLeod, if indeed the printed version is true to the original letter, by spelling the name "Chasti," indirectly gives evidence that his earlier spelling of "Chaste" was intended to have been pronounced with an "-ee" ending (i.e. "chastee") and might better have been spelled "Chast□" or "Chasti." If true, then McLeod's "Chaste" was not necessarily a French word meaning "pure." The name "Chaste" would join a list of othersimilar early spellings, "Sasty," "Sasti" "Chasti," "Tchasty," "Shast□," "Shasty," etc, in having a sounded final vowel.

The location of the "Chasti Valley" as mentioned in McLeod's letter is not known, and several interpretations are possible based upon the available evidence. McLeod's mention of the "Sarti" River may be a misspelling of "Sasti," though it is curious that P. S. Ogden's 1827 transcribed journal also mentions the "Sarti" River (see Lalande 1987). 14. The Name 'Shasta'. [MS654].

[MS672]. Emmons, George Foster 1811-1884. [manuscript journal, 1841, kept while on Wilkes-Emmons overland expedition from

Oregon to California] . 1841. Microfilm available from the Beinecke Library. Original manuscript housed at the Beinecke Library, Yale University. Contains George Foster Emmons's important statement on Sept. 29, 1841 that: "2 miles farther arrived at 42i on the edge of this barrier which separates the Rogue from the Klamet tribe of Indians. From this position I obtained the first view of the Shasty or Pitt Mountain, bearing pr comp S.E. Dist. about 45 miles. The top rugged & covered with snow. small vapor clouds were forming under its lee. rising until they reached the easterly current of wind that swept over its summit when gradually disappeared to the west."

Note that by mentioning "Shasty or Pitt" Emmons has indicated his uncertainty as to the name of this mountain. This uncertainty unfortunately was concomitant with the subsequent mis-naming of what should have been "Pitt" as Mt. Shasty. The Wilkes-Emmons misnaming has stuck through time, and all but erased the knowledge that at one time Mt. Shasty was the Hudson's Bay Company's proper name for present Mt. McLoughlin. It is not clear whether Emmons thought that Mt. "Shasty" and Mt. "Pitt" were one and the same mountain, or whether he thought that they were two different mountains.

Note that: 1) a U.S. Gov. 1838 map, known to be in the possession of George Wilkes, who sent Emmons to lead the overland expedition, depicted present-day Mt. McLoughlin as "Mt. Shasty," and depicted present-day Mt. Shasta as "Pit Mountain" (see Hood "map..." 1838); 2) that Emmons's journal earlier indicated poor visibility at the top of the Umpqua mountains and Emmons did not see the proper Mt. "Shasty" (present Mt. McLoughlin); and 3) that Emmons and group had confused the definition of the plural name "Shasty Mountains" of Wilkes letter of route instructions dated Sept. 1, 1841 (see Wilkes letter Sept. 1; and George Simpson "letter to John McLoughlin Esq., Mar. 1, 1842," both mentioning the 'Shasty Mountains').

Apparently Emmons could not have seen present-day Mt. McLoughlin (which at that time was still named Mt. Shasty). For the entry of Sept. 22, 1841, on the summit of the Umpqua mountains, he wrote: "I had hoped that the atmosphere would have been clear so as to have allowed a view of the surrounding country upon crossing these mountains -- but I was disappointed and as long as it contains in its present state I feel that I am groping my way along half blind folded."

The confusion of the two mountain names is possibly explained by noting that non-navy American settlers traveling along with Emmons thought that present-day Mt. Shasta was "Mt. Shasty," and that these settlers convinced Emmons and the rest of the overland expedition to adopt the name of "Mt. Shasty" (see Edwards. "Diary of a Cattle Drive..." In Watson 1932). A comparison of the personnel shows that the Americans Tibbetts and Wood were on both the 1837 Edwards' cattle drive and on the 1841 Wilkes-Emmons Overland expedition.

Note that Emmons's journal has never been transcribed; it contains much important historical material which could lead to a better understanding of the naming of Mt. Shasta. He mentions the importance of Thomas McKay to the mapping of the region: "And from all I can learn [McKay] has furnished the principal if not all the data from which the H. B. Co. have constructed their charts of the country laying between the Columbia River, Rocky Mountains, and the Sacramento."

The Emmons journal contains a wealth of purely descriptive material. He mentions "Mt. Shaste" on Oct. 3, 1841. He says: "Encamped early on the headwaters of destruction river, which takes its rise in the Shaste mountain and at this place is only a rivulet. The water being principally the melted snows from the mountain are here very clear and cool. Got a good view and sketch of the peak which logs from us NE B N fr camp (16i var 6i) and dist between 7 and 8 miles. From a detached base I made its alt above my position-- 10,000 feet. From this view it assumes a ragged appearance. Is partially covered by snow and evidently of basaltic rock."

Note that the above extracts were taken from the original journal at the Beinecke Library. A microfilm edition is available from that institution. 09. Early Exploration: American Government Expeditions, 1841-1860. [MS672].

[MS674]. Chaney, Earlyne. Secrets from Mount Shasta. City of Industry, Calif.: Astara, Inc., 1987. First published in 1953. Revised edition published in 1999. Earlyne Chaney was co-founder of Astara, a new age church and mystery school which began in 1951. Her book, Secrets from Mount Shasta, recounts amazing adventures on Mount Shasta in 1952. She and her husband were told by a visionary being to come to Mt. Shasta, which they did. Camping at Panther Meadows,

they climbed the mountain to a height and met a young man of ordinary appearance who talked to them, and mysteriously appeared to know all about them. Thus begins their adventure of initiation and instruction, culminating in being brought into the Cave of the Mystic Circle. Rama, Kut-Hu-Mi, the Altar Throne, and many masters figure into this tale of higher vibrations. At one point the author writes: 'There was also another path leading up and up, and the leaders of our procession started toward it. It led up the side of Mount Shasta itself, and my eyes followed it all the way to the top. There I beheld a scene which defies description. There rose the most magnificent Cathedral I have ever beheld. Earth has no equal. The Astral Cathedral sat directly over the inner Great Temple at the peak of Mount Shasta, about which Idosa had spoken earlier. The Cathedral covered the entire peak of the Mount. The brilliance of it so dazzled me, I had to momentarily avert my eyes. It shone as if it were made of innumerable diamonds, all flashing in the midday sun. The dome of the temple rose high, high into the sky. And there, over the dome, rising yet higher into the sky, was a glorious glittering Star which revolved around and around, very slowly, as a beacon light does here on the earth plane" (p. 46). 17. Legends: Ascended Masters. [MS674].

[MS731]. Sisson, Justin Hinckely. Local Indian Names around Mount Shasta, Cal. In: Gatschet, Albert Samuel 1832-1907. [Notebook Containing Vocabularies and other Linguistic Notes on a Variety of American Indian Languages. Ca. 1881-1886]. 1884. Catalogued at the National Anthropological Archives, Washington, D. C., in the American Ethnology Catalogue of Manuscripts, Call Number #WINTUN-SHASTA? Ms 1449, 189-190, [under the incorrect spelling: 'Lisson, J. H.'] Catalogue states: 'Sent from Berryvale, Jan. 4, 1884 to Gilbert Thompson, U.S. Geol. Survey, by J. H. Lissou, an old settler there. Refers to dialects spoken by the MacCloud's, Cottonwoods, Sacramentos, and Trinity Indians. 2pp., in A. S Gatschet's handwriting.' Consists of Gatschet's hand-copied transcript of the original letter sent by Thompson. Mt. Shasta pioneer J. H. Sisson gives about two dozen place names with translations. Each entry is annotated, sometimes in detail, by Gatschet or others. Among these names are:

Shasti Mt = i«s-bo-lim po«yok ('big mountain'); Shasti Valley = Wye ken pom ('north place'); Black Butte = Saw-chem po«yok ('beaver mount'n, "because piled up conically like a beavers' house"); Castle Rocks = clo-clum numtara ('rocks on the ridge'). Other names entered include: Big Castle Rock Creek = clo clum nor-wok-et ('rock south creek'); Little Castle Rock Creek = clo-clum wye woket ('rock, north creek'); McCloud River = Winne m□m (from wene, 'to see'; Pit River = poay m□m ('east river'); Sacramento River = num-ta-pom ('west place'); Upper Soda Springs (Wye-al-chupsus); Mud Creek = Kone-woket-ton ('mud creek'); Falls on McCloud R. = No (or us?)ka wit ka pom ('place that stops the salmon').

Consult the document itself for many other names and annotations. Especially interesting are two cryptic comments that read: "Shasti may be Russian word, he thinks" and " __(?) tsastl ki ki for three peaks." [Also see: Gibbs "Pit River Vocabulary manuscript" 1861 for the Klamath and Pitt word of 'Tchaste' = three; and Powell 1880 for the Wintu word of 'ki ki' = ice].

J. H. Sisson, a famous Mt. Shasta inn-keeper and mountaineer, was a college-educated settler and pioneer who arrived in Strawberry Valley in the 1850s. He was the namesake for the town of Sisson, now known as Mt. Shasta City. As a mountain guide in far northern California he befriended many famous people, including Albert Bierstadt, Clarence King, and John Muir. In 1884 Gilbert Thompson surveyed Mt. Shasta for the U.S. G. S. and presumably met J. H. Sisson at that time. 02. Native Americans of the Mt. Shasta Region. [MS731].

[MS732]. Powell, John Wesley 1834-1902. Wintun Myths and Legends [manuscript]. 1880. Catalogued at the National Anthropological Archives, Washington, D. C., in the American Ethnology Catalogue of Manuscripts, Call Number # WINTUN 794-b.Ñ 'Powell, John Wesley. Wintun Myths and Legends (in English). Ca. Nov. 1880, 205 pp. partly in Powell's handwriting, most in ha[nd of] a clerk. (see list of myths following main catalog) ... Also 21 pp. vocabularies and notes in Powell's hand, apparently Wintun, found with Curtin's Karok myths (no. 269) and added to this file (4/60).' Very important manuscript materials on the Mt. Shasta region Indians.

Contains, in Powell's hand, many stories from the Mt. Shasta region including "Ber-rit--The Giant of Mt. Shasta. 2 pp.," and "Numklactawa

creates the Sacramento River. 9pp."

The 21 pages of vocabularies contain hundreds of Wintun words and phrases, including: "Bœ-lam P--yok" = Shasta; "Sho-tem po-yok" = Black Butte; "Sho-tem" = beaver; "Win-ni-men" = McCloud River; "Hlot-lam po yok" = Castle Mts; "Hlot-lam" = steep rocks; "Ki'-ki=ice."

Note that the names of "BY-lam" and "Hlot-lam" as recorded in this manuscript vocabulary later became names for two of Mt. Shasta's glaciers. It is presumed therefore that this manuscript is a direct link in the course of action which led to the naming of several of the mountain's glaciers. John Wesley Powell, world famous geologist and director of the United States Geological Survey, was also the founder and director of the Smithsonian's Bureau of Ethnology. In 1879 he climbed Mt. Shasta (see Zanger 1992, p. 47). It is likely that during the same period he collected the Wintun vocabularies recorded in this manuscript. 15. Legends: Native American. [MS732].

[MS750]. Orth, Donald J. Dictionary of Alaska Place Names. 1971? p. 467, p. 861. First published 1967. (no title page was available for confirmation of edition date.) Lists two Mount Shastas in Alaska. The author states: 'Shasta, Mount: mountain, 4,100 ft., 1.7 mi NE of head of Shoup Bay and 11 miles NW of Valdez, Chugach Mts.; 61i10'05' N, 146i33'55'; (map 68). Prospectors name derived from Mount Shasta, in California; reported in 1911 by C.E. Giffin, USGS (p. 861).

A second Alaskan mountain by the name of Mount Shasta is listed as a synonym of Jackknife Mountain. Jackknife Mountain is 2,200 ft. tall and located 1 mile N of Lake Aleknagik. The author says of this second mountain that 'Mount Shasta' seems to have been predominant local usage around 1930, and was so called because of the resemblance of the mountain to California's Mount Shasta' (p. 467). 18. Legends: Other. [MS750].

[MS755]. Harris, Stephen L. 1937. Agents of Chaos. Missoula, Mont.: The Mountain Press Publishing Company, 1990. From the preface: "Agents of Chaos explains where and why Americans can expect their lives to be disrupted by natural disasters and what they can do to mitigate their effects."

This book is divided into three parts: earthquakes; volcanoes; and melting waters. Mt. Shasta is mentioned several times and used as an example of potential disaster. The author discusses many areas of the North American continent. Harris is the author of the popular books "Fire and Ice" and "Fire Mountains of the West." 30. Science: Geology and Climate. [MS755].

[MS761]. Merriam, Clinton Hart 1855-1942. [letter to Mr. Reuben P. Box, Hat Creek Forest Ranger, dated Sept. 5, 1925, inquiring about an extinct Indian tribe formally inhabiting upper Sacramento and Squaw Creek region] . 1925. Copy of transcribed letter found in the Schrader File. C. Hart Merriam wrote: "Dear Sir: The Wintoon Indians of McCloud River, and some of the Pit River tribes, tell me that in the early days another tribe, wholly different from the Wintoon, inhabited the mountains from the neighborhood of Dunsmuir, on the Sacramento River, and Country Club, on the McCloud River, to Mt. Shasta and Black Fox Mountain. I have never been able to find any Indians of this tribe, but have been told recently that two or three survivors still exist. It is said that two old sisters (one named Lottie) still live in the neighborhood of Dana, or perhaps between Dana and Bartle. One of the last headquarters of the tribe was said to be on Squaw Creek. I am very anxious to connect with these people and would be most thankful if you could tell me where any of them live. An early reply will greatly oblige."

Merriam elsewhere wrote about R. B. Dixon's naming of this lost tribe as the "Okwanuchu" tribe (see Dixon 1907, and Merriam 1976). Note that other letters found in the Schrader File document other attempts to find the woman named "Lottie" (see Meyers 1925). [The Schrader File is a large collection of historical materials in the possession of the Shasta-Trinity National Forest]. 02. Native Americans of the Mt. Shasta Region. [MS761].

[MS771]. Wilson, Darryl Babe. Mis Misa. In: News from Native California: An Inside View of the California Indian World. Spring, 1992. Vol. 6. No. 2. pp. 30-34. 'Special Issue: California Indians and the Environment' Central to this important article about Mt. Shasta is an Indian elder's statement that "It must be time to tell the white people the story of Mis Misa."

Mis Misa is a traditional Indian teaching of the sacred importance of Mt. Shasta. According to the author "Mis Misa is the tiny, yet powerful

spirit that lives within Akoo-Yet (Mount Shasta) and balances the earth within the universe and the universe within the earth. Its assigned duty makes Akoo-yet the most necessary of all the mountains upon earth, for Mis Misa keeps the earth the proper distance from the sun and keeps everything in its proper place when Wonder and Power stir the universe with a giant yet invisible ja-pilo-o (canoe paddle). Mis Misa keeps the earth from wandering away from the rest of the universe...to ascend this mountain with a pure heart and a real purpose, and to communicate with all of the lights and all of the darkness of the universe is to place your spirit in a direct line from the songs of the Mis Misa to hataji (the heart) of the universe" (pp. 30-31).

This traditional teaching is brought out by the author because of an impending ski area development on Mt. Shasta. The author feels that the white people see Mt. Shasta "as a piece of valuable real estate." The author states that "Yes there is a callousness in the manner that people have abused the world. Yes, environmentally oriented people must oppose that irresponsibility. Yes, children have an absolute right to peace and protection. Yes, we, the able and capable, have an absolute duty to defend our loved ones in their journey through life" (p. 34).

Illustrated by three artworks of Mt. Shasta by Wintu artist Frank LaPena.

For another account of Mis Misa see Darryl Wilson., "Jema Halo Ti Wi Ji (Great White Owl)" In *The American Indian Quarterly* Vol XIII, No. 4. Fall 1989, p. 503. Also see: Darryl Wilson. *Grandfather's Story*. In: *The Ecologist*. Vol. 30. No.1 Jan/Feb. 2000. 15. Legends: Native American. [MS771].

[MS791]. Harvey, A. G. John Jeffrey: Botanical Explorer. In: *The Siskiyou Pioneer in Folklore, Fact and Fiction and Yearbook*. Siskiyou County Historical Society. 1947. pp. 17-19, 39. A condensation of an article published in the October, 1946, *British Columbia Historical Quarterly*. The editors of the *Siskiyou Pioneer* add a note that: "John Jeffrey discovered and named, here in Siskiyou County, one of our most important commercial timber trees, the Jeffrey Pine and one of our most interesting timberline trees, the blue-green Foxtail Pine, as well as our native Penstemon."

Of Jeffrey's Siskiyou County experiences the author writes: "On September 9 and 11 [1852] he collected in the Klamath Valley, just across the California border, and by the 27th he had reached Mount Shasta. On the 29th, on the mountains between Shasta and Scott Valleys, he discovered *Pinus Balfouriana* Jeffrey (the bright blue-green foxtail pine), which he named. After visiting the Salmon Mountains and the Trinity Mountains he turned back in October, and on the 24th, in Shasta Valley, discovered *Pinus Jeffreyi* Balf., (which closely resembles the western yellow pine). By December 4 he had reached Mount Jefferson, and soon afterwards he got back to Fort Vancouver, where he spent the winter. (The Hudson's Bay Company was still in occupation.) In the spring he went south again, leaving about April 6, 1853, when he was advanced \$500 by the Company. He collected in Umpqua Valley between April 23 and May 3, among his finds being *Whipplea modesta* Torr., (a shrub of the *Hydrangea* family). He was in the Rogue River valley on May 15, in the Siskiyou Mountains on the 23rd, and at Mount Shasta on June 10th. Next day, at Clear Creek he discovered *Penstemon Jeffreyanus* Hook. On June 18 he was at Scott Mountain. The next six weeks were spent in this region and southwards to the Coast Range. He then went south and east to the Sacramento Valley and the Sierra Nevada Mountains for August and September, working still southward. On October 1, in the Sierras, he discovered *Cupressus McNabiana* Murr. (the very rare McNab cypress), and by the 7th he had reached San Francisco...in January, 1854...he sent off his last box of plants and seeds..." (pp. 18-19).

In the spring of 1854 Jeffrey sent a letter from Fort Yuma, at the confluence of the Gila and Colorado Rivers. He was never heard from again and presumably perished somewhere in the Southwest. 31. Science: Botany. [MS791].

[MS806]. Miller, Joaquin 1837-1913. *Life Amongst the Modocs: Unwritten History*. San Jose, Calif.: Urion Press, 1987. Reprint of the first edition published by Richard Bentley and Sons in London in 1873. The first American edition appeared in 1874 under the reversed title 'Unwritten History: Life Amongst the Modocs.' New introduction to the 1987 edition copyright 1982 by Alan Rosenus; a 1972 edition by the Orion Press contains a different introduction by Rosenus. "Lonely as God, and white as a winter moon, Mount Shasta starts up sudden and solitary from the heart of the great black forests of Northern Califor-

nia" (p.17). So begins the most famous book ever written about Mt. Shasta. But Miller explains that Mt. Shasta had a deeper significance for him beyond its beauty. Referring to the decline of the Indians he says: "Mt. Shasta was before me. For the first time I now looked upon the mountain in whose shadows so many tragedies were to be enacted..." (p. 11).

Note that this important and entertaining book was based upon Miller's real life Mt. Shasta region adventures. Miller was the only one of the 19th Century's famous California authors who actually lived for an extended time in a real frontier of the West. For four years, between 1854 and 1857, Miller lived as a miner and mining camp worker in Siskiyou and Shasta counties. Part of the time was a stay of a year with an Indian wife in an Indian tribe in McCloud's Squaw Valley, cut off completely from white society. This one year especially gave him an unparalleled insight into racial relations between whites and Indians. His insights into the poetic Indian mind were a true revelation to many of his readers. He states that: "I must write of myself, because I was among these people of whom I write, though often in the background, giving place to the inner and actual lives of a silent and mysterious people, a race of prophets; poets without the gift of expression--a race that has often, almost always, mistreated, and never understood--a race that is moving noiselessly from the face of the earth..." (p. 6).

Miller may be credited with the first written statement of plans for a sort of 'national park' for Mt. Shasta. His idea was to create an Indian Republic of the area. He says: "Here for the first time a plan which had been forming in my mind ever since I first found myself among these people began to take definite shape. It was a bold and ambitious enterprise, and was no less a project than the establishment of a sort of Indian Republic-- 'a wheel within a wheel' with the grand old cone Mount Shasta for the head or centre" (p. 266).

The actual identities of the persons who served as the models for the characters of this autobiographical novel have been the object of research by scores of scholars. The main characters, besides the narrator (Miller himself), of the "Prince," "Mountain Joe," "Paquita," and "Klamat" still live on as archtypical anti-heroes of the West.

The novel would be better named as "Life Amongst the Wintu," or "Life Amongst the Shasta." The Modoc Indian wars were a front-page news story in London in 1873. Miller took advantage of the free publicity and called the Indians Modocs; his book was enormously successful in England and the United States. Joaquin Miller, perhaps more than any other writer of the 19th century, put Mt. Shasta into the world's literary landscape.

Note that the first edition of 1873 begins "Lonely as God and white as a winter moon..." In 1874 the first American edition changed the first word to "Lone..." In 1890 Miller totally revised the book and published it under the title *My Own Story* again beginning the story with the words "Lone as God...", indicating that he preferred the adjective, not the adverb. 20. Literature: Joaquin Miller. [MS806].

[MS816]. [Towendolly, Grant. *A Bag of Bones: The Wintu Myths of a Trinity River Indian*. Happy Camp, Calif.: Naturegraph, reprint 1990. First published in 1966. A book of stories from the Mount Shasta region, as told by the highly respected Wintu Indian Grant Towendolly. Contains fifteen of his stories. Most of the stories mention Mt. Shasta. These stories embody many of the beliefs of the local Indians. The most extensive collection of Mt. Shasta region stories in print.

Note that in 1987 Native American author/artist Frank LaPena wrote *The World is a Gift* in honor of his uncle Grant Towendolly (see LaPena 1987). 15. Legends: Native American. [MS816].

[MS828]. Laperouse, Jean-Francois Galaup de 1741-1788. [Manuscript *Carte Generale de la Partie de la Cote du Nord Ouest de L'Amerique Septen.*]. 1786. 'Dressee par Sebastien Bernizet.' Manuscript map in the collection of the French National Archives; catalogued under MAR: MAP JJ 34 A + B. No copy available. Original viewed in Paris. This is the original map used to create the published maps for the first edition of the Laperouse Atlas of 1797. The name of "Sebastien Bernizet" as the preparer is significant. Bernizet was on the same ship as Laperouse and this means the map is probably a faithful reproduction of the geography as seen by Laperouse.

This manuscript map is very large, being about seven feet high and five feet wide. The "Volcan" is shown, as on the published map no. 31 from the Atlas, directly on the coast. However the manuscript map depicts the volcano's smoke as flowing south-southwest as opposed to northwest on the published map. The smoke is colored a brilliant violet-

purple, and although time may have altered the color it has not altered its intensity. The volcano is the only colored object on the entire map; the violet-purple smoking volcano on a vast field of white creates a startling impression. This volcano, no matter what or where it was, was something which greatly impressed Laperouse and his men. 04. Early Exploration: Laperouse Expedition, 1786. [MS828].

[MS876]. Miesse, William C. The Significance of Mount Shasta as a Visual Resource in 19th and Early 20th Century California: Art and Artists 1841-1941. 1989. Unpublished manuscript. Illustrated. A cultural history of dozens of the early artists who created artworks of Mt. Shasta. As a result of searching for the earliest artwork ever to portray Mt. Shasta the author states that: 'But along the way in looking for the elusive earliest picture, one could not help but be astounded at the number of 19th and early 20th century paintings, drawings, watercolors, woodblock prints, steel engravings, lithographs, and so on, of Mount Shasta. Hundreds of them, and often they were done by some of the best known Western landscape artists of the 19th century, such as Albert Bierstadt, Thomas Moran, William Keith, and Thomas Hill. These Shasta pictures came in all shapes and sizes, from two inch wide engravings to ten foot wide paintings. Why were there so many pictures of Mount Shasta? It turned out that there was no simple answer to this last question, because each decade, from 1840 to 1940, brought with it new reasons for artists to come to Mount Shasta. Scientific artists, spy artists, journalist artists, survey artists, Indian artists, visionary artists, book artists, mountain climbing artists, cartoon artists, portrait artists, landscape artists. By the time the compiling of this research was done there was a list of over 120 noted artists who had painted or drawn at Mount Shasta' (p.1).

Chapter titles are as follows:

Chapter I. Artist-Explorers of The Wilkes Expedition: The early 1840s. Agate, Peale, Dana, Eld, and Emmons.

Chapter II. Artist-Explorers of the Fremont Expeditions: The mid-1840s. Charles Preuss in 1843-1844; Edward Kern in 1845-46.

Chapter III. Transcontinental Railroad Survey Artists: The 1850s. The Beckwith Survey of 1854- Baron Von Egloffstein; The Williamson Survey of 1855- John Young.

Chapter IV. Clarence King as Artist and Scientist: 1863. Clarence King.

Chapter V. Early Illustrators: 1850s-1870s. J. Hutchings, T. Ayres, A. Stein, J. Lamson, E. Camerer, K'Ychel and Dresel, E. Vischer, R. Gifford, J.D. Smillie, W. Simpson, T. Moran, H. Nappenbach.

Chapter VI. At Sisson's with Bierstadt, Hill, Keith, and Muir: 1860s-1870s. Albert Bierstadt, Thomas Hill, William Keith, John Muir.

Chapter VII. The San Francisco Art Boom: 1860s-1880s. J.B. Wandesforde, F. Butman, T. Welch, C. Hittell, R.D. Yelland, H.C. Best, R.G. Holdredge, F.F. Schaffer, H. Bloomer, G. Munger, J. Stuart, and others.

Chapter VIII. East Coast and Pacific Northwest Artists: 1870s-1890s. S. Colman, J.H. Hill, H.A. Elkins, C. Rockwell, W.S. Parrott.

Chapter IX. A 19th Century Visionary Artist: Frederick. J. Oliver.

Chapter X. California Plein Air Painters: 1900 to 1930. Henry Joseph Breuer, Carl Oscar Borg, Percy Gray, Maurice Logan, Thomas G. Moses, Ray Strong.

Chapter XI. Women Artists of Mount Shasta: 1860s-1930s. H.T. Brodt, A. M. Reading, M.M. Frisbee, E.R. Barchus, G. Fountain, G. Brooks, U. Gray.

Chapter XII. Woodblock, Watercolor, and Traditional Landscape Artists:

1915 to 1930. F.M. Fletcher, W.S. Rice, A. Derome, F.M. Moore, W.C. Watts, E. Bruce.

Chapter XIII. Resident Artists of Mount Shasta: John Doty, A. Cedro, Philip Carnine, Edward Stuhl.

Chapter XIV. Indian Artists of Mount Shasta: Grant Tau-hin-dauli. The book is extensively footnoted and contains a bibliography. 27. Art: Fine Arts. [MS876].

[MS913]. King, Godfre Ray 1878-1939. The Saint Germain Series. Chicago, Ill.: Saint Germain Press, 1934-. These books constitute the core reading material for the "I AM" religious activity founded by Godfre Ray King (pseudonym of Guy Warren Ballard 1878-1939). Consists of at least 12 volumes, the first issued in 1934. The following list was compiled from computer catalog databases and from title pages of a few of the books. Inaccuracies as to editions, dates, and authorship

may be present in this list. Note that "[Spirit]" is used to denote a "channeled" author.

Vol. 1 King, Godfre Ray (1878-1939). Unveiled Mysteries. First edition 1934.

Vol. 2 King, Godfre Ray (1878-1939). The Magic Presence. First edition 1935.

Vol. 3 Germain, Saint [Spirit]. The 'I AM' Discourses by the Ascended Master Saint Germain. Second edition 1940.

Vol. 4 Germain, Saint [Spirit]. Ascended Master Instruction by the Ascended Master Saint Germain through Godfre Ray King. First edition 1985.

Vol. 5 Chanera (1886-1971). 'I AM' Adorations and Affirmations by Chanera. Third edition 1991.

Vol. 6 Ascended Masters [Spirit]. Ascended Master Discourses by the Ascended Masters through Godfre Ray King. Edition? 1965.

Vol. 7 Great Cosmic Beings [Spirit]. Ascended Master Light by the Great Cosmic Beings through Godfre Ray King. Edition? 1966.

Vol. 8 Great Divine Director [Spirit]. The 'I AM' Discourses by the Great Divine Director. Edition? 1965.

Vol. 9 Beloved Mighty Victory [Spirit]. The 'I AM' Discourses by the Great Cosmic Being, Beloved Mighty Victory. Edition? 1949.

Vol. 10 Lloyd, David [Spirit] The 'I AM' Discourses by David Lloyd. First edition 1980.

Vol. 11 Germain, Saint [Spirit]. The 'I AM' Discourses by the Ascended Master Saint Germain through Godfre Ray King. First Edition 1984.

Vol. 12 Beloved Bob [Spirit]. The 'I AM' Discourses by the Ascended Master Youth, Beloved Bob. Edition? 1987.

17. Legends: Ascended Masters. [MS913].

[MS954]. Blavatsky, Helene Petrovna 1831-1891. Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology. Theosophical University Press, 1960. First published 1877. Not seen. Reported to contain the first metaphysical interpretation of Lemuria. Many of the esoteric legends of Mt. Shasta, including those about Saint Germain, have indirect links to the writings of Madame Blavatsky. 16. Legends: Lemuria. [MS954].

[MS956]. Grinnell, Joseph 1877-1939 and Miller, Alden H. 1906. The Distribution of the Birds of California. Berkeley, Calif.: Cooper Ornithological Club, Dec. 30, 1944. pp. 457-458. [Hepburn Gray-crowned Rosy Finch: *Leucosticte tephrocotis littoralis*] A rare alpine bird, a variety of the more common Gray-crowned Rosy Finch, is thought to breed only on Mt. Shasta. The authors summarize their findings as follows: "Status--Occurs both as a summer resident and winter visitor; little known within State, but fairly common in restricted breeding area. Geographic Range--As breeding, Mount Shasta, Siskiyou County. In early spring detected in winter-visitor status in southern Lassen County. Life-zone in summer, Alpine; invades upper Hudsonian locally to forage. Recorded occurrences: head of Mud Creek, 10,000 feet, Mount Shasta (Merriam, N. Amer. Fauna No. 16, 1899:124; A. H. Miller, Condor, 41, 1939:219, and *ibid.*, 43, 1941:72); 2 miles south and 3 miles east of Chats, 5500 feet, Lassen County, March 30, 1941 (Miller and Twining, Condor, 45, 1943:78). Habitat--In summer, cliffs, talus slopes, moraines, and snow and ice surfaces in high mountain canyons and glacial cirques."

A map showing the distribution of Gray-crowned Rosy Finches appears on page 457. 32. Science: Zoology. [MS956].

[MS1068]. Roy, D. F. and others. Reconnaissance Report for Proposed Shasta Red Fir Research Natural Area (formerly Red Fir Ridge and Red Butte RNA Proposals). Redding, Calif.: USDA, Forest Service, Pacific Southwest Forest and Range Experiment Station, 1982. Source of Citation: DEIS MSWP 1990, p. VII-2. 31. Science: Botany/40. Find List. [MS1068].

[MS1076]. [Congress, 98th. An Act Entitled the 'California Wilderness Act of 1984'. [Washington, D. C.]: U.S. G.P.O., 1984. Public Law 98-425-Sept. 28, 1984. (H.R. 1437). 98th Congress. 98 STAT. 1619. This is the Public Law which added many new wilderness areas to California's National Forests, including: "certain lands in the

Shasta-Trinity National Forest, California, which comprise approximately thirty-seven thousand acres, as generally depicted on a map entitled 'Mt. Shasta Wilderness--Proposed,' dated July 1984, and which shall be known as the Mount Shasta Wilderness." 26. Environmental Issues. [MS1076].

[MS1082]. [Morrison, Frederick. California Bell Legends: A Survey. In: California Folklore Quarterly. 1945. Vol. 4. No. 1. pp. 27-28. First known printing of the legend of the two great cities, "Iletheleme" and "Yaktayvia," which lie inside of Mt. Shasta. Note that this is not a scholarly study presented by the California Folklore Quarterly, but rather is a letter to that journal from what the editors call their "zealous Los Angeles Correspondent Frederick Morrison." The editors reprint part of the letter, but add a cautionary note that: "...the bell lore is in the main canonical, and the extravagant use of it only proves the more what a strong imagination can do with material already at hand."

"Zealous" Frederick Morrison writes: "According to the initiated the greatest bells in the world are the bells of the Secret Commonwealth and the great cities of Iletheleme and Yaktayvia that lie beneath the vast mass of Mt. Shasta. The Yaktayvians are reputed to be the greatest bell makers in the world, and for tone and musical sound their bells can't be surpassed. In fact, the whole Secret Commonwealth was built on bells. It was by the sound of bells and mighty chimes that the Yaktayvians were able to move the vast amounts of rock within Mt. Shasta and hollow out their city. It's the continuous sound of bells within the City of Yaktayvia that illumines the corridors and galleries and tunnels of the Secret Commonwealth. This is done by vibrating the atoms of ether in such a way as to produce light. There is a part of the slope of Mt. Shasta on the northwest side that is always covered with snow and on which no ordinary man's foot has trod. On this portion of the mountain is a great bell made of a transparent substance that reflects no light -- that is, it is invisible until you get within eighteen inches of it. The wind striking the lip of this bell causes a sound so high pitched and of such peculiar vibration that it repels any curious would-be trespassers on the holy ground that surrounds the entrance to the Secret Commonwealth. The Yaktayvians are the makers of the bells that far surpass any that the ordinary mankind living on top of the earth's crust ever made. All you have to do is to take a trip to Mt. Shasta, and on various stretches of the highway you can hear a great booming bell-like sound; sometimes it's a rumbling, clashing sound like many chimes. Weird lights are also seen playing on the snow-covered slopes, and any person traveling by auto will find that for no apparent reason his engine will stop dead and he will be unable to start it again while the bells are ringing and sometimes for as long as half an hour after they cease. People are sometimes lost on Mt. Shasta, but after a while they begin to hear the bells, and by following them, and in going in the direction from which they come, they finally arrive safely home." 18. Legends: Other. [MS1082].

[MS1102]. [Mount Shasta Herald]. Indian Legend On Origin of Mt. Shasta Retold. In: Mount Shasta Herald. Mt. Shasta, Calif.: Feb. 27, 1947. Reprinted from 'the Knave editorial features in the Oakland Tribune.' Legend about the building of Mt. Shasta. Unusual story in that it gives many admonishings to the white man's presumptions about knowledge. Appears to be a genuine Indian version of the "Burden Basket" myth.

Retold from a story by a "high-family" Indian, and, according to the author, only "high-family" members were "taught the lore and legends and historical experiences of the tribe. When the youth had demonstrated they could repeat correctly the tribal lore, they were 'certificated' to repeat and teach these prized items of knowledge."

The entire story should be read, for it is a more subtle telling than most. In brief the Indian teller explains how the chief man was greatly induced by a very smart medicine-man to logically ponder the existence of a great water; the chief thus ordered all his giants to take their burden baskets, fill them with earth, and build a great lookout mountain, Mt. Shasta, so as to see the ocean. 15. Legends: Native American. [MS1102].

[MS1112]. [Mount Shasta Herald]. Four Years Required To Change Name. In: Mount Shasta Herald. Mt. Shasta, Calif.: Nov. 12, 1925. Details the events leading up to the official name change of "Sisson" to "Mount Shasta City." The process begin officially on Oct. 7, 1921, and became final on Nov. 10, 1925. The article also points out that: "The San Francisco Chronicle was the first paper in the State to attack

the people editorially for attempting the change, and it is also the first paper in the state to editorially congratulate the people on their success." 13. History after 1849. [MS1112].

[MS1121]. [Sierra Club]. Dedication Shasta Alpine Lodge. In: Sierra Club Circular. Sept. 1, 1923. No. 4. 'Published Bi-Monthly.' Contains many details of the inaugural celebration at the lodge on July 4, 1923. After an evening bon-fire and entertainment, the: "...next day a number of visitors from the surrounding towns had arrived on horse-back and on foot for the dedication and the assemblage was called to order by Mr. Augustus S. Kibbe, who acted as Chairman. Short addresses were made by Jesse R. Hall of the Forest Service, J. M. Schuler of Sisson and Hall McAllister. The crowning event was when Miss Harwood of Los Angeles stepped forward and with much vim and enthusiasm pronounced the words: 'I christen thee Shasta Alpine Lodge (crash went the bottle of Shasta Ginger Ale on the stone doorway) and dedicate thee to all lovers of the great out-of-doors.' A Farewell 'America was sung by all present and we then turned to the tables which were groaning under the prospective mountain appetites which then pounced upon the good things provided. The outstanding event was the breaking of the 'Shasta Marathon' record (made in 1883 by Mr. Harry Babcock) by Mr. Norman Clyde of Weaverville, who climbed from the Lodge to summit on the 3rd of July..."

Included is a brief paragraph mentioning the local Indians: "Upon the return of some of the party to Shasta Springs, Mr. McAllister was called on by one of the Siskiyou Indian chiefs, John Towndolly, who informed him that at a pow-wow held by his tribe, the Wintoon Indians on the Fourth of July, they had decided, that in gratitude for building the Lodge on Mount Shasta, to bestow upon him the Indian name of Yola Wintu, meaning snow man who builds a house in the snow." 13. History after 1849. [MS1121].

[MS1125]. Masson, Marcelle. By-Path of the Wintu. In: The Siskiyou Pioneer in Folklore, Fact and Fiction and Yearbook. Siskiyou County Historical Society. 1953. Vol. 2. No. 3. pp. 17-18. Contains two stories about Mt. Shasta as told by Grant Towendolly: "Grant Towendolly, who lives with his wife, Lillie, on their rancheria in Shasta County, is a direct descendent of former Wintu chiefs of the upper Trinity Group in Trinity County. His wife's people were Pit River Indians. This is the story Grant told us: 'Giants, a mean and fierce people called Shupchets, once lived up Flume Creek in Shasta County. These giants would come down the trails along the river, waylay the Indian people, kill them and take them to their caves. The giants carried no weapons but squeezed people to death.' A cave is always an adventurous spot and a source for conjecture to anyone. Add to it an Indian legend as told by our friend and it immediately contains fresh interest. An underground tunnel, not man-made, holds all sorts of possibilities for investigation. One such opening, Grant says, is near the north end of the railroad tunnel No. 11 above Sims and on the west side. A Shupchet is said to have lived there; and from his hole in the ground there led a subterranean passage to the top of Mount Shasta. A legend tells how two brave boys of ancient times flushed out the giant by building a fire at the entrance and overcame him with the smoke. This same smoke, then, could be seen belching forth from Mount Shasta."

"This story reminded us to ask Grant if his forefathers had even seen smoke erupting from Mount Shasta. 'Yes,' he said. 'My father told me he had.' 'Was that when he was a child?' we asked. 'No, he was a young man then.' he replied. Grant was born in 1873, so it is evident that his father must have seen an eruption prior to or in the early 1850s. This should help to give credence to the occasional story one hears of the early day settlers in Shasta Valley having seen the dying eruptions from the crater on the mountain." 15. Legends: Native American. [MS1125].

[MS1142]. Masson, Marcelle. [letter to Arthur Eichorn, Nov. 5, 1954, in part concerning Grant Towendolly's Indian legends]. Nov. 5, 1954. Hand written letter, seen in photocopy only. Letter written by Marcelle Masson to Arthur Eichorn, author of the "Mt. Shasta Story." Mentions Indian legend of "an invisible race" on Mt. Shasta.

Letter contains the passage: "In regard to stories of Mt. Shasta, he [Grant Towendolly] has told us that the Indians believed that there was an invisible race of people living on the mountain. He said his father had heard them up there. I believe it was the laughing of children he had heard. This interested me in the light of the beliefs similar to that as held by 'I Am' people at Shasta Springs, and also the Rosicrucians."

This letter also contains other stories concerning Grant Towendolly's

explanations of strange sightings on Mt. Shasta. One friend of Mrs. Mason, in the company of Grant Towendolly, had seen a horseback rider driving cattle disappear in an instant. In another story, a different friend had seen a man with a red scarf disappear. 15. Legends: Native American. [MS1142].

[MS1154]. [Walthall, Madison. Report of Mr. Vallejo, on the Derivation and Definition of the Names of the Several Counties of California (Appendix Y). In: Journal of the Senate of the State of California at Their First Session Begun and Held at Puebla de San Jose, on the Fifteenth Day of December, 1849. San Jose, Calif.: J. Winchester, State Printer, 1850. p. 535. Appendix Y dated April 16, 1850. Contains the California State Legislature's official information on the derivation of the name "Shasta." "Shasta.--Is the name of the tribe residing at the foot of the height or mountain, remarkable as being considerably higher than the range, and encircling the source of the Sacramento river. Upon the subdivision of the State into Counties, Mr. Walthall, member of Assembly of the delegation from the district of Sacramento, proposed this name for the County, and it was adopted by the Legislature. The mountain has likewise been so named" (emphasis added.; p. 535).

Note that there does not seem to be any use of the specific spelling "Shasta" prior to 1850, not even for the mountain. The above statement "The mountain has likewise been so named" may indicate not that the mountain was always named "Shasta" but that it is now, by virtue of the Legislature, named "Shasta." Prior to 1850 there is not a single printed source of the spelling "Shasta," though the tribe and two different mountains were frequently spelled from as early as 1826 to as late as 1850 and even later as "Shast□," "Shasty," "Sasty," etc.

A Mr. Madison Walthall, who was the first Tax Collector of the Port of Stockton (see Daily Evening Herald., Apr. 29, 1873 for an obituary of his son) is assumed to be the same Mr. Walthall referred to as the member of the Assembly. Why Mr. Walthall chose the unusual spelling of "Shasta" is not known.

Two earlier reports contained in this volume give additional background on the name "Shasta" and on the name selection process:

"Appendix E. Report of Mr. de la Guerra on Counties and County Boundaries." Jan. 4, 1850 (pp. 411-417?) states: "The committee on Counties and County Boundaries, having to the best of their ability performed the task assigned to them, or rather that portion of the task which relates to the subdivision of the State into Counties, beg leave respectfully to submit herewith the result of their labor, for consideration of the Senate. The time, occupied by your committee in this work, has been unavoidably protracted until now, on account of the circumstances and difficulties by which they were surrounded; such as the total absence of maps sufficiently correct to enable your committee to determine, with requisite accuracy, the courses of rivers, mountains, and other natural landmarks [emphasis added], which they have been compelled to adopt, in most cases, as the limits of the different Counties" (p. 411). The report names the County of "Reading" (p. 417) which was two weeks later changed to "Shasta."

"Appendix F. Additional Report of Mr. de la Guerra on County Boundaries." Jan. 18, 1850 (pp. 420-420) states that: "The names of several Counties as given in the former Report of your committee, have been changed at the insistence of the several Joint Delegations, thus:--...Reading has been changed to Shasta." 14. The Name 'Shasta'. [MS1154].

[MS1177]. Wilson, Neil C. and Taylor, F. J. Southern Pacific: The Story of a Fighting Railroad. New York: McGraw-Hill Book Company, Inc., 1952. Contains information about the 14,444 foot altitude of Mt. Shasta: "On December 17, 1887, in the south end of the railroad yard at Ashland, the traditional last spike....of the Shasta Route was whanged into place....In promoting the Shasta Route to the traveling public, the railroad added to its construction feats by performing a neat job of mountain-boosting. It raised Mt. Shasta--at least by the printed word--to 14,444 feet. This had a fine ringing sound, it read well on posters, and passengers used to look out the train windows in awe murmuring, 'Think of it: Fourteen thousand four hundred and forty-four feet.' The United States Geological Survey people weren't so alliterative, and with their theodolites and levels knocked the fine peak down to 14,161. It still looks the same from the train." (p. 92). 25. Recreation and Tourism. [MS1177].

[MS1209]. Cooke, William Bridge 1908-1991. Name Ridge for

Sargent is Suggested. In: Mount Shasta Herald. Mt. Shasta, Calif.: Jan. 11, 1940. W. B. Cooke describes Mr. Sargent's pride in packing lunches up a ridge route for the Forest Service. Cooke states: "I was sorry to read in a recent issue of the Herald of the death of George Sargent.... With the opening of the Panther Creek area this route will be used more and more. People will surely hang a name on it. Why not memorialize Mr. Sargent by naming this ridge after him?" Cooke continues his suggestion with particulars about the Ridge spurs. 12. Mountaineering: 20th Century. [MS1209].

[MS1212]. Lemmon, John Gill 1832-1908. Three West-American Conifers. In: Garden and Forest. May 12, 1897. John Gill Lemmon first named the Shasta Red Fir as a variety of the California Red Fir, the *Abies Magnifica* var. *Shastensis*, Lemmon (Lemmon 3d. Bienn. Rep. Cal. St. Bd. Forestry, 1890, p. 145). In 1897 he has renamed this tree as a separate species, the *Abies Shastensis*. He begins by stating his overall reasons for the change: "Several so-called marked varieties of our western conifers, I am convinced, are entitled to take rank as species. Crowding two or more marked forms into one polymorphous group, while it emphasizes the fact that they are related, gives us little other knowledge of them. We know in this age of the world that all groups of plants are connected, more or less closely, and we believe that they are all derived from a few simple, primordial forms. As we meet with the termini of these lines of development we find them greatly diversified while also retaining vestiges of kinship. We advance knowledge of these lines--these genera and species--more by detecting and separating than by ignoring and generalizing."

"Prevalence of the following forms over large forest areas, combined with many conspicuous differences, both in habitat and structure, demands, in my opinion, this long-delayed recognition" (p. 183). Note that counter to Lemmon's wishes, modern botanical taxonomy has retained only the "*Abies Magnifica* var. *Shastensis* Lemmon" categorization.

Lemmon names the new species of Shasta Red Fir as *Abies Shastensis*, nom nov., and says: "--This, the Shasta Red Fir, often attains a medium size, 100 to 120 feet in height, with a diameter of three to four feet. Bark dark outside, red within, deeply furrowed; foliage less robust than that of the typical *Abies magnifica*; the cones usually elliptical, with more protuberant scales, the apophyses clothed with short, stiff, recurved, brownish hairs; the scale bracts usually developed to a great length, extending one half to one inch from between the scales. Headquarters around the base of Mount Shasta, California, at altitudes of 5,000 to 8,000 feet, forming a large dense, almost exclusive Fir forest..." (p.184). 31. Science: Botany. [MS1212].

[MS 1215]. Map of Mount Shasta. Ricksecker, Eugene, topographer 1884. 'Surveyed by U. S. Geological Survey.' Seen as a photocopy only, original source not known. One of the first topographic maps of Mt. Shasta. Only the Gilbert Thompson 1883 'hachure' topographic map is of an earlier date (In U.S.G.S. Fifth Annual Report, facing p. 330). 1884 map labels present Black Butte as "Cone Mountain" (see Whitney 1865) and depicts a different "Black Butte" northeast of Mt. Shasta. 30. Science: Geology and Climate.

[MS1219]. Connolly, Thomas J. Points, Patterns and Prehistory. In: Table Rock Sentinel: The Magazine of the Southern Oregon Historical Society. Sept.-Oct., 1989. Vol. 9. No. 5. pp. 2-11. Contains an overview of the archaeological and linguistic research currently in progress as to the historical geographical relationships of the new-comer Athabascan speaking peoples, who migrated to the region during the last 1000 years, to the Hokan speaking peoples, who have lived in the region for perhaps as long as 8000 years. Excavations in southern Oregon have identified Native American artifacts as old as 9000 years. Contains a bibliography listing several unpublished theses and reports.

The basic question posed by the author: "The relative recency of the Athapaskan-Algic presence in southwest Oregon and northern California has motivated anthropologists about the possibility of identifying an immigrant population in the archaeological record. Could it be possible to identify evidence for an ancient indigenous cultural tradition in the region, then pick out cultural elements that are relatively more recent as evidence than other peoples intruded on the ancient ones?" (p. 3).

Note that through the research in progress by the author and others, the geographical distribution of the Rogue River Athabascan speaking Indians versus that of the Rogue River Hokan speaking Indians may

someday be better delineated. It will be interesting to see if the upper Rogue River, which was the original "Sasty" River as named by P. S. Ogden in 1827, was at that time home to the Athabaskan speaking Chastacosta tribe. 03. Chastacosta Tribe. [MS1219].

[MS1249]. Sicade, Henry. Aboriginal Nomenclature. In: Mazama: A Record of Mountaineering in the Pacific Northwest. Dec., 1918. Vol. 5. No. 1. pp. 251-254. The article begins: "Of the big peaks or snow covered mountains, in the United States, there is but one which is known and called by its aboriginal name, Mt. Shasta" (p. 254). The article contains no other reference to Mt. Shasta, but does discuss the legends and place names of the Pacific Northwest within the philosophical context of Native American contributions to North American culture. 02. Native Americans of the Mt. Shasta Region. [MS1249].

[MS1279]. [Yreka Union]. Ladies on the Butte. In: Yreka Union. Yreka, Calif.: Sept. 15, 1866. Source of Citation: Stewart 1929 #308. Stewart states: 'The second ascent of Mrs. Eddy.' 11. Mountaineering: 19th Century/40. Find List. [MS1279].

[MS1285]. Magre, Maurice. The Return of the Magi. place?: Philip Allan, 1931. Consists of six historical accounts of legends of mystic 'magi;' one of which is about "Saint Germain the Immortal" (pp. 209-248). According to the author: "It was at the end of the nineteenth century that the legend of Saint Germain grew so inordinately...I believe Mme Blavatsky was the first to mention this possibility...Between 1880 and 1900 it was admitted among all theosophists, who at that time had become very numerous, particularly in England and America, that the Comte de Saint Germain was still alive, that he was still engaged in the spiritual development of the West, and that those who sincerely took part in this development had the possibility of meeting him" (p. 235).

Note that the appearance of Saint Germain was anticipated among readers of Theosophical writings in America and elsewhere. The purported appearance of Saint Germain at Mt. Shasta in the 1930s can therefore be placed in a cultural framework which makes his appearance less of an unexpected occurrence than might otherwise be supposed.

Contains many details, including Mr. Leadbetter's clairvoyantly obtained physical descriptions of the Count Saint Germain. 17. Legends: Ascended Masters. [MS1285].

[MS1288]. McFarlan, Donald. The Guinness Book of Records, 1992. New York: Bantam Books, 1992. Mt. Shasta holds the record for a single snowstorm: "Greatest snowfall....The record for a single snowstorm is 189 in. at Mt. Shasta Ski Bowl, CA from 13-19 Feb., 1959..." (p. 44). 30. Science: Geology and Climate. [MS1288].

[MS2009]. Fisher, Anne B. Anne Benson 1898. Stories California Indians Told. Illustrated by Ruth Robbins. Berkeley: Parnassus Press, [1957]. 109 p. illus. 24 cm. Partial contents: Why grizzly bears walk on all fours (Mount Shasta legend) -- How the first rainbow bow was made (Achomawi) -- How Coyote became a friend to man (Karok) -- How Coyote put salmon in the Klamath River (Karok) -- Why women talk more than men (Shasta). 15. Legends: Native American. [MS2009].

[MS2078]. Beebe, John C. Report on Investigations for Controlling the Flow of Mud and Debris from the Southeast Slope of Mt. Shasta. San Francisco, CA: U.S. Forest Service, 1933. 25 pp. The author was senior civil engineer with the Forest Service. Contents: Resume; Location; History of the mud flows; Damage of the mud flows; Causes of the mud flows; Previous Investigations; Possible Preventive Measures; Analyses of Various Projects; Annual Maintenance; Recommendations. During 1924, a large mud flow deposited over 7,000,000 cubic yards of debris on the south slopes of Mt. Shasta, and an estimated 1,000,000 cubic yards of debris entered the McCloud River and muddied the waters of the Sacramento River all the way south to Colusa in the Sacramento Valley. The possibility of future mud flows of significant size called forth the need to study possible countermeasures. The main purpose of the report is to outline the possible means of controlling the Mud Creek summer mud flows. Contains an extensive history of the Mud Creek mud flows. The authors present historical accounts going back to the 1870's, and quote an earlier report that says: "The 1924 outbreak was not the first known flood to do damage. In 1875 Mr. H. B. Ream, a civil engineer from Mt. Shasta City, noted that the entire country from

near where McCloud now stands to some distance beyond Mud Creek was covered with sand. There was but very little brush or small trees in the sand covered area. About 1879, Mr. Ream made observations on a mud flow which he thinks was larger than the one of 1924, as sand was deposited as far west as the present site of McCloud. The main body of the flow went through Squaw Creek for about one week and then shifted back to the Mud Creek channel. The flow of 1879 did not contain nearly as many boulders as did the one of 1924. Mr. Ream states that as long as he can remember there has been a flow in Mud Creek during the middle of summer and that Indian tales indicate that it always has been an annual affair." (p. 5). "Nearly everyone at all familiar with the outbreaks is of the opinion that they are due to a winter of but little snowfall and the rapid melting of the Konwakiton Glacier during the following summer." (p.8) This report summarizes explanations of the causes of the mud flows. 30. Science: Geology and Climate. [MS2078].

[MS2090]. Sprague, G. Lynn Regional Forester U. S. F. S. Letter to Carl Martin, July 21, 1998: Decision To Revoke Special Use Permits for Mount Shasta Ski Area. July 21, 1998. From United States Department of Agriculture, Forest Service, Pacific Southwest Region, Regional Office, R5, San Francisco, CA. 3pp. Dated July 21, 1998. Sent to Carl Martin, principal in Mt. Shasta Ski Area, Inc. 3 page letter details the Regional Forester's decision to revoke the "Term Special Use Permit" and the "Supplemental Special Use Permit" issued to the Mt. Shasta Ski Area. The decision to revoke is based upon Clause 54 ("...historic sites...") and Clause 16 ("...public interest requires termination...") of each of the permits. Taking into account eligibility requirements under Section 106 of the National Historic Preservation Act, it was evident that "The Mount Shasta Cosmological District (a historic district comprised of various contributing features)," and "Panther Meadows (a Native American ceremonial site)" were eligible for the the national register, and that the Mt. Shasta Ski park would adversely effect the historical and current cultural traditions of several Native American Tribes; thus clause 54 was invoked. Clause 16 was invoked because "The Mt. Shasta Ski Area project would absorb an extraordinary amount of time, money and resources" over a period of many years, and that the expenditure of this extraordinary amount of resources was not in the public interest. There is an additional paragraph explaining how the current (i.e., 1998) Mt. Shasta Ski Park was meeting the public interest satisfactorily and thus obviating the need for another ski area. 26. Environmental Issues. [MS2090].

[MS2092]. [Weed Press]. Huge Avalanches Draw Attention to Shasta (1995). In: Weed Press. February 15, 1995. A. p. 1. Vol. 70, No. 7. During the winter of 1995 several large avalanches cut long and wide swathes through the forests on the upper slopes of Mt. Shasta, resulting in major permanent changes to the appearance of the mountain. This article is one of many similar newspaper articles documenting the changes. Excerpts from this article follow: "The deepest snow levels recorded in the past 20 years and the largest avalanches on record are drawing tourists and outdoor recreationists to the winter wonders of Mt. Shasta.....One of the largest avalanches covered the area where a parking lot and a small ski lodge would go under the ski park proposal...150 foot wide path of ice and snow at depths of 14 to 25 feet..... New scars from a second mammoth avalanche can be seen at the flank of Shastina, where sliding snow created a six-fingered cut through old-growth forestlands. In addition, VanSusteren said avalanches have also occurred this year at Avalanche Gulch, Diller Canyon, Cascade Gulch, The Ski Bowl, and numerous other sites on the mountain.It's obvious by the age of some of the destroyed forestlands that some of these areas haven't seen avalanches in over 300 years.' 30. Science: Geology and Climate. [MS2092].

[MS2102]. Southern, May Hazel. A Record Snowfall 1890 Northern California. In: Record Searchlight, April 7, 1932. April 7, 1932. Hazel May Southern was the daughter of Sacramento River canyon pioneer Simeon Southern, for whom 'Sims' on I-5 is named. She was also a co-founder of the Shasta Historical Society. Miss Southern grew up in the Sacramento upper canyon area and tells the story of the amazing 12 foot deep snows in Dunsmuir and southward in 1889-1890. This 1930's article begins: "The balmy spring weather now prevailing in this section, following the winter storms which brought bounteous snowfall to Shasta County and the rest of northern California, makes Miss May Southern of the Shasta Historical Society reminiscent. She declared

yesterday that last winter was as mild as a zephyr when compared to that of 1889-90."

"Miss Southern was a Southern Pacific telegrapher stationed at Sims, on the Shasta division, that winter. Excerpts from her dairy follow:"

[She writes:] "Winter set in October 20, with heavy rains. October 30, train service irregular, landslides numerous, large forces clearing track. By the middle of November unusual amount of rain would have caused great damage by high water if there had been any snow on the ground.

Snow in December

December 10, high crests of mountains mantled with deep snow, lower levels white with a promise of what was yet to come. Torrential rains caused washouts and slides, travel unsafe and uncertain. Next few weeks brought terrific rains all through northern California. Railroad bridge at Cottonwood greatly damaged, delayed trains three days. Great damage to bridges and trestles around Colusa, Chico and Marysville, one-third of the 242 miles of track between Cottonwood and San Francisco washed away or badly damaged, several persons drowned.

Real Storm Starts

January 15, 1890, bumper crop of snow began arriving - snowing furiously, like twilight, two feet on the ground this morning. Train 15 crept northward in the teeth of the fiercest snow storm that ever roared down the Sacramento canyon; stalled at tunnel 11, mile and half north of Sims; 116 passengers on board, Vice-President C. F. Crocker's private car, 'Mishawauka,' attached to rear. Snowed incessantly for over 60 hours, fell so fast and furious river covered over; reached a depth of eight feet on level, much deeper in drifts.

Food in diner and Crocker car soon exhausted. Pullman porters carried food on their backs from Sims to feed women and children. My mother started to bake bread day and night as long as flour lasted. Brakeman in Crocker car with pneumonia.

Nights Were Dismal

Problem of heat serious, wood water logged and buried under snow, coal oil and candles soon exhausted, darkness made more dismal by howling of panthers, coyotes and other night animals driven by the snow to seek food lower down. Deer often seen some in low cut shoes and shirt sleeves. For lack of rubber boots men bind their legs with gunny sacks held in place by bale rope or wire, this soon caked with mud and snow, to the weight of already over developed feet, so the toilers soon played out.

Their complaint was not so much of the scarcity of food as the lack of whisky and the money to buy it.

At Dunsmuir 12 feet of snow, freight shed crashed in, burying the bodies of William Whiting and a brakeman, killed on the road. Building total loss. Every man engaged in shoveling snow off buildings; church fell in, some houses collapsed and families had to move out. Citizens let nature take its course in clearing premises. Town short of provisions.

bounding into river pursued by a panther.

Food becoming scarce, my father slaughtering stock and killing off chickens; complaints of passengers loud and long, cursing the country, the company and Mr. J. Pluvius. Wires dead, cut off from world. Line-men coming in speechless and half frozen.

Snow traps Relief Train

Depot only hot spot, men in overalls crowding in, drying their garments, smoking strong tobacco and expectorating copiously on red hot stove. An attempt made from Dunsmuir to rescue train, relief party snowed in at Castle Crag. Relief train on way from Sacramento encountered two feet of snow at Redding, bumped into work train north of there and commissary car badly wrecked, did not expect to meet anything coming down the line except snow, scooped out slides all the way to Delta, where snow is four feet deep. Way cleared with pick and shovel to Sims. Arrived, January 20, with 300 men, who had been without food 30 hours; they struck, stormed the depot and threatened violence.

Mob Storms Depot

Assistant Superintendent Pratt and other officials barricaded the doors.

I was just a young girl and badly frightened by the sight of the starving men who surrounded us; through a crack in the door negotiations opened with leaders resulting in my father butchering his milk cows; men tore off hunks of meat with their hands and ate it raw like animals. Took whole day's work to exhume buried train which left Sims, January 22 south bound and packed high with snow, attracting much attention on its way down the valley. Passengers sent to Portland by water.

(Continued)

River Dammed by Slide

Just north of Upper Soda springs, Alpine avalanche slid down mountain, carrying everything before it; section crossed the Sacramento dammed the river so completely that no water went through or over the dam for 20 minutes. Snowplow and engine buried out of sight. Took 8 days excavating to uncover them.

Sisson Herald, January 25 - Inventory of losses by storm - Three large two stories buildings crushed, porches and awnings strewn in ruins on sidewalk. Town looks like it had been bombarded by hostile army and badly wrecked by exploding shells. Snow packed on sidewalks to second story, every man pressed into service to save cracking roofs; several horses killed; people going in and out of windows. Horses fitted with snowshoes.

Planned to Eat Horses

Sisson Herald, January 26 - "We are here, well blockaded, situation worse, provisions to last three weeks, not many cattle, will kill fat horses if necessary." (Paper printed on cloth and old posters.)

Ten to 15 feet of snow between Sisson and Edgewood; 123 men at Black Butte without food for 24 hours. Dead engines and strings of box cars crushed in by weight of snow strewn all along line from Sims to Edgewood and over Siskiyou. Blockade complete. Greatest depth of snow deposited in Sacramento canyon.

January 29 - General Superintendent Fillmore gave out the following summary of railroad situation:

"Few trains blockaded between Blue canyon and Shady Run; 1800 men with picks and shovels cutting away snow banks 12 to 15 feet high; snow on sheds at Summit and tunnel 13 from 50 to 250 feet deep and in isolated places 500 feet. Three hundred men between Sims and Edgewood, with provisions scarce between these points; 3500 men employed extra, of these 2500 men on Central Pacific. Railroad estimates its loss since trouble began 14 days ago at \$75,000 a day over \$1,000,000 to January 29."

Sierra Line Opened

January 1 - Seventeen days blockade lifted in the Sierra; Emigrant Gap out of food, great suffering; 500 loaded freight cars snowed in on sidings, great damage, buildings crushed, lives lost; still snowing.

Sacramento valley flooded. Coast towns under water. Persons suffering for food; death rate high from pneumonia and la grippe. Business at complete standstill.

At tunnel 9, between Sims and Delta, probably biggest slide that ever swooped down mountain side filled tunnel and river; north end of tunnel buried 100 feet.

Lake Is Formed

February 11 - Railroad situation going from bad to worse. Slide in Cow creek canyon, Oregon, formed a lake three miles long and 75 feet deep, besides filling a tunnel. Estimated loss to railroad \$1,500,000. All hopes given up for clearing track, Ashland to Portland, for many weeks. Oregon towns under water: great loss of livestock; terrific rains all through northern California.

Central Pacific again blockaded; snow sheds toppling over with snow. Sacramento river at Red Bluff 25 feet above high water mark; still rising. Fills in Siskiyou sinking, banks and high sides caving, cuts filled. Downpour leveled snow from nine to four feet at Sisson. Literally speaking, the road is gone in.

The road finally was opened in the middle of April after 15 miles of new track was laid.

(The end)

by: May Hazel Southern.

30. Science: Geology and Climate. [MS2102].

[MS2142]. Apperson, Or. Everitt Memorial: a Highway with a Checkered History. In: Mount Shasta Herald. Mar. 19/Mar. 26, 1997. Sec. B/Sec. B. p.1/p.1. 2 part article. Long article on the history of the road, from around 1886 to 1997, and politics behind it. The author's father had been editor of the forerunner of the Mt. Shasta Herald and was one of the first, in 1915, to promote in print the idea of the road. Several opposing forces were for and against the road, especially in the 1920's and 1930's. Regional forester S.B. Show overrode the objections of Supervisor Tom Jones and ordered the road built. Later, State Senator Collier used appropriations bills to wrest out some monies for the road. (Incidentally, the author states that Forest supervisor Tom Jones was under the impression that the public had no business going into the National Forests, and that this is the reason why the trail head to Black

Butte is in such an inaccessible location.) Included origin of the name Bunny Flat as being the result of a portable rope tow's popularity at that site. People and places mentioned are: J. M. Schuler, H. D. Brown, John Mackey, C.C.C., Panther Meadow, John S. Everitt, Sisson Trail, Sand Flat, Horse Camp, Randolph Collier, Bunny Flat, Ski Bowl Corporation, Carl McConnell, Green Butte, Carl Martin. 26. Environmental Issues. [MS2142].

[MS2150]. Roquefeuil, Camille de. Voyage Around the World, 1816, and Trading for Sea Otter Fur on the Northwest Coast of America. Fairfield, WA: Ye Galleon Press, 1981. Reprint of the 1823 English translation printed in London for R. Phillips. Originally published in French as 'Journal d'un Voyage autour du Monde pendant les Années 1816, 1817, 1818, et 1819.' Paris: Librairie Ponthieu, Lesage, et Gide, 1823. The author offers an explanation, from first hand observation in September, 1818, during an expedition along the northwest coast, that it was a fire and not a volcano, that Laperouse had viewed in 1786. Many writers have speculated that Laperouse may have witnessed the last eruption of Mount Shasta. The author states: 'At six o'clock, after having gone twenty-two miles, we had, to the south-south-east, a point, which I judged to be Cape Mendocino. At half past seven, we suddenly discovered, to the south-south-east, a considerable fire on Cape Mendocino; this fire covered the greater part of the hill, from the sea-shore to the summit, and it appeared to extend to the other side. Impelled by a fresh breeze, it made a rapid progress. The mountain of fire, its summit crowned with immense clouds of smoke, the sea shining with the reflection, which every wave multiplied, the rocks scattered round the promontory, and the second hill clothed with various tints, this prospect, in the gloom of the night, was of the most majestic description, and filled the soul with exalted ideas. Accurate inquires at Saint Francisco, convinced me that this fire which, at a distance might have been mistaken for a volcano, must be ascribed to the Indians, as well as other less considerable, and more distant ones, which we saw that and the preceding nights. The natives, at this season, set fire to the grass, to the dry pods of a grain which they use for food, to render it more easy to gather. It was, doubtless, this circumstance, which was unknown to our illustrious La Peyrouse, and that was the cause of his error, when seeing a great fire on Cape Mendocino, about the same time of year, he thought it was a volcano.' (pp. 125-126) 04. Early Exploration: Laperouse Expedition, 1786. [MS2150].

[MS2151]. Hirt, William H. Quaternary Volcanism of Mount Shasta and Vicinity, Siskiyou County, California. In: Hirt, William H. editor. Across the Klamath/Cascade Frontier: A Guidebook Prepared for the National Association of Geoscience Teachers Far Western Section Fall Field Conference Sept. 17-19, 1999. Weed, CA: College of the Siskiyou, Division of Natural and Applied Sciences, 1999. pp. 32-68. The guidebook as a whole contains four field trips. Field Trip 1A: E. Timothy Wallin: Geological overview of a mid-Paleozoic intraoceanic convergent margin, eastern Klamath Mountains, California. pp. 1-31. Field Trip 1B: William H. Hirt. Quaternary volcanism of Mount Shasta and vicinity, Siskiyou County, California pp. 32-53. Field Trip 2A: Juan de la Fuente and Stephen Bachmann. Whitney debris flow of August 20, 1997-Triggering mechanisms, transport processes, and debris sources pp. 54-68. Field Trip 2B: Susan M. Cashman, Don Elder, and Harlan Goldstein. Detachment faulting in the Klamath Mountains, northern California pp. 69-87. Field trip itinerary for each trip included in page numbers. William Hirt, Ph.D., is the geology instructor at the College of the Siskiyou (1999). Author presents maps and photos about: the eruptive history of Mount Shasta (four main eruptive episodes associated with features=Sargents Ridge 200,000 to 100,000 years Before Present; Misery Hill 30,000 to 9,700 years B.P.; Shastina 9,700 to 9,500 years B.P.; Hotlum 9,500 to 200 years years B.P.); the origins of Mount Shasta's lavas, potential volcanic hazards at Mount Shasta. Contains many interesting diagrams, including a block diagram of earthquake foci beneath the area between August 1979 and June 1999. Includes a field trip road log to dozens of specific locations on and about Mt. Shasta. The Wagon Camp turnout at mile 91.2 of the trip, for example, is said to contain an exposure 'of the oldest known andesites from the ancestral Mount Shasta. Samples from this outcrop yielded whole rock K/Ar ages of 593,000 years (Kelley et al., 1987) and are characterized by platy jointing developed during magmatic flow.' 30. Science: Geology and Climate. [MS2151].

[MS2152]. de la Fuente, Juan and Stephen Bachmann. Whitney

debris flow of August 20, 1997: Triggering mechanisms, transport processes, and debris sources. In: Hirt, William H. editor. Across the Klamath/Cascade Frontier: A Guidebook prepared for the National Association of Geoscience Teachers Far Western Section Fall Field Conference Sept. 17-19, 1999. Weed, CA: College of the Siskiyou, Division of Natural and Applied Sciences, 1999. pp. 54-68. The guidebook as a whole contains four field trips. Field Trip 1A: E. Timothy Wallin: Geological overview of a mid-Paleozoic intraoceanic convergent margin, eastern Klamath Mountains, California. pp. 1-31. Field Trip 1B: William H. Hirt. Quaternary volcanism of Mount Shasta and vicinity, Siskiyou County, California pp. 32-53. Field Trip 2A: Juan de la Fuente and Stephen Bachmann. Whitney debris flow of August 20, 1997-Triggering mechanisms, transport processes, and debris sources pp. 54-68. Field Trip 2B: Susan M. Cashman, Don Elder, and Harlan Goldstein. Detachment faulting in the Klamath Mountains, northern California pp. 69-87. Field trip itinerary for each trip included in page numbers. An historical and geological analysis of the a major debris flow on Mt. Shasta, includes maps, photographs, and a field trip itinerary. The debris flow buried a 600 m section of California Highway 97 about 1,500 meters west of the Whitney Creek culvert to a depth of about 1.5 meters. Includes historical information on the advance of the Whitney glacier. Includes a beautiful color map of deposits from the 1985, 1994, and 1997 debris flows in Whitney and Bolam Creeks on the northern flanks of Mount Shasta (p. 57) 30. Science: Geology and Climate. [MS2152].

[MS2156]. Avenell, Bruce K. Mount Shasta: The Vital Essence, A Spiritual Explorers Guide. Escondido: Eureka Society, 1999. 154 pp. Subtitle: To the Natural and Man-Made Consciousness-Enhancing Structures on Mt. Shasta The author recounts spiritual lessons and experiences from several decades of travel to Mount Shasta. Sand Flat, Grey Butte, Panther Meadows, etc, are described as special places. The author has a spiritual communication with a spiritual being named Duja, on Mt. Shasta and elsewhere. The book begins: 'A small group of very dedicated people, The Eureka Society has been coming to Mt. Shasta, California, for thirty years. They come to communicate with a spiritual being with whom many of them have had spiritual experiences while camping, hiking, and meditating on the mountain.' (p. ix). 'Although Duja, or any of the spirit beings on the mountain for that matter, may appear to be standing still she must have complete control of attitude, conscious focus, mental velocity and be monitoring the expenditure of energy necessary for you to see her. ...If you step out of your physical body, temporarily or permanently, many things will change in relation to what you know as to how to conduct yourself. I understand this may all sound like a lot of gobbledegook to you, but I want you to have a great experience the first time you go to the Temple. (p. 21). Note that the author of this book was interviewed in the mid-1970s by Emilie Frank and her account of the 'Elan Vital' group is published as Chapter Two (Dugja, Queen of the Lemurians) in her book, "Mt. Shasta: California's Mystic Mountain." 18. Legends: Other. [MS2156].

[MS2157]. Frank, Emilie A. Mt. Shasta: California's Mystic Mountain. Hilt, CA: Photografix Publishing, 1997. Illustrated with numerous photographs of people and places. An important book from a local historian that contains many interesting articles on Mt. Shasta legends. Not a comprehensive account of all legends- the book's value lies in the telling of many of the lesser known and perhaps more interesting accounts. The stories are usually told from a first person account of the author's attempts to track down those who would know most about the legends. She has interviewed many of the offbeat spiritual personalities of Mt. Shasta. Table of Contents: Chapter 1. The Mt. Shasta Mystique 2. The Lemurians. 3. Dugja, Queen of the Lemurians 4. A Wondrous Strange Happening. 5. Abraham Mansfield and the Plates of Time. 6. Queen Etruceana. 7. Lemurian Treasure Caves Found. 8. Atlanteans in Mt. Shasta? 9. Nola Van Valer: Founder of the Radiant School. 10. Widow Springs. 11. Unveiled Mysteries. 12. Sphinx Rock. 13 The Baffling Castle Crags Petroglyphs. 14. A Race of 'Little Men' on Mt. Shasta? 15. Mysterious Circles and Mounds, Pyramids and Domes. 16. Acquainted with a Shasta Night. 17. Angel Clouds Converge Over Mt. Shasta. 18. Cosmic Lady Visits Mt. Shasta. 19. UFO's, Fact or Fiction in the Realm of Mt. Shasta? 20. Was Mu the Cradle of Civilization? 21. There is a Mystique About This Mountain. 22. Mystics, Spiritualists, Tibetan Lamas, Zen Buddhists. 23. The Harmonic Convergence, Mt. Shasta -1987. 24. Elizabeth Clare Prophet Visits Mt. Shasta. 25. About Other Significant Books. 26. Mt. Shasta, Geologically Speaking.

27. The Kingdom of Shasta. Some of the material not inferred from the chapter titles in this book: the Lady on the Mountain geologic form; Yaktavians; Bell Legends; Lemurians; Wishar S. Cerve; Elan Vital; Grey Butte; Duja; Dr. Doreal; Phyllos the Tibetan; Radiant School of the Seekers and Servers; The Great White Lodge; Saint Germain; Norman R. Westfall; Pelleur; The Great Dwarf; Great Mahatma Koot Hoomi; Edgar Lucian Larkin; Don Corder; Cosmic Lady; Janice Aurah Kramer; Monka; White Brotherhood; Sister Thedra; Sananda; Sanat Kumara; Mother Mary Mae Maier; Tai Siyu Rinpoche; Shasta Abbey; I AM; etc. The author was a prolific freelance writer and researcher of lore for Siskiyou County from 1954 until she passed away in 1996. She wrote feature articles for many of the local newspapers, and wrote for newspaper special publications such as the Siskiyou County Scene. Only a portion of her voluminous writings are preserved in this present book; for more of her writing consult the archives of the Mount Shasta Herald and of The Mount Shasta Collection at the College of the Siskiyou. 19. Legends: Historical Interpretations and Reviews. [MS2157].

[MS2161]. Jackson, William Henry photographer. Moss Brae (Mossbrae) Falls, near Mt. Shasta [photograph]. In: Cahn and Ketchum, Robert Glenn. American Photographers and the National Parks. New York; Washington, D.C.: Viking Press; National Park Foundation, 1981. 144; [36] p; ill. (some col.); 33 cm. "A Studio book." "Outgrowth of a photographic exhibition sponsored by the National Park Foundation"-P. 7. .Catalog': p. [1]-[35] 2nd group. Photographs by Ansel Adams, William Bell, Dave Bohn, Anee Brigman, Harry Callahan, William Clift, Imogen Cunningham, George Fiske, Lee Friedlander, William Garnett, Laura Gilpin, John K. Hillers, William Henry Jackson, Charles V. Janda, Robert Glenn Ketchum, Joel Meyerowitz, Roger Minick, Richard Misrach, Boone Morrison, David Mussina, Eadweard J. Muybridge, Ted Orland, Timothy O'Sullivan, John Pfahl, Eliot Porter, Gail Skoff, Michael A. Smith, Jerry N. Uelsmann, Carleton E. Watkins, Brett Weston, Edward Weston, Minor White and Don Worth. .505. 2 | Moss Brae (Mossbrae) Falls, near Mt. Shasta / William Henry Jackson -- Mount Shasta No.2 / Carleton E. Watkins -- Rocks and Snow, Mount Lassen (Lassen Peak) / Don Worth. 28. Art: Photography. [MS2161].

[MS2191] Schrader, George. Schrader Files-Finding Guide: Page by Page Annotated Catalog of All Documents in Volumes 13 and 16. [with] Author - Title Index for Schrader Files Vols. 13 and 16. [George Schrader Manuscript Collection, United States Forest Service, Shasta - Trinity National Forest, Mount Shasta Ranger District]. Mount Shasta, CA.: United States Forest Service, Shasta-Trinity National Forest, Mount Shasta Ranger District, 1995. A finding guide to an extensive archive of local history materials held by the Shasta-Trinity National Forest Mount Shasta Ranger District. George R. Schrader was a co-founder of the Siskiyou County Historical Society. He was for many years acting supervisor of the Shasta National Forest and a major proponent and secretary for the building of the first Mount Shasta Ski Park in the 1950's. Upon his death his extensive files were left to the Mount Shasta Ranger District headquarters with the stipulation that the materials remain with the forest service. In 1995 the USFS Shasta-Trinity archaeologist organized a 'Passport in Training' volunteer group to create a finding guide to the materials in the boxes. Among the most important materials were local history documents and articles in Volumes 13 and 16 of the Schrader Files. Nearly every aspect of local history is covered, including much material on Mount Shasta. The archives are especially useful for unique place-name history on and around Mount Shasta. 01. Comprehensive Histories of Mt. Shasta. [MS2191].

[MS2192]. Muir, John 1838-1914. A Conversation with John Muir. World's Work [London, England]. Nov. 1906. pp. 8249-8250. The World's Work was an English socialist magazine. This article is a little known and humorous John Muir Mount Shasta story. The article is reproduced here in its entirety: "Home is the most dangerous place I ever go to," remarked Mr. John Muir, the famous geologist and naturalist. He was on the train returning from Arizona to his home in Martinez, Cal., after the earthquake. 'As long as I camp out in the mountains, without tent or blankets, I get along very well; but the minute I get into a house and have a warm bed and begin to live on fine food, I get into a draft and the first thing I know I am coughing and sneezing and threatened with pneumonia, and altogether miserable. Outdoors is the natural place for a man.'" "The train was passing through the San Francisco Mountains in north-

western Arizona. The conversation was left to Mr. Muir, in acknowledgment of his superior powers of entertainment and instruction. It drifted naturally on to mountain tramping, and Mr. Muir told of a walk he took around Mt. Shasta several years ago. 'I was stopping at Sisson's' he said, 'and one morning I thought I'd take a walk, so I put on my hat and started. As I went down the path to the gate, Mrs. Sisson called after me to ask how long it would be before I would be back. 'O, I don't know,' I said, 'not very long, I guess.' 'Will you be back to luncheon?' she asked. 'I expect so,' I said, and went on. After I had got along a bit I concluded to walk up to the timber-line and back again. So I started off up the mountain side. I soon found that I could not go up directly, as I had expected, as there were long gulches full of snow ahead, around which I had to make detours before I could proceed. I kept repeating this performance, intent on getting up, until it was growing dusk before I realized what time it was. But I was used to being caught out so I simply got on the lee side of a big log, made a fire, and went to sleep on a pile of leaves. In the morning I soon reached the timber-line. Then I noticed some new snow formations near the summit, and I concluded to go on up. I made the ascent and got back to the timber-line again by about nightfall of the second day. It was snowing, so I made a bigger fire and lay up closer to my log shelter. When I awoke in the morning I was covered with snow, but I wasn't uncomfortably cold. But I concluded I would work down to a little lower level and continue on around the mountain. By this time I began to feel a little 'gone' from lack of food. I've often spent two days without anything to eat and even felt better for it; but the third day is getting toward the point of being too much. As I tramped along I thought I saw smoke. I stopped and watched it for a long time to make sure that it wasn't a ribbon of cloud. When I was sure it was smoke, I worked toward it, and in about an hour I came on a Mexican sheep-herders' camp. After a lot of signaling and gesticulating, I made them understand that I was very hungry, and at last they got me up a meal. I spent the night with them, and the next day continued my march around the mountain, taking some bread and coffee from the camp. For three days I went on without seeing anybody. On the seventh day I completed the circuit of the mountain, and about noon I sauntered up the walk to Sisson's, as if I had just come in from a half-hour's stroll. Mrs. Sisson saw me and called out, 'Well, Mr. Muir, do you call this a short walk? Where have you been? I've had a guide out searching for you.' 'O, I just took a little walk: I went around the base of the mountain. But I got back in time for lunch, didn't I?' I had been gone seven days and had walked a hundred and twenty miles.

'But that is the way to enjoy the mountains. Walk where you please, when you like, and take your time. The mountains won't hurt you, nor the exposure. Why, I can live out for \$50 a year, for bread and tea and occasionally a little tobacco. All I need is a sack for the bread and a pot to boil water in, and an axe. The rest is easy.'

Some one mentioned the 'Boole,' reputed to be the biggest 'big tree.' 'Yes,' remarked Mr. Muir, 'I measured it. I'd been fooled so often with yarns about these biggest trees that I wouldn't go until the engineer who had measured it told me himself that he had used a steel tape. Then I made a three days' journey to the tree. When I measured it, though, the most I could make its girth was fifty feet less than the engineer's figures. But I learned afterward that a lumberman who had helped him had held out that much slack of the tape as a joke. Later, when looking over some of my old note-books, I found memoranda on this very tree, which I had made years before.

'But,' added Mr. Muir, 'I would go three times around the world to see a tree as big as they said that was.'

Then the subject branched off. Later Mr. Muir told of a trip which he and Professor Sargent of Brookline, Mass., took together to study trees in Siberia. 'We went out there and saw them all right, and then I wanted to see the Cedars of Lebanon that old Solomon used to build the temple. So while Professor Sargent went back to Petersburg I ran down that way, but was headed off by the smallpox quarantine at Joppa. To fill in the time I went over in the Transcaucasus to see some American copper concessions that are being worked there. When I got back to Constantinople the quarantine was still on, and I took a run up the Nile to see Assouan and the old temples at Karnak. Then I came back and went into Palestine, and saw the Cedars of Lebanon at last. Then Professor Sargent came along, and we went through the Red Sea together, and around to India. I had always wanted to get into the high Himalayas, so I took six weeks to go back into them about 600 miles. After I got back to Calcutta I decided to see some of the trees in Ceylon, and that took several weeks. Then we went on around to Hong Kong. I had a letter

from President Roosevelt to Conger at Peking, but when we got to Hong Kong I didn't want to get into the hot, dusty city, so I told Sargent to take the letter and go on up there. 'Why don't you want to go?' says he. 'O, there aren't any trees there.' 'Well, where are you going, then?' he says. 'Never you mind,' says I. 'You go ahead. I'm going to buy a map of the world and figure out a little trip.'

That 'little trip' was to Australia, and included a 2,600-mile excursion into the interior by rail, boat, stage, and afoot, solely to see the great eucalyptus forests. 'And,' concluded Mr. Muir, 'I'd have gone on from there to Chile, to see the *Araucaria imbricata*, if I hadn't found out that the nearest way was to go back home to San Francisco and start over again.'

The reference to the *Araucaria imbricata* was to an earlier part of the conversation, about the petrified forests of Arizona. For twenty years the Santa Fé has advertised these forests as a side-trip to be made from either Holbrook or Adamana. 'And do you know,' said Mr. Muir, 'those fellows had waited all that time for me to come down there to find three more forests that not even the people in that country knew about--and one of them is the biggest one there. But what strikes me most about these forests is that there is not a solitary one of their species of trees in the North American continent. These petrified trees were carbon millions of years ago--and yet in Chile to-day there are magnificent forests of this identical species, the *Araucaria imbricata*. And if I live long enough I'm going to make a trip to Chile just to see them.'" 21. Literature: John Muir. [MS2192]

[MS2193]. Maier, Mary Mother Mary and Phyllos the Thibetan. *Atlantis Speaks Again*: by Mother Mary ; in Collaboration with Phyllos-The Thibetan-Elderon, Holtah-Kemistrus-Zonus-Mol Lang of the Order of Azariah. Hollywood, CA: M. M. Maier Publishers, 1960. 371 pp. First edition, one of 333 copies of the subscriber's edition. Contains reproductions of the original manuscript of Frederick Spencer Oliver's 'A Dweller on Two Planets' Contains photographs of 'Mount Shasta' 'Mary Elizabeth Manley Oliver,' 'chair of Frederick Spencer Oliver,' 'table of Frederick Spencer Oliver'. This book is 'dedicated to Frederick Spencer Oliver's mother, Mary Elizabeth Manley-Oliver, whose life was given in service to her son's work, and to all progressive thinkers everywhere, but especially to the visible and invisible helpers who have made possible its presentation to the world.' A compendium of materials. An important book containing unique information about the writing of 'A Dweller on Two Planets: or The Dividing of the Way,' by Phyllos the Thibetan, with Frederick Spencer Oliver, amanuensis. Contains reproductions of several pages of the original Oliver manuscript of 'A Dweller...' One of the reproductions shows the title page of the manuscript, which has at its bottom the very important inscription or equation which was left out of the 1905 first edition of 'A Dweller'. This inscription reads: '26: 17 :: 25.8 + 30 : 24 ' (p. 176) According to Maier, Mrs. Oliver had deleted the numbers from the published book because it was thought to be an equation which couldn't be solved by mathematicians. Mrs. Maier describes how a Mrs. Bense (who, it is explained, was contacted by Phyllos in semi-invisible form) went to Mrs. Oliver and explained that this missing inscription was the key to much understanding of the esoteric meaning of 'A Dweller...'

Contains ostensible photoreproductions of several pages of the 'Dweller manuscript' (pp. 46-47). Contains photoreproductions of letters from Frederick Spencer Oliver to his mother, dated June 1896, (pp. 37-40).

Contains an essay by Frederick Spencer Oliver entitled: 'Karma as a Cure for Trouble' (pp. 139-143).

Contains an 1897 letter (pp. 328-343) written by Frederick S. Oliver to W. A. Venter, Nov. 22, 1897 which attempts to explain and locate a lost manuscript of 'A Dweller.' sent to N.Y. and purported to have burned in a train wreck on the manuscript's return voyage. Oliver states: 'Many months ago Phyllos informed both myself and Mr. Putnam that from then on there were evil opponents in his own realm that would make every possible effort to defeat the appearance of his book. It would seem as if this train wreck, if by it the MS. is lost, was the crowning effort of the opposition....And now, O'God. I thank Thee! by all this effort I am come to the Gates of Gold, and standing in the Gate Azariah, I wait to see the work bring hope to thousands, peace to many and firm footing on the path of Ages first pointed me by Phyllos' (pp. 331).

Mother Mary Maier was an important spiritual teacher in the Mount Shasta region during the 1950s and 1960s. The preface to *Atlantis Speaks Again* states: "Mother Mary is the last director of the Order of

Directive Biblical Philosophy of Intensification, the outer organization of the Order of the Azariah Group of the Master of the Sanctuary at Mount Shasta." Apparently a member of Howard Zitko's group 'The Order of Azariah' (see Zitko: 'An Earth Dweller Return') she later donned orange robes and was known as the leader of the Shree Shree Provo sect in Mount Shasta City (see Frank: California's Sacred Mountain).

Mother Mary Maier writes of Phyllos: "I, Mother Mary, have committed myself to carry on this work to the best of my ability and to guard against intrusion from destructive forces." (p. ix).

For a more detailed analysis of *Atlantis Speaks Again*, see Frank W. Fox: 'Frederick Oliver and Phyllos', pp. 8-13. 16. *Legends: Lemuria*. [MS2193].

[MS2195]. Miller, Joaquin. [Indian Tale of the Great Spirit and his Daughter on Mount Shasta; and the Origins of the Indians]. In: Miller, Joaquin. *Unwritten History: Life Amongst the Modocs*. Hartford, Conn.: American Publishing Company, 1874. The most often told Indian tales of Mount Shasta apparently were first published in Joaquin Miller's quintessential Mount Shasta novel, "Life Amongst the Modocs," first published in 1873. Miller, who in the 1850's lived for four years in the region including a year with his Wintu Indian wife and her tribe on the south side of the mountain, tells the story that follows. [Note that Miller does not explicitly say from where he received this story. Most likely it is a bonafide Wintu tale. So far as is known, this is the first telling in print of the Indian Tale of the Great Spirit and his Daughter on Mount Shasta. Miller writes: "There is a story published that these Indians will not ascend Mount Shasta for fear of the Great Spirit there. This is only partly true. They will not ascend the mountain above the timber line under any circumstances; but it is not fear of either good or evil spirit that restrains them. It is their profound veneration for the Good Spirit: the Great Spirit who dwells in this mountain with his people as in a tent.

This mountain, as I said before, they hold is his wigwam, and the opening at the top whence the smoke and steam escapes is the smoke-place of his lodge, and the entrance also from the earth. Another mistake, which I wish to correct, is the statement of one writer, that they claim the grizzly bear as a fallen brother, and for this reason refuse to kill or molest him. This is far from the truth. Instead of the grizzly bear being a bad Indian undergoing a sort of purgatory for his sins, he is held to be a propagator of their race.

The Indian account of their creation is briefly this. They say that one late and severe spring-time many thousand snows ago, there was a great storm about the summit of Shasta, and that the Great Spirit sent his youngest and fairest daughter, of whom he was very fond, up to the hole in the top, bidding her speak to the storm that came up from the sea, and tell it to be more gentle or it would blow the mountain over. He bade her do this hastily, and not put her head out, lest the wind would catch her in the hair and blow her away. He told her she should only thrust out her long red arm and make a sign, and then speak to the storm without.

The child hastened to the top, and did as she was bid, and was about to return, but having never yet seen the ocean, where the wind was born and made his home, when it was white with the storm, she stopped, turned, and put her head out to look that way, when lo! the storm caught in her long red hair, and blew her out and away down and down the mountain side. Here she could not fix her feet in the hard, smooth ice and snow, and so slid on and on down to the dark belt of firs below the snow rim.

Now, the grizzly bears possessed all the wood and all the land even down to the sea at that time, and were very numerous and very powerful. They were not exactly beasts then, although they were covered with hair, lived in the caves, and had sharp claws; but they walked on two legs, and talked, and used clubs to fight with, instead of their teeth and claws as they do now.

At this time, there was a family of grizzlies living close up to the snow. The mother had lately brought forth, and the father was out in quest of food for the young, when, as he returned with his club on his shoulder and a young elk in his left hand, he saw this little child, red like fire, hid under a fir bush, with her long hair trailing in the snow, and shivering with fright and cold. Not knowing what to make of her, he took her to the old mother, who was very learned in all things, and asked her what this fair and frail thing was that he had found shivering under a fir-bush in the snow. The old mother Grizzly, who had things pretty much her own way, bade him leave the child with her, but never mention it to any one, and she would share her breast with her, and bring her up with the

other children, and maybe some great good would come of it.

The old mother reared her as she promised to do, and the old hairy father went out every day with his club on his shoulder to get food for his family till they were all grown up, and able to do for themselves.

"Now," said the old mother Grizzly to the old father Grizzly, as he stood his club by the door and sat down one day, "our oldest son is quite grown up, and must have a wife. Now, who shall it be but the little red creature you found in the snow under the black fir-bush." So the old grizzly father kissed her, said she was very wise, then took up his club on his shoulder, and went out and killed some meat for the marriage feast.

They married, and were very happy, and many children were born to them. But, being part of the Great Spirit and part of the grizzly bear, these children did not exactly resemble either of their parents, but partook somewhat of the nature and likeness of both. Thus was the red man created; for these children were the first Indians.

All the other grizzlies throughout the black forests, even down to the sea, were very proud and very kind, and met together, and, with their united strength, built for the lovely little red princess a wigwam close to that of her father, the Great Spirit. This is what is now called "Little Mount Shasta."

After many years, the old mother Grizzly felt that she soon must die; and, fearing that she had done wrong in detaining the child of the Great Spirit, she could not rest till she had seen him and restored him his long-lost treasure, and asked his forgiveness.

With this object in view, she gathered together all the grizzlies at the new and magnificent lodge built for the Princess and her children, and then sent her eldest grandson to the summit of Mount Shasta, in a cloud, to speak to the Great Spirit and tell him where he could find his long-lost daughter.

When the Great Spirit heard this he was so glad that he ran down the mountain-side on the south so fast and strong that the snow was melted off in places, and the tokens of his steps remain to this day. The grizzlies went out to meet him by thousands; and as he approached they stood apart in two great lines, with their clubs under their arms, and so opened a lane by which he passed in great state to the lodge where his daughter sat with her children.

But when he saw the children, and learned how the grizzlies that he had created had betrayed him into the creation of a new race, he was very wroth, and frowned on the old mother Grizzly till she died on the spot. At this the grizzlies all set up a dreadful howl; but he took his daughter on his shoulder, and turning to all the grizzlies, bade them hold their tongues, get down on their hands and knees, and so remain till he returned. They did as they were bid, and he closed the door of the lodge after him, drove all the children out into the world, passed out and up the mountain, and never returned to the timber any more.

So the grizzlies could not rise up any more, or use their clubs, but have ever since had to go on all-fours, much like other beasts, except when they have to fight for their lives, when the Great Spirit permits them to stand up and fight with their fists like men.

That is why the Indians about Mount Shasta will never kill or interfere in any way with a grizzly. Whenever one of their number is killed by one of these kings of the forest, he is burned on the spot, and all who pass that way for years cast a stone on the place till a great pile is thrown up. Fortunately, however, grizzlies are not plentiful about the mountain.

In proof of the truth of the story that the grizzly once walked and stood erect, and was much like a man, they show that he has scarcely any tail, and that his arms are a great deal shorter than his legs, and that they are more like a man than any other animal." 20. Literature: Joaquin Miller. [MS2195]

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