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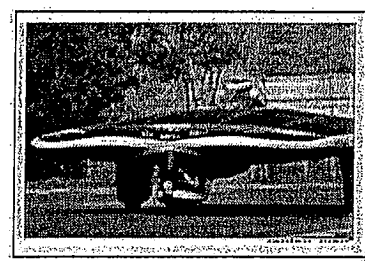
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Earth Day Power!

This car doesn't need gasoline to run. All it needs is sunshine! It runs on solar energy, which comes from the sun. Energy is important. We need it to run cars, TVs, and other machines. Many kinds of energy come from nature.

The Power of Nature

We get most of our energy from **natural resources**. Coal, oil, and natural gas are natural resources. Wind, water, and sunlight are too.



Power Plants

Many power plants burn coal, oil, and natural gas. This makes machines called **generators** run. The generators send energy through wires to houses. People use the energy to turn on lights, computers, and more.

The Pollution Problem

Coal, oil, and gas are **nonrenewable** resources. That means that once we use them up, we can't replace them. They give us a lot of energy, but burning them can make smoke that **pollutes** the air. Pollution makes the air, water, or soil dirty. Many people say that using lots of these resources can hurt the planet.

Clean Energy

Some people get energy from wind, water, or sunlight, which do not pollute our planet as much. These resources are **renewable**, which means they won't run out.

Machines called wind turbines let people get energy from the wind. The wind spins the blades of the turbine to make a generator run.

Some power plants use rivers and waterfalls to get energy from water. The moving water runs a generator in the power plant.

Solar panels on houses collect energy from the sun. They turn it into energy that people can use in their homes.

It can be expensive to set up wind turbines, water power plants, and solar panels. But using renewable resources is cleaner than using coal, oil, and natural gas. On Earth Day, we think of ways to get energy that are good for us and good for our planet!

A Bright Idea

Wind, water, and sun aren't the only kinds of clean energy. Some people use soccer power!

Two inventors came up with a new soccer ball called the SOCKET. It has a generator inside! When people kick the ball, the generator spins and stores up energy. Then, at night, people can plug a lamp into the ball and light up the room!

Wind Power

This diagram shows how a wind turbine makes electricity we can use in our homes. Answer the questions about the diagram.

1. What is the first step?

The wind blows.
The shaft turns.
The generator runs.

2. What makes the blades spin?

electricity
wind
sunlight

3. Where are the wires?

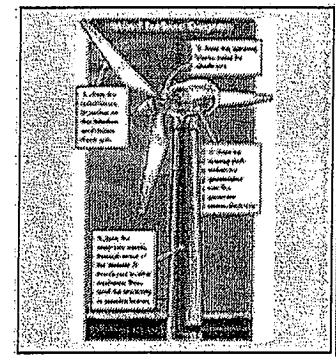
in the tower
in the blades
in the shaft

4. What does the generator do?

It makes electricity.
It spins the blades.
It turns the shaft.

5. Which part makes the generator run?

blades
shaft
tower



Bonus: Do you think a wind turbine is able to make electricity if the wind is not blowing? Why or why not?

“Cayuse attack mission in what becomes known as the Whitman Massacre on November 29, 1847” by David Wilma

On November 29, 1847, Cayuse tribal members attack white settlers and missionaries at Waiilatpu in what will become known as the Whitman Massacre. Thirteen whites are killed during three days of bloodshed, most of them on the first day; another is believed to have drowned after escaping the initial attack.


Waiilatpu was a Christian mission on the Walla Walla River operated by Dr. Marcus Whitman (1802-1847) and his wife Narcissa (Prentiss) Whitman (1808-1847). The mission served as an important rest stop for immigrants on the Oregon Trail. The Cayuse may have acted in retaliation for tribal members killed by whites, in an effort to stop increased white immigration into the Walla Walla Valley, or most likely, out of the belief that Marcus Whitman was an evil shaman using measles to kill people. The physician was unsuccessfully treating the Cayuse, who lacked immunity, and measles was killing them but not the whites. The massacre led to the Cayuse War and will spur the U.S. Congress to create Oregon Territory.

The Waiilatpu and Lapwai missions were established in 1836 by the American Board of Commissioners for Foreign Missions in Boston, which believed that the Native Americans of the Oregon country desired conversion to Christianity. Marcus Whitman was a Presbyterian elder trained as a physician, and a lumber mill operator. Waiilatpu was on the Walla Walla River near Fort Walla Walla. The mission converted few Indians, but it served as an important rest stop for immigrants from the United States using the Oregon Trail. Whitman built a farm and a gristmill, which tribal members burned in 1844. Whitman rebuilt the operation 20 miles away and added a sawmill.

By 1847, Waiilatpu had grown to a community of 50 to 75 persons including a number of orphans left with the Whitmans. Word of threats against the settlement reached Whitman, but he refused to evacuate. On November 29, Tilaukait and Tamsuky of the Cayuse called Whitman into his kitchen and killed him with a tomahawk. The Cayuse then embarked on a killing spree catching whites at their places of work. Narcissa Whitman was wounded in the shoulder by a bullet. Narcissa and others barricaded themselves into a second floor room, then surrendered when they were assured that they would be safe. Cayuse warriors renewed the attacks and killed Narcissa and other prisoners. Those whites who did not escape were taken hostage. Some of the wounded hostages were killed later. The hostages were ransomed with blankets, shirts, guns, and ammunition supplied by the Hudson's Bay Company at Fort Walla Walla.

Those killed were:

- Marcus Whitman, age 44
- Narcissa Prentiss Whitman, age 39
- John Sager, age 17
- Francis "Frank" Sager, age 15
- Andrew Rogers, adult
- Crocket Bewley, age 18
- W. L. Saunders, adult
- Peter D. Hall, adult (died after escaping to Fort Walla Walla and being refused entry)
- Nathan Kimball, adult
- Walter Marsh, adult
- Isaac Gilliland, adult

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- Jacob Hoffmann, adult
 - Amos Sales, adult
 - James Young, 24

In addition, two children, Louise Sager, 6, and Helen Mar Meek, 10, died of measles during captivity.

Ruth Kirk and Carmela Alexander write in *Exploring Washington's Past* that it was common practice throughout the Columbia Plateau to kill a person believed to be misusing his or her spirit power. In the early 1890s a Nez Perce whose brother lived at Waiilatpu at the time of the massacre told photographer Edward Curtis:

"[A man] was crying because his wife had died of the sickness: she had taken some of the Doctor's medicine, and spots came out on her face One of the Indians made himself sick in order to test the Doctor, saying that if the Doctor's medicine killed him they would know he was the cause of the deaths of the others.

"He took the medicine and died. Then the headmen met in council and made an agreement that the Doctor should be killed because two hundred of the people had died after taking his medicine" (Kirk and Alexander).

Retaliation

Settlers in the Willamette Valley responded by raising a force of volunteers. Settler Joe Meek, whose daughter had been taken hostage and had died of measles during captivity, was dispatched overland to Washington, D.C., to plead for assistance. Meek arrived in May 1848 with the story of the massacre. After much debate over the issue of slavery, Congress created Oregon Territory -- without slaves -- on August 13, 1848.

The Oregon Volunteers scattered the Cayuse tribe into the mountains. The other tribes refused to join the violence against the whites. Chief Tilaukait chose five men to surrender themselves to the whites as the principal murderers at Waiilatpu in order to protect the rest of the tribe. On June 3, 1850, the six were convicted of murder and hanged by U.S. Marshal Joe Meek. The Cayuse tribe was removed to the Umatilla Reservation in Oregon and dissolved among other tribes, eventually losing its identity and its language.

In 1936, Congress established the Whitman Mission National Historic Site at Waiilatpu.

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