THE WEST SHORE.

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THE INDIAN SCHOOL AT CHEMAWA.

FOR nearly a century the government of the United States has pursued a policy in regard to the aboriginal inhabitants of this country so unphilosophical in principle and so unjust in practice that this period has been very aptly characterized, by a gifted writer, as "a century of dishonor." While it has considered them as mentally unable to take care of themselves and unfitted for citizenship, the government has, on the other hand, dealt with them as responsible business men, and has not scrupled to take advantage of that very ignorance which it recognizes as a reason for according them special governmental tutelage. The official position in this respect is an anomalous one, and has resulted in the expenditure of much treasure and the loss of many precious lives.

As a fundamental principle the government has recognized the tribal ownership of lands, and, in pursuance of this, has negotiated with the various tribes, from time to time, for the acquisition of their titles. Commissioners representing the government have made treaties with numerous tribes, by which the Indian title to the lands over which those tribes have roamed for generations has been "extinguished," with the exception, usually, of a large tract which has been reserved for their occupancy in common. In these negotiations the Indians have been outrageously cheated. Millions of acres have been purchased for a consideration so ridiculously inadequate as to amount to almost no consideration. Promises have been made that have not been, and could not be, fulfilled, and there is scarcely a tribe that does not feel it has been most egregiously cheated. The Indians have been educated to the belief that they owned the country, and, as a natural consequence, they look upon the sharp practice by which they were inveigled into parting with their birthright, as little less than robbery. This, and the reservation system, has brought them into the same frame of mind toward the government that the tramp and anarchist possess toward the world—that it "owes them a living." In this it is impossible to say they are not, in a measure, justified. It is the logical result of our policy in deal-

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ing with them, and until this policy is changed we can hope for nothing better, and may certainly look for much that is worse.

The principle of tribal ownership is a wrong one, and is unique in the history of nations. The Anglo-Saxon race occupies this continent by the long-recognized right of conquest. This is as much a fact as though we had first landed on these shores with an army of invasion. We have taken the land and converted it to our own use, because we are the stronger in numbers, in intellectual power, and in all those forces which enable one race to dominate another. That we have made treaties with these people and have purchased their title for a consideration ridiculously small in comparison with the value of the land conveyed, does not lessen the force of this fact. We have displaced them because they could not help themselves, as has been time and again demonstrated by the subjugation of several powerful combinations of warlike tribes, confederated for the purpose of resisting our encroachments. Our purchase of title has been more for the purpose of throwing a sop to our consciences, in the form of a legal technicality, than for any other reason.

The title of the Indians, as a people, to the land, as a whole, we acquired by the long-recognized law by which civilized and powerful nations have, by acts of colonization, taken possession of regions in all parts of the globe, occupied by barbarians too weak to offer effective resistance. Unjust as it may seem, in the abstract, it is in accord with that great rule of progression which has guided the human family in its development through the ages—the survival of the fittest, the supplanting of lower forms of life by higher. Our government recognized this when it treated with England for the location of a boundary line, when it purchased Florida of Spain, Louisiana of France and Alaska of Russia. Here it should have stopped, and considered its title, as a government, ample and without a cloud. I do not mean that the natives should have been deprived of any of their rights and possessions, as individuals, but that as a political body they had been overthrown and superseded, and as such their entire rights had been absorbed by the new government. When California, in 1846-47, was wrested from Mexico, all the title of the government of that province at once vested in the United States, and that, too, without violence to the individual rights of property owners, who were confirmed in their titles to such lands as they then legally occupied. This is the principle which should have been applied from the first in dealing with the aborigines of this country. Their rights as individuals should have been respected, and as tribes ignored; and much that has reddened the annals of our frontier would have been avoided.

There was, to be sure, a marked difference between the status of the Mexican citizens of California, and the natives of America, which served to complicate the question. This consisted of the fact that the former had a regular system of land titles, while the latter did not recognize, or, at least, practice, the principle of individual ownership of the soil. The land was a common heritage from their ancestors, over any particular portion of which no Indian assumed the right to exercise special control. Such being the case, had the government ignored the tribal title, there would have been nothing left the native save his personal property. This fact, however, makes no difference in the general principle, as stated above, that individual rights only should have been recognized and protected by our government. After many long years of war,

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the slaughter of thousands of innocent men, women and children, the expenditure of millions of money, the infliction of much cruel punishment and the perpetration of many acts of monumental injustice, we now find ourselves compelled to do what should have been our policy from the beginning—deal with the Indian as an individual. We must break up the tribal organization, give the Indians land in severalty, make them responsible to the law for their conduct and dependent upon their own exertions for a living, and educate them to become intelligent, industrious and harmless citizens. As a legitimate result of our old policy, we see the Indians herded together on reservations, shiftless and improvident, scorning labor, dependent on the government for support, and unactuated by the first impulse of a desire to improve their mental and social condition. Ostensibly for their benefit, great tracts of land, millions of acres in extent, are withheld from occupation by industrious settlers. Of this land they make no practical use, and much of it never feels the tread of an Indian's foot from one year's end to another. As a hunting ground, now that game has almost disappeared, it serves but little to add to their support, and of its soil they will make little use so long as they retain the idea that the government will, and must, support them. The reservation system is devoid of a single virtue to which it can appeal for support, but on the contrary, it stands, like a granite wall, across the pathway leading to the elevation of the Indian race.

The first step to be taken is the severance of tribal relations and the weakening of tribal influences, by the assignment of specific tracts of land to each individual, and the throwing open to settlement of all lands now included within the limits of reservations, not thus apportioned to the Indians. As the tribal title has been recognized so long, it is now too late to assume that it does not exist, and the Indians must be compensated for the land thus taken. The purchase money should be applied —honestly and intelligently—to the settlement of the individuals upon their respective tracts, and the supplying of them with necessary facilities and instruction for gaining a livelihood. This also includes their protection from the rapacity of soulless men, who would, if permitted, soon become the possessors of every acre of land allotted to the Indians, leaving them with nothing whatever to depend upon. The next step is the education of the children in the common branches taught in our public schools, and their instruction in the ordinary trades and in agriculture. It is of the utmost importance to instill into the Indian mind the idea that labor is honorable, that industry is commendable, and that to be a property owner and self-supporting is to occupy a much higher position than his present one—a roving and improvident idler. To do this, time will be required, for the natural impulses, rooted and grounded in a race for generations, are not easily supplanted. Much effort has been made in this direction, but the reservation system has almost completely nullified it. It is of little use to undertake to inculcate principles of industry in the minds of the young, when they see them constantly ignored and scorned by their elders. Even when children are removed to a distance, and given instruction in such schools as those at Chemawa, Carlisle, Lawrence, and other places, the effects of their training are quickly overcome by their contact with, and almost necessary participation in, the demoralizing methods of the reservation. Precept makes but slight headway when opposed by example. The matter of education on the reservation has been very

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much abused. The reservations have been apportioned among the leading religious denominations, and, as a consequence, more attention has been paid to making Methodists, Presbyterians, Baptists and Catholics out of the Indians, than in rendering them self-respecting and self-dependent citizens. Schools should be undenominational, and industrial, rather than religious, in character. There is no question about the beneficial effects upon the education of the young the breaking up of the tribal and reservation system would have. With those great breeders of laziness and dependence abolished, the leaven of industry and personal independence brought home from the schools would have an opportunity to do its work. Undoubtedly, the schools which have done the most good, are those which the government has established at various places remote from tribal and reservation influences. There the pupil has both precept and example constantly before him, and thus he makes vastly greater progress than when surrounded by all the conflicting influences of aboriginal life on the reservation. He returns to his home better educated and more thoroughly impregnated with ideas of industry and manly independence than is possible to any graduate of a reservation school. The crying shame is that he is at once subjected to those demoralizing influences, and degenerating mode of life. With these influences removed, with the Indians located on separate tracts of land, and with good industrial schools, such as is described below, the Indian question may be considered settled, so far as placing the race on the true highway of progress is concerned. The question of giving them the elective franchise and admitting them to the full privileges and responsibilities of citizenship, is one to which no definite answer is now required.

The Indian Industrial School at Chemawa, Oregon, is an institution supported entirely by the government, and, although a large sum of money has been expended, the results accomplished are so highly gratifying and have such a noticeable effect upon the tribes throughout which its influence extends, that it would be difficult to find an individual at all acquainted with them who would not say the money has been well expended. Such was not the opinion when the institution had its inception seven years ago. At that time it experienced much bitter opposition, but its work has effectually silenced the tongue of every opponent. On the twenty-fifth day of February, 1880, Capt. M. C. Wilkinson, an enthusiast on the subject, who had been detailed from the army for the purpose, established a school under the auspices of the government, at Forest Grove, in the Willamette valley, twenty-five miles from Portland. He began with fourteen boys and four girls, all from the Puyallup reservation. To this number has been added from time to time, until now there is an average attendance of two hundred, representing tribes from California to Alaska and from Oregon to Montana.

For six years the school flourished and grew in size and influence, until the old structures at Forest Grove were destroyed by fire in 1885. It was then decided to place it on a better foundation and better equip it for the work it had proved itself capable of performing. A tract of land was purchased five miles north of Salem, on the shores of Lake LaBish, a favorite resort of the valley Indians in days gone by. This locality was known as "Chemawa," meaning "old home," and this name, pleasing in both sound and sentiment, was bestowed upon the collection of small, rude shake houses built and occupied while the new buildings were in progress of erection.

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In November, 1885, school was opened at Chemawa, with the new superintendent, Col. John Lee, in charge. The grounds were a wilderness of forest and brush, but the boys went bravely to work upon them, clearing a site for the buildings and for a campus, as well as a field for cultivation. By the expenditure of more labor than one not familiar with such work can appreciate, they have succeeded in clearing about forty of the one hundred and seventy-one acres constituting the plat. More than this they have accomplished. By labor for others, chiefly in the hop fields, they have earned considerable money, which has been placed to the credit of the school as a whole. Out of this fund they have purchased an adjoining tract of eighty-five acres, at a cost of $1,500, and presented it to the government in trust for the school.

The new buildings were completed in April, 1886, at a cost of $17,500.00, and consist of a two-story school room and chapel, a two-story dormitory, dining room and kitchen, occupied by the girls, a two-story dormitory and sitting room for the boys, an office and a store room, all heated by steam. There were also constructed a well and elevated reservoir, into which water is pumped for gravity distribution throughout the various buildings and the grounds. As soon as these were ready for occupancy, the school, which had been maintained, partly in the crude structures at Chemawa and partly in some old buildings at Forest Grove, was consolidated in the new structures, and for the first time in its history was equipped for satisfactory work. In the *Indian Citizen*, a small, four-page paper, published monthly at fifty cents a year, edited and printed solely by pupils, the contrast between the old and the new surroundings is thus described:

> Then we were living in old "shanties," built by the boys. Looking at these buildings now, we are ashamed to shelter stock in them, and want a new barn. A year ago school was being taught in the building now occupied as a stable for horses. There we had no bed rooms, but were huddled together in dark, cold lofts, with the snow drifting in upon us. Now we have nice, clean bed rooms, with new furniture. A year ago we had less than $50.00 belonging to the children. Now we have over $1,600.00 in cash in the bank, earned by our own hands. Our land is very hard to clear. We want some fields, so we can raise wheat, oats, corn, hay and hops. We hope the government will buy us more land, but if it is too poor we will try to buy it ourselves, as we can not make an improved farm out of this wilderness for the next six or eight years. If we had the land we could earn plenty of money and become independent, just as white people are; and we speak for every Indian boy and girl at Chemawa when we say we will not always depend upon the government for our bread and butter. We will earn it ourselves, by our own hands, as soon as our education is complete.

The above extract from the *Citizen* is given, less for the purpose of showing the contrast alluded to, than with a view of drawing attention to the spirit of self-reliance and manly ambition which is observable in every line. It is a pity such principles once instilled into the minds of these youths should be subjected to the extinguishing influences of reservation life.

Plans have been drawn for a number of necessary buildings, chiefly for industrial instruction, which will be erected early in the spring. These will consist of a carpenter shop, shoe shop, blacksmith and wagon shop, laundry, hospital, bath house and stable, and will cost about $11,000.00. At present the laundry occupies an old structure unprovided with conveniences; the sewing room and tailor shop are in contracted quarters needed for other purposes, and the other shops occupy some of the miserable shake buildings formerly used for the school, located some distance from the new buildings, and now designated as "Old Chemawa." When these new

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buildings shall have been completed, the institution will present a most imposing appearance, as is shown in the large engraving on page one. The large building in the center is the school and chapel, that on the right the girls' dormitory, and that on the left the building devoted to the boys. The others are the office, store house, shops, laundry, and engine house. The Oregon & California railroad passes through the front of the grounds, Chemawa being a regular station on its line. At present mail is delivered by special arrangement from Salem, but no doubt a post office will soon be established there by the government.

It is wonderful what progress the Indian children make in the five years they are permitted to remain in the institution. It must be borne in mind, that, as a rule, they can not speak English when they first enter the school. In this way they are at a disadvantage, equivalent to at least a year's time, as compared with white pupils. Nothing but English is spoken at the institution, and conversation in Indian tongues and the ubiquitous Chinook jargon is interdicted. The pupils are given English names upon entering the school. These regulations naturally render the first few months far from pleasant, and if such violent homesickness as shall lead to desertion ensues, the children can scarcely be blamed. The result in the end, however, is good, as the children more quickly learn to speak the English tongue, and thus the sooner become reconciled to their altered mode of life and in a condition of mind fitting them for the reception of instruction, and for rapid progress in their studies and industrial pursuits. The school is divided into two grades and four classes, the pupils ranging in age between five and twenty-five years. Half of each grade is in the school room in the forenoon, and the other half in the afternoon. The half not attending school is employed in the shops, laundry, kitchen and on the farm. There is thus a daily division of labor and study, with ample time given to all for recreation. Four teachers are employed, two for each grade.

In assigning places in the shops much is left to the inclination of the pupil, and if, after he has worked some time at a trade, it becomes evident that he is not fitted for it, he is changed to some other. Owing to the fact that only such things are manufactured as are used in the institution, there is not, as yet, an opportunity to teach every pupil a special trade. In consequence, the majority of the boys are given employment on the farm and about the grounds. Agriculture is, in the main, the most serviceable thing they can learn, and it is to be regretted that a more extensive farm is not provided for their cultivation. The pupils make all the shoes and boots worn by the two hundred children, do all the blacksmithing and iron work, all the carpenter work needed about the place—except, of course, the buildings, which are erected by contract—make all the clothing for both boys and girls, as well as the bed clothing, do all the laundry work and cooking, make all the improvements about the grounds and farms. The girls are taught laundrying, cooking, sewing and housework in rotation, being changed from one class of employment to another every six months. When they graduate they are fully competent to preside over a house of their own. As a sample of what they accomplish it will be interesting to learn that in eleven months eight girls, working half a day, equal to the daily work of four girls, made two thousand and ninety-six pieces of clothing and bedding. Some of them are capable of doing all kinds of cutting and fitting.

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The Indian children of both sexes display a natural aptitude for music. The girls are given instruction on both the piano and organ, as well as in vocal music, and many of them become quite skillful performers and pleasing singers. The music furnished by them at their graduating exercises, last June, was not inferior to that given by the scholars of an average white school upon similar occasions. The boys have a band of sixteen pieces, and execute a large number of selections in a very creditable manner. Love of music is one of the most elevating influences that can be brought to bear upon the human soul, and there can be no doubt that the culture of this humanizing instinct will do much to sustain these avant-couriers of Indian civilization, in the hard struggle against the degenerating influences by which they will be environed after leaving the protecting care of their friends at Chemawa.

The management of the school is excellent, and has been reduced to a simple and most satisfactory system, by the superintendent, Col. Lee, and his wife, the matron. In the October number of the *Citizen*, the routine of duty is simply, but succinctly, stated, as follows:

> The machinery of this school has been set in motion for another year. It runs just like clock works. We get up every morning at 5.00 o'clock, prepare our toilet, make our beds and clean our rooms, and at 5.30 answer the roll call. At 6.00 o'clock we go to breakfast. At 7.00 o'clock we have chapel; after chapel all go to work, on the farm, in the carpenter shop, shoe shop, blacksmith shop, harness shop, tailor shop, tin shop, laundry, sewing room, kitchen, dining room or some place else. From 9.00 o'clock until 12.00 o'clock half of us are in the school room. At 12.00 o'clock we all meet in the dining room. At 1.00 p. m., those who spent the morning in the school room go to the farm, the work shop, etc. Those who worked during the morning go to the school room. At 4.00 p. m. school is out. At 5.00 we have supper. From 5.30 to 6.00 we drill. At 7.00 we all march to the school rooms to get our lessons for the next day. At 8.40 the retiring bell rings, all lights must go out and everything be quiet. This is repeated day after day, except on Wednesday evenings we have prayer meeting in the place of study hours. On Saturday afternoon we do not work, but we take a bath and are given clean clothes. On Sunday morning we "dress up," black our shoes and go to Sabbath school. In the afternoon, unless some of the city ministers come out to talk to us, we are allowed a half holiday, and take a walk. In the evening we have religious exercises in which all who wish are allowed to take part. The Indian boys and girls are always ready to do what they are told, and to do it the best they can. We are not well educated yet, and do not know how to work well, but in the near future we hope to become a credit to ourselves, our coun'ry and our people.

The discipline of the institution, so far as the conduct of the boys is concerned, is in the hands of D. E. Brewer, a graduate, who has unrestricted control. It would be difficult to conceive of an institution where better order is preserved than Mr. Brewer succeeds in maintaining at Chemawa. The officers and employes at Chemawa are as follows: Col. John Lee, superintendent; H. H. Booth, clerk; Laurence M. Hensel, M. D., physician; Joseph A. Sellwood, principal teacher; Mrs. E. B. Hensel, teacher; W. F. Weatherford, teacher; Miss Leona Willis, teacher and instructor in music; Mrs. Letitia M. Lee, matron; Miss Elsie Murphy, assistant matron; John Gray, carpenter; W. H. Utter, tailor; Samuel A. Walker, shoemaker; W. S. Hudson, blacksmith; Wm. L. Bright, farmer; U. G. Savage, gardner; Luther Myers, engineer and tinsmith; D. E. Brewer, disciplinarian; Mrs. E. Hudson, laundress; Mrs. Fiducia F. Howell, cook; Mrs. K. L. Brewer, assistant cook. The following Indian boys have special duties to perform: Alexander Duncan, issue clerk; Philip Jones, laundry help; Sam'l Shelton, butcher; James Maxwell, hospital steward; Henry Steve, head printer; Walter Burwell, head baker. There are also nine cadet sergeants.

There are in attendance, at the pres-

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ent time, seventy girls and one hundred and eleven boys, representing twenty-nine tribes. There are twenty-nine Nez Perce Indians, from Idaho; eight Umatilla and twenty Wasco, from Eastern Oregon; twenty-six Yakima, from Eastern Washington; fifteen Puyallup and eleven Snohomish, from Western Washington; three Sitka and five Stickeen, from Alaska; five Clatsop, from near the mouth of the Columbia river; three Santiam and two Calipooia, from the Willamette valley; nine Klamath, seven Rogue river and one Modoc, from Southern Oregon; eight Piute, from Nevada, Idaho and Oregon; two Crow, from Montana, and from one to four of the widely-scattered Warm Springs, Spokane, Clallam, Skokomish, Neah Bay, Tootoonia, Chehalis, Shasta Costa, Tenino, Snake and Chippeway tribes. A class of nineteen graduated last June, and a much larger one will complete the course at the end of the present school year. The influence these graduates must exert upon their friends and relatives on their return to their former homes, can not but be highly beneficial in its effect upon the relations between the two races. Were the way paved for the better working of this influence, by the dispersion of the tribal congregations and location of the various families upon separate tracts of land, then those engaged in the noble work of bringing this race into the light of civilization, would feel that their labors were not in vain.

H. L. WELLS.

SMALL FARMING IN OREGON.

A CAREFUL examination of the records of the State Board of Immigration, the statements of bankers and business men throughout the state, in reply to the inquiries of a circular letter issued by the Immigration Commissioners, and the account of sales of farming properties during the past two years, are all evidence in support of the statement that the average sum of money brought to this region by heads of families, among new-comers, is not much over two thousand dollars. Additional and intimate acquaintance with this matter presents the fact, that the larger sums of money brought into the state by immigrants, during the time in question, and which have contributed so greatly in making the general average so high, were in the possession of those coming to find locations in towns or cities. It is highly probable that the average sum in the hands of those who have come to farm, and have located by purchase or entry, is not over the sum of two thousand dollars; that is, they have that sum for investment, and, of course, a few hundred dollars for the purchase of stock, implements, etc. During the past year, about ninety per cent. of the immigration has been of this character. It has been made up of practical farmers, married, under the age of thirty-eight years, and from the Northwestern states, east of the Rockies. It is, in every way, desirable as additions to the population of the state, and most cordially welcomed. Indeed, with reference to the present condition of agriculture and manufacture in this state, it is more desirable than wealth that is to lie idle and insensible in bank vaults, or simply farmed out.

These facts are presented as partially introductory to what it is desirable to say, here, about small farming in Ore-

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