

AN ABSTRACT OF THE THESIS OF

Burton Carlyle Lemmon-----for the M.S. Education
(Name) (Degree) (Major)

Date Thesis presented August 28, 1940

Title The Historical Development of the Chemawa Indian
School

Abstract Approved: H. R. Lasslett
(Major Professor)

The purposes of this thesis are: (a) the presentation of authentic data concerning the Chemawa Indian School from its establishment at Forest Grove, Oregon, in 1880 to the present time at Chemawa, Oregon; (b) the recording of some of the significant information concerning the school's growth; and (c) an effort to evaluate the objectives of the institution.

The factors which imposed limitations upon this study are:

- a. The incomplete records that are available in the files of the Chemawa Indian School, the Oregon State Library, and other places.
- b. A fire which in 1934 destroyed some of the Chemawa school's records.
- c. The apparent contradictions in the annual reports of some of the various superintendents of the Indian school.

- d. The brevity of the annual reports, except on attendance, finance, and production, from 1910 to the present day.
- e. The absence of other similar studies.

The most significant sources of information for this study have been the annual reports of the secretary of the interior from 1880 until 1939, the various documents, reports, and records at the Chemawa Indian School, and the statements and factual information provided by Mr. Charles Larson and Mr. O. H. Lipps, both experienced workers in Indian education at the Chemawa school and elsewhere.

In order to clarify the education background of the school, the beginnings of missionary schools was mentioned. Of particular interest as a shadowy beginning was the mission established in the Willamette Valley by Jason Lee in 1835. Until 1870 the education of the Indians in the United States was the assumed responsibility of missionary groups.

1870 was the year that the education of the Indians was taken over by the Federal government. Ten years later through the indirect influence of Captain Richard Pratt who was instrumental in the establishment of the Carlisle Indian School, and through the direct efforts of Captain M. C. Wilkinson, the Forest Grove Indian Industrial School was established. This school, under successive names that have varied from the Forest Grove Indian Industrial School, Salem Industrial School, Salem Indian School, Harrison Institute, to the present name of Chemawa Indian School, has enrolled over 8,000 pupils from its first year to 1940.

To understand the development of the Chemawa Indian School,

it is necessary to be familiar with the fluctuating policies of the Federal government in regard to the non-reservation schools. These policies have varied from decade to decade or in shorter spans, until today the main trend is definitely toward the gradual elimination of these schools.

The study shows the development of the physical plant of the Indian school, it discusses the educational policies of the various superintendents, it shows the changes made in the curriculum, and it sketches certain aspects of the social life of the children at this institution.

In the physical growth of the school there are certain conspicuous events that are described: the actual establishment at Forest Grove, the movement of the school to a more favorable site near Salem, and the emergency of 1933, when the school was almost closed because of drastic economic measures by the Federal Government.

In view of the 8,000 Indians who have received some training in vocations and academic pursuits, the skills and desirable habits that have been taught by this institution, and the fact that this school has a unique place in helping certain children who cannot get assistance elsewhere, it is the conclusion of the writer that the Chemawa Indian School merits this written evidence of its activities.

THE HISTORICAL DEVELOPMENT OF THE
CHEMAWA INDIAN SCHOOL

by

BURTON CARLYLE LEMMON

A THESIS

submitted to the
OREGON STATE COLLEGE

in partial fulfillment of
the requirements for the
degree of

MASTER OF SCIENCE

June 1941

APPROVED:

H. B. Raslett

Professor of Educational Psychology

In Charge of Major

Carl W. Palsen

Head of School of Education and
Chairman of School Graduate Committee

W. Weniger

Chairman of State College Graduate Council

ACKNOWLEDGMENTS

For inspirational direction, for many practical and commonsense suggestions, and for encouraging leadership, the writer is highly indebted to Dr. H. R. Laslett, professor of educational psychology at Oregon State College.

Mr. Charles Larson, who has been at the Chemawa Indian School for over forty years, in the capacity first as a student and athlete, and later as an employe, has been keenly interested in the historical development of the school. The writer is very grateful to Mr. Larson for his kindly interest and the many enlightening facts which he contributed. Mr. O. H. Lipps, former superintendent of the Chemawa Indian School, also provided data that were very useful in making this study.

For permission to study the documents and records of the Chemawa Indian School, the writer is grateful to Mr. Willard M. Beattie, Director of Education for Indians in the United States; and to Mr. Paul Jackson, Superintendent of the Chemawa Indian School.

TABLE OF CONTENTS

Chapter	Page
I INTRODUCTION	1
II HISTORICAL DEVELOPMENT OF INDIAN EDUCATION	4
By the Missionaries	4
By the Federal Government	7
Attitude of the Federal Government toward the Non-Reservation Schools	10
III PHYSICAL GROWTH OF THE CHEMAWA INDIAN SCHOOL	15
Establishment at Forest Grove	20
The Movement to the Salem Site	32
Problems and Progress at Chemawa	35
The Emergency of 1933	41
Present Conditions of the School	44
IV EDUCATIONAL CHANGES IN THE LIFE OF THE SCHOOL	46
The Development of the Curriculum	46
Student Life and Activities	67
Administrative Policies	73
Health Education	76
V SUMMARY	80
VI BIBLIOGRAPHY	85
VII APPENDIX	i
A. A Follow-Up Questionnaire for the Graduate	i
B. A blank for the Employers' Evaluation of the Student	iii
C. General Rules of Discipline	v

LIST OF TABLES

Table		Page
I	Vocational Training Offered at Chemawa at the Present Time	56
II	The Population Distribution by Vocational Departments of the Chemawa Indian School .	57
III	The Dates of the Establishment of the Various Industrial and Vocational Departments of the School	58
IV	The Pupil Enrollment by Grades for 1939-1940	63
V	The Number of Graduates from Each Class from 1885-1940	64
VI	A List of the Superintendents, Their Periods as Superintendents at Chemawa, and the Lengths of Their Superintendencies	79

THE HISTORICAL DEVELOPMENT OF THE CHEMAWA INDIAN SCHOOL

CHAPTER I

INTRODUCTION

The purposes of this thesis are: (a) the presentation of authentic data concerning the Chemawa Indian School from its establishment at Forest Grove, Oregon, in 1880, to its present status at Chemawa, Oregon; (b) the recording of some of the significant information concerning the school's growth; and (c) an effort to evaluate the objectives of the institution. No attempt will be made by the writer to designate a solution to the educational problems of the Indians as a whole or even of those at the Chemawa Indian School; neither will he endeavor to evaluate the contradictory policies of the changing personnel of the Office of Indian Affairs as the most desirable approach to the ultimate improvement of Indian education.

To understand the development of the Chemawa Indian School, one of the two oldest non-reservation Indian schools under Federal administration in the United States, it will be necessary to have some knowledge of the administrative policies of the United States in regard to the non-reserva-

tion schools throughout their troubled history. The writer will present some of these policies, as well as those of the work as it was begun by the missionary groups before the Federal government took over the control of Indian education.

One of the problems before the Bureau of Indian Affairs for the United States is that of maintaining the non-reservation schools, such as the Chemawa Indian School, or of closing them and building up the schools which are on the reservations or of paying tuition to the local public schools which are near the reservations. There are valid arguments on both sides of this question. If the present proposed solution is followed out, the non-reservation schools will be closed. With this closure will end, probably forever, one kind of education in the United States. Since this kind of education has covered quite a long period of years and has been of a special nature requiring the answering of special problems, the writer believes that the recording of even a small part of it is worth while as a study in educational procedure and the history of education in the United States. It is the hope of this writer that additional studies along this same line of thought will be made while the material for such studies is still available--if they are to be only historical studies of one phase of development in the history of the

United States. If these studies should demonstrate that the non-reservation schools should be maintained for some decades longer, it is his hope that this will be demonstrated and that the schools will be retained in service as long as they are needed. The question of the ultimate absorption of the Indians into the white race has not yet been answered finally.

Factors which have imposed limitations upon this study are:

1. The incomplete records that are available in the files of the Chemawa Indian School, the Oregon State Library, and other places.
2. A fire which, in 1934, destroyed some of the Chemawa School's records.
3. The apparent contradictions in the annual reports of some of the various superintendents of the Indian school.
4. The brevity of the annual reports, except on attendance, finance, and production, from 1910 to the present day.
5. The absence of other related studies.

The second chapter of this thesis takes up the establishment of the Chemawa Indian School and the changes and developments that have taken place in its location and structure as an institution.

CHAPTER II

HISTORICAL DEVELOPMENT OF INDIAN EDUCATION

To summarize in any detail the educational efforts of even one of the early missionary organizations would demand a great deal of space and research--if the information could be found at all. For this reason, the writer has made no pretense at presenting a comprehensive picture of the efforts made by the Roman Catholics, the Methodists, the Presbyterians, the Quakers, and other groups toward the education of the Indians. He has, however, chosen certain salient portions of these movements for inclusion here.

The earliest attempts or even concern of any government touching the improvement of the conditions of the Indians which this writer could find were the suggestions or commands of the British Government that the colonists preach to the Indians (2:229). These suggestions were incorporated in the charters of the Virginia Colony of 1584 and the Massachusetts Bay Colony of 1628.

The various religious orders of the Roman Catholic Church had been active in the education of the Indians since the first attempts to colonize any part of the Americas. Each mission which they sent to the New World had set up, as an important feature of their work, a small school for the education of the Indian children. Nearly

everyone is familiar with the outstanding educational achievements of the Jesuits, the Franciscans, and the Dominicans. They were the first to introduce vocational education into what is now the United States.

From 1630 or earlier until 1880, a period of 250 years, Indian education in this country was under the direction of the various missionary organizations (23). Though these emphasized the spiritual needs or what they believed to be the spiritual needs of the Indians, they were also interested in instructing the Indians in the fundamentals of living what they, themselves, believed to be adequate social and industrial lives.

One conspicuous incident that led to increased missionary effort to educate the Indians was the Lewis and Clark Expedition of 1804. Members of this historic trip told the Indians about a "Book of Heaven." The immediate curiosity of the Indians, which prompted some of them to travel thousands of miles in search of this "Book," caused many missionary groups to begin their work in the Northwest (11:55).

As early as 1833, the Indian Commission reported a missionary school as located at Mackinac, Michigan. This school had already been established for ten years at that time and reported that 191 children had received some instruction; that eight had learned mechanical trades; thir-

teen had become clerks in the Indian trade; and one was an interpreter (23).

In the Willamette Valley of Oregon, where the Chemawa Indian School was to be located ultimately, Jason Lee and his nephew represented the Methodist Church and were said to have been the first missionaries in the area. In 1835, Lee and his co-laborers built a log house twenty feet by thirty feet in size at French Prairie--not far from the present site of Salem. This rude structure served not only as a home for the members of the group; but as a school-house, church, and hospital. This first and very important pioneer effort among the missionary schools of Oregon was located so close to the Willamette River that it was washed away six years later; but from 1835 until 1841, Lee's establishment was the center of the missionary life of Old Oregon (21-z:72). In the same year, the Reformed Church in America sent out missionaries to the same part of Oregon (11:55). All, or almost all, of these organizations received some support from the government of the colonies and of the United States from the early days of the Continental Congress to the last decade of the nineteenth century (1:62). Some of these efforts of the missionaries were very splendid; some well intentioned but pathetic; and some sordid and selfish.

In 1894, just twenty-one years after the Federal

Government became active in appropriating larger sums than ever before for the education of the Indians, it declared that it would withdraw gradually all of the money which it had been giving to the support of these missionary groups (1:63). Many of the missionaries and church organizations withdrew from the field of Indian education at this time; but others continued their work even after the complete withdrawal of all Federal support.

Poor as some of these missionary efforts had been and excellent as others had been, they were attempts at least to do something toward the education of the Indians and the improvement of their condition. The government of the United States had done nothing in this connection before 1873 except to give some financial support to the work of the missionary groups.

The first general appropriation by the Federal Government for the education of the Indians was granted by the Congress of 1819 (23). This appropriation of \$10,000 was given to aid the societies and individuals interested in education of the Indians and was an addition to the obligations already determined (on paper) by earlier treaties with the Indians. In the following year, Congress made an appropriation of \$11,833 for twenty-one of the schools that were conducted by the various religious societies at that time (23). For the next fifty years, Congress continued to

make these rather small appropriations for the aid of the religious organizations which had undertaken the work of training the Indians. In the year 1848, there were sixteen manual labor schools and eighty-seven boarding and other schools whose function was the education of the "Red Man." The year 1870, when the government gave \$100,000 for the establishment of government schools, marks the real beginning of Federal support of Indian education.

The present Commissioner of Indian Affairs seems to have felt that some explanation of the earlier neglect of the Indians was called for. He also seeks to explain the present attitude which the Federal Government holds toward its responsibility for Indian education. Commissioner John Collier wrote, in his annual report for 1938 (21-z:247-248):

"European colonizers and their descendants brought to America different ideas of land ownership, morality, government, and religion that were meaningless to the native American. In time these ideas became dominant to the exclusion of Indian habits of thought. Since we were a humane Nation and were not bent on destroying the Indians, we assumed the responsibility of showing them how our ideas operated. We wanted them to learn our ways so that they could exist side by side with us. In other words, we instituted a system of Indian education which is with us today. We took away from the Indian all but a tiny fraction of his wealth in land, water, and other resources, and even his food supply, insofar as that consisted of game and wild products; and by doing so we charged ourselves with the responsibility of keeping the Indian from starvation. Furthermore, since the Indian's understanding of property differed from ours, it was obvious that he would not long retain the

little property left him if he was not protected. That made it necessary to erect trust-barriers around him which would prevent predatory men from making off with the means by which the Indian was to be taught a new way of existing. By placing trust-barriers around Indian property, we exempted his land from State and local taxation. In taking this action we were subjecting the Indian to possible discrimination on the part of the States which would have resulted in leaving him without health care, education, roads, or any of the services which a State renders its people. States and local communities cannot furnish services without revenue. Once again, then, it became necessary for the Federal Government to assume an obligation toward the Indian tribes whose property it was seeking to protect (21-z: 247-248)."

The solution of many problems is dependent on education, according to many writers. That is the keynote of an earlier commissioner's report concerning the purposes of Indian education. Commissioner Eliot wrote (21-a:11): "The primary duty of the government is to see that every Indian can speak, read, and write the English language and has a working knowledge of arithmetic." It has been held that it is a responsibility of Congress to see that the Indians are educated, because Congress has the sole Federal power to make appropriations. It was the firm conviction of this same commissioner that the non-reservation school was the ideal place for the highest possible educational attainment by Indian youth (21-u:11).

The reports of the commissioners of Indian affairs from 1880 until 1923 are in agreement about the great value of the non-reservation boarding school for Indian youth.

These commissioners particularly stressed the value of getting the Indian boys and girls away from the undesirable environments of the reservations for three or more years. It was their contention that after three years of learning and working in an institution close to the greater activities and comforts of the white Man's life, the Indian children would go out easily into the world and become full-fledged citizens of the United States. These writers maintained that any good work which the schools located on the reservations might be able to do was at least partly destroyed because the children had to go back to their native home conditions after school each day.

An entirely different attitude toward the non-reservation school prevails in the thinking of many writers and officials in the Indian Service today (10). It is possible that the different attitude toward the non-reservation schools has been tempered by the economic measures imposed by the later administrations upon certain departments of the Federal government. Mr. John Collier, present Commissioner of Indian Affairs, has reported in a recent editorial (10) that through concentrating on boarding schools, the previous Indian office administrators, had provided schools for about 22,000 Indian children at a cost of about \$9,000,000 a year. The boarding school fund was a large portion of this total sum; therefore, it had become

necessary to shift the funds to less expensive types of education. From 1933 to 1936, the attendance at boarding schools was cut from about 22,000 to about 14,000 (10).

It is now apparent that the Indian boarding schools must justify their existence and relatively high costs by a unique service to the Indian youth. "They must serve the advanced need of Indian children for training in leadership, and agriculture, and arts and crafts, and business management, and in specific vocational or pre-vocational needs (10)."

The great curtailment of money for the non-reservation boarding schools has necessitated a selective and limited program for the admission of pupils. The schools now admit only the following groups:

- a. Orphans who have no homes at all;
- b. Neglected children whose home environment is wholly demoralizing;
- c. Children who have no local school facilities; and
- d. High school pupils desiring special vocational training that is not offered by their local schools (21-x).

It is true, contend the exponents of the new policy toward the gradual elimination of the non-reservation boarding schools, that the change from non-reservation boarding school to reservation day schools will create "certain temporary difficulties" for the personnel and for the children formerly attending these schools; but in the end, they claim, it will prove to be of real benefit

(21-x). According to one of the reports by the Indian Affairs office, \$500,000 was shifted in 1933 from the boarding schools fund to the reservation day schools fund. "This shift was carried out with the effect of providing for twice as many Indian children a schooling of a better quality than had been enjoyed by the number transferred from boarding schools (21-x)." It was the opinion of the Bureau of Indian Affairs that the drastic change has been of inestimable value to the Indian home (21-x).

It should be said, however, that this gradual elimination of these boarding schools is not restricted to any one of the more recent Federal administrations. In 1923, the Commissioner of Indian Affairs reported that for various reasons six Indian boarding schools had been abandoned (21-w:3).

To indicate further the consistency of confusion and contradiction in the Federal control of Indian affairs, the report of the commissioner for the year 1922, made by Commissioner Eliot, stated that the best work done for the education of the Indians had been done in the non-reservation boarding schools (21-v:21). Commissioner Eliot, after visiting The Sherman Institute, The Haskell Institute, and the Salem Indian School was highly enthusiastic about these institutions. He encouraged the retention of the older students at these schools in order that they might attend

colleges or normal schools nearby (21-v:21).

However, a report made by Lewis Meriam, a writer on Indian affairs, commended highly the policy of the Indian Affairs Office of 1928, in placing the Indian children in reservation day schools or in public schools near their homes instead of in boarding schools (15:403). He contended that there was a more normal transition, a more favorable contact, and that the Indians liked the policy much better (15:403). Another important part of his report was about the unfortunate practice of the superintendents of the non-reservation schools in enrolling more pupils than the capacities of the particular schools could manage. They were said to have done this in order that the average attendance would meet Congress' requirements for larger appropriations.

Whether the non-reservation boarding school is a more desirable type of education or not is difficult to determine: but the present administration is proceeding on the hypothesis that the public schools and the reservation schools are better for the Indians. Possibly more important from the administrative viewpoint is the fact that they are less expensive. The office of Indian Affairs abolished ten of these non-reservation schools in the years 1932-33 (15:84).

In concluding these comments on non-reservation

schools, it may be appropriate to indicate the attitude of the present Indian Affairs administration toward these educational institutions:

"Boarding schools, to win a future for themselves, must justify their heavy cost by unique service. They, like the day schools, must serve the total Indian community. They, like the day schools, must fit Indian children for actual life. And they must serve the advanced need of Indian children for training in leadership, and agriculture, and arts and crafts, and business management, and in specific vocational or pre-vocational needs. Hence, boarding schools now are undergoing diversification. Details have been given in 'Indians at Work' from time to time. Enough to say here, that the program of diversification is an established one but the boarding schools, generally speaking, like schools everywhere, are continuing to lag behind the program. Some very fine pioneering has been done by some boarding schools. The Indian boarding school has a varied and a tremendously important future if only it can break past the imposed and local routines, and reorient itself as an agent for discovering and meeting Indian need (10)."

Perhaps this point of view is reasonable and honest; perhaps it is political or otherwise unrelated to the actual welfare of the Indians. The writer holds that a decision on this matter is outside of the province of this thesis.

The third chapter of this paper contains as much information as this writer could find about the history and educational policies of the Chemawa Indian School.

CHAPTER III

PHYSICAL GROWTH OF THE CHEMAWA INDIAN SCHOOL

Some of the early sources, as well as many later sources, make it appear that the beginning of the Indian school at Forest Grove was the idea of the Office of Indian Affairs. Others say that Captain M. C. Wilkinson, of the United States Army, perceived the possibilities of teaching the Indian children at "the last frontier of the American people." One historian wrote: "During the presidency of Dr. John R. Herrick at Pacific University, an effort was made to realize under the patronage of the college, a plan cherished by Captain M. C. Wilkinson of the United States Army for an Indian Industrial School at Forest Grove similar to that established at Carlisle, Pennsylvania (17:140)." However, before any school could be located in Forest Grove, it was necessary for the Office of Indian Affairs to obtain appropriations for it and officially authorize the school.

The first important correspondence about the actual establishment of this Indian school, which was later to become the Chemawa Indian School, was a telegram from the Indian Commissioner, E. A. Hayt, on November 11, 1879:

"Office grants you \$5,000 for first year, but twenty-five children must be educated instead of twelve (4-a:4; 4)."

Exact and detailed information concerning the preliminary plans for the establishment of an Indian school at Forest Grove, Oregon, is, apparently, not recorded in written form anywhere. Different sources seem to vary as to the person or persons responsible even for the original idea of educating the Indian children in Oregon under the administration of the Federal Government (15:17; 4-a; 4; 21-a:86; 22:3). According to detailed statements by Mr. Charles Larson, assistant superintendent of the Chemawa Indian School, and Mr. O. H. Lipps, former superintendent of this school, credit for the original plan of educating the Indians is due Captain Richard H. Pratt of the United States Army.

During the early days of reconstruction in the South, in the decade of the 1870's, the Plains Indians had been on the warpath. They had made continuous raids in Texas, Oklahoma, and along the Rio Grande. During these troublesome days, Generals Sherman and Sheridan conceived the idea of rounding up the important leaders of the Indian tribes, and expatriating them from their tribal homelands. Seventy-two of these Indian warriors were sent as prisoners of war to St. Augustine, Florida. Captain Richard H. Pratt was appointed to escort these Indians to their imposed destination. En route, two of the Indians were lost from the group: one escaped; and the other committed suicide. When

Captain Pratt arrived at the old Spanish town with his prisoners, he placed them in prison. After some time, however, it seemed useless to keep the Indians in chains since they were so far from their homes and since they seemed to be repentant. Captain Pratt permitted them to go free and helped many of them to obtain jobs in the vicinity. Most of these former Indian leaders remained close to St. Augustine where they sold curios, learned how to farm, or obtained other kinds of work.

At this time, according to Mr. O. H. Lipps, the ladies in the local churches in St. Augustine became interested in the education of the Indians and set up a school to teach them to read and write. For five years, these Indians received informal instruction in the simple fundamentals of reading and writing. Then the War Department, which did most of the business in regard to the Indians at that time, decided to permit these men to go back to their homes if they wanted to do so. Most of them remained in Florida, however, and some of the younger men wanted to learn more about reading, writing, and other school work.

Captain Pratt noticed this desire for education on the part of the Indians, and tried to find a school in which they might obtain instruction. His search was fruitless because the people of the United States were either afraid of the Indians, antagonistic toward them, or indifferent

about them. Captain Pratt was able to place the Indians in the Hampton Institute, located at Hampton, Virginia. This school, established in 1868 by the American Missionary Association under the leadership of General A. A. Armstrong, was sympathetic toward the education of the Indians. Twenty-two Indians enjoyed the educational facilities of this institute for one year in the latter part of the 1870's.

Captain Pratt believed that the education of two "inferior races" should not take place in the same school. With this objection in mind, he discussed with Mr. Carl Schurtz, Commissioner of Indian Affairs, the possibility of establishing a school for Indians only. The abandoned cavalry barracks at Carlisle, Pennsylvania, with a plot of twenty-six acres, were held to be a satisfactory site for an Indian school.

The Indian Commissioner seemed favorable to the idea; therefore, Captain Pratt urged the War Department to turn these buildings and grounds over to the Department of the Interior for use as such a school. With the proviso that the War Department might take over the property again in the event of war, the twenty-six acre plot was turned over to the Department of Interior for use as an Indian school in 1879.

This Carlisle experiment proved successful and was the

pattern after which the other Indian schools were built. The Carlisle Indian School continued to educate Indian youth until 1917; and became conspicuous, among other things, for the athletic prowess of its pupils. In 1917, the War Department took back this property for the establishment of a hospital. Another reason for closing the Carlisle School, as a school, was its location--which was at a great distance from the homes of its pupils in later years.

According to Mr. Lipps, superintendent of the Chemawa Indian School from 1927 to 1931, the Congressional Act establishing the Carlisle School also provided funds for another Indian school to be located in Oregon. Hence, it is the contention of Messrs. Lipps and Larson, two old and experienced workers in the field of Indian education, that Captain Richard H. Pratt was the real originator of the Chemawa Indian School. Probably Captains Pratt and Wilkinson should receive equal and joint credit for this idea of educating the Indian children and for the actual establishment of the school at Forest Grove under Federal support and recognition.

Immediately after the receipt of the telegram authorizing the establishment of an Indian school at Forest Grove, Captain Wilkinson proceeded to start work on the Forest Grove Indian Training School. During the administration of

Dr. Herrick of Pacific University, that institution of higher learning furnished the site and the supervision of the school (15:17).

Two reports, one made by the Office of Indian Affairs for the year 1880-1881, and the other written by Captain Wilkinson clarify the exact nature of the school. A part of the Commissioner's report was (21-a:86):

"An Indian boarding school similar to that at Carlisle has been established during the year at Forest Grove, Oregon, for the benefit of the Indians on the Pacific coast. It is under the immediate charge of Lieutenant M. C. Wilkinson, U.S.A. and has been in operation since February last. Two buildings, which will accommodate 150 pupils, and another which it is proposed to subdivide into workshops, in which various trades will be taught, have been erected--that latter building entirely by the labor of Indian boys, under the direction of teachers. Forty pupils now are in attendance, from six different tribes. For Indians like those on the Pacific who are already in close contact with the Whites, and who have adopted to a large extent the dress and habits of their white neighbors, the training which such a school gives is especially needed, in order to prepare them for the competition with the white civilization, which soon must be inevitable. Increase permitted in accordance with the funds at the disposal at the office. Unless some generous appropriation is made for the benefit of the school the number in attendance must be kept far below the number of applicants for admission (21-a:86)."

After a little more than four months of operation, Captain Wilkinson reported, as follows:

"In November, 1879, received information that a part of the \$5,000 allowed for the Indian school for this fiscal year could be expended in the erection of a building. The 1st of January, 1880, the building was completed, but being constructed during incessant rain, the month of January and

part of February was needed to dry it sufficiently to render it safe for occupancy*****It will give ample accommodation for 75 children and is intended for girls. Have also purchased lumber, which is already on the ground, sufficient for an addition to the boys' quarters, which will also accommodate 75. I have also put up a building sufficiently large to subdivide into carpenter, wagon, blacksmith, tin, shoe and harness shops. This building for shops and the boys' addition were constructed entirely by my Indian boys, under the direction of my teacher, who is as well a practical mechanic*****To prepare comfortable buildings for 150 children, furnish the home, secure 18 and complete arrangements to more than fill the required number, 25 for the fiscal year; to clothe, subsist, purchase books and stationery, pay teachers, pay matrons and cook, each one of them efficient, will, I trust, be considered both by the honorable Secretary of the Interior and the honorable Commissioner of Indian Affairs a satisfactory expenditure of the \$5,000 allowed for this fiscal year (21-a:299)."

Captain Wilkinson's first report to the Washington office of the Bureau of Indian Affairs indicated that Pacific University had no dormitories, no boarding houses, and no equipment necessary for the construction of the Indian school. Therefore, like the Carlisle Barracks, all tools, materials for shops, and agricultural implements had to be furnished by the Federal Government.

The beginning of the school, at this Forest Grove location, was on a four acre tract of land rented from the Pacific University on February 25, 1880. Fourteen boys and four girls comprised this initial class (4-a:5). Except one boy from the Nisqually Reservation, all the children came from the Puyallup Reservation on Puget Sound (4-a:5).

In spite of difficulties due to the unfriendliness of the surrounding white people toward the education of Indian children and to the difficult atmospheric conditions, the Indian pupils practiced their agricultural efforts on various lands rented from nearby farmers. According to the first annual reports of the Indian school, which are included in the Executive Documents, the school made rapid strides in growth and service during the administration of Captain M. C. Wilkinson until 1883. At that time, Captain Wilkinson gained the rank of major and resigned the superintendency of the Indian school. Though he was intensely interested in helping the Indians, it became his fate, during the 1889 uprising of the Chippewas in Minnesota, to be shot by one of the members of that tribe (4-a:6).

So typical of the attitude toward the proper way of conducting Indian schools was Captain Wilkinson's first annual report that the writer of this thesis believes it deserves quotation in its original form at full length. These annual reports for over twenty-five years may be found in the "Executive Documents" which contain the reports of the different departments of the Federal Government as presented to the president of the United States. Captain Wilkinson's report for the year, 1880-1881, follows:

"Sir: I have the honor to transmit the annual report of this school in accordance with circular letter, dated "Office Indian Affairs, July 1, 1881," and herewith return answers to all applicable questions contained therein.

"My last, which was also my first report (which was for the four months only), left me substantially as follows: with 18 scholars, 4 girls and 14 boys, Puyallup Indians; my buildings incomplete; the work but just inaugurated; the battle just commenced of locating an Indian school in a community where the hope was expressed that the buildings might burn down before scholars could be gathered to put in them.

STATEMENT OF FACTS WITH REFERENCE TO WORK ACCOMPLISHED

"School filled to one more than the maximum allowed, viz., 76; of this number, 48 are boys and 28 are girls, divided as follows: Puyallups, 20; Warm Springs, 2; Wascos, 13; Piutes, 1; Pitt Rivers, 2; Spokanes, 19; Chehalis, 4; Nesquallys, 1; Alaskans, 12; Oyster Bays, 2.

"With my boys alone, save only some general instructions with regard to farming given by my former industrial teacher, we have put up a second building 32 by 60 feet two and a half stories high, with wood-shed and wash-room attached, 24 by 15 feet, have clapboarded all the buildings outside, and ceiled the principal rooms inside, using over 33,000 feet of rustic; have put in eight dormer windows, four in each principal building, giving all two coats of paint; manufactured all needed bedsteads, dining and study tables, school desks and seats, besides fitting up my office in good shape, with drawers for blanks, and papers, and desks. Have just completed the erection of a large board-roofed building 80 by 24 feet, the wood-shed, drill-room, and gymnasium; have also laid 887 feet of sidewalk, dug out a large number of fir stumps, and have otherwise beautified the grounds; have planted four acres of potatoes and one of beans, besides making garden.

BLACKSMITHING

"The blacksmith shop is located in town, thus

securing to the apprentices, eight in number, the advantages of agricultural implements to mend, horses to shoe; in short, general blacksmithing. I took with me on my last trip after Spokane children, a wagon wrench made by a Spokane boy, and sent it to his father who, held it up in council, said; 'In what other school has ever a Spokane boy been taught that he could do like that.' I here give a short report by my blacksmith.

'I would respectfully report, that after eight months' experience with the Indian boys you have placed under my instruction, in the blacksmith department of the industrial school, that I have found them to possess the same traits of white boys, some learning more readily than others, but I am glad to say that they all seem to show a desire to learn, and that they have all made commendable progress, as can be seen by any one, by calling at our place of work. I regret that we lack some kinds of work, such as a good wagon shop could furnish, and I believe that a wagon shop upon the same plan of this blacksmith shop, would more than be self-sustaining, outside of the instructor, and furnish more of a better variety of work for the blacksmith department. I wish to specifically mention the good behavior of all the boys under my care, I have never known them to use unbecoming language, or to be discourteous to any one.'

SHOEMAKING

"The apprentices, six in number show even greater proficiency; they have done for some time all the repairing for the school, and have now commenced the manufacture of shoes. I give a short abstract from my shoemaker's report:

'They have gone far beyond my expectations; they learn very fast and take a great interest in their work.

'There are six boys working under my instruction, who began their first work January 1, 1881; today, they are capable of doing as nice a job of repairing as is usually done in any country shoe-shop. I believe they will make a success at shoemaking.

Sam'l A. Walker'

CARPENTERING

"Need I any more than invite attention to what I have already said with reference to work accomplished in building, etc., the most of the work having been done by eight boys.

WAGON-MAKING

"I only await authority to commence this much-needed craft. From careful estimates, I do not hesitate to say that I can save the government a large per cent by manufacturing wagons here for Indian agencies on this coast, besides giving this very essential instruction.

GIRLS' INDUSTRIES

"They are started at the wash-tub, given thorough instruction in cooking and general housekeeping, in mending, cutting and fitting garments for themselves, and shirts and underwear for the boys. The children in the departments mentioned are now preparing specimens of their handiwork for exhibition at the mechanics' fair, to be held this month in the city of Portland. This will greatly assist the cause, in showing to the public what has already been accomplished in the matter of preparing these Indians to be self-supporting. Of the result of this exposition I will inform the department.

ADVANCEMENT IN STUDIES

"I give you a word from the Hon. M. C. George, member of Congress from this State, as indicating his opinion of their advancement in the school-room. On the occasion of his visiting the school, after he had concluded some remarks, without previous notification, I told the children that they each might prepare a written statement from memory of what he had said to them, and I would select the best two and forward them to him at Washington. In acknowledging the receipt of them, Mr. George said:

'I must express to you my gratification on receiving from you the result of your request made the day I visited the school.

'The two statements made by the Indian pupils of my remarks are very good indeed; better in some respects than the original. I very much doubt if any of our race could have done better than the two whose work you send me.

Yours very truly,
M. C. George.'

"This testimony, coming from such a source, cannot be too highly considered. Mr. George is a man of high culture, a native of Oregon, has lived all his days in a country where, to say the least, there is no poetry in the Indian question, and any success in the matter of Indian civilization, in order to meet his approbation, must be genuine.

"Pushing general Indian education rapidly and to successful issue, cannot be done at the end of a pair of tongs, nor by any one who has an idea that the Creator must have made a mistake in creating this race. Men and women with faith in God and the gospel of hard sense and work, and who go about their teaching and work unperplexed with the doctrine of "evolution" or the survival of the fittest, who expect results, these always have them.

"Portland, Oregon, is noted for a high standard in public schools. The county superintendent and one of the board of directors, who is also the superintendent of the Presbyterian Sunday-school, and other gentlemen who are educators, who have visited this school, say that when recitation is in unison, the English words are spoken as distinctly as in the day and Sunday-school of Portland.

"The first rule here after cleanliness and obedience is 'No Indian Talk.' The delegations from different tribes are divided and subdivided until all tribal association is broken up and lost. Over and over again and all the time are the children impressed with the fact that if they only learn to speak English well their coming is a grand success for them and their people. This and their entire removal from family and reservation influences are the points of highest hope, so far as this and kindred schools are concerned. How truly speaks an Indian agent, who is as suc-

cessful as any in the service, and who writes me as follows, depicting the influences surrounding reservation schools. I had written him with reference to two children from his reservation who I had thought of returning. He says:

'I have no objection to your taking all the children you can get; the more the better. You have a much more civilizing mill than I have, for the reason that your school is surrounded by a people who talk in the English language only, while my school is surrounded by a people who speak a barbaric Indian language, and are on the lowest round of civilization. When your school children step out of their school they mingle with a higher type of civilization, which helps them up; on the other hand, when the school children at _____ step out of their school they mingle with a low type of civilization, which pulls them down.

'For these reasons, if the T _____ children are not to be abandoned as hopeless and relegated to barbarism and the devil, I would earnestly advise that you keep them.'

"Children, notably the Spokanes, who are among my latest arrivals, in less than three months are talking English at least understandingly, and are repeating whole verses, memorized by ear, even before they fully comprehend the meaning.

"The record of the year for this school closes with many who have been doubters as to its practical results changed to its firmest friends and warmest advocates. This, too, in this new Northwest where, as I have said before, there is no poetry in the Indian question. The conduct of the scholars on the street and in public assemblies is characterized as being lady-like and gentlemanly, and public opinion gives the outspoken expression that the school ceased months ago, in any sense, to be an experiment but is in fact in successful operation.

METHODS

"I have not reported methods in detail. Our text books are the best, and those in use in the common schools. Outside of Wilson's charts and

some large cards for object teaching, used in instructing the beginners who do not understand English, I have not found it necessary nor advisable to provide more than would be provided for a common school. Continually prompted by the older pupils, who, at work, at play, and in the dormitories, act as mentors, all new comers soon find that to talk Indian will bring them into disfavor with their companions and draw upon them the reproof of their parents, who have uniformly earnestly requested me to see that their children should not talk their Indian language.

HEALTH

"The health of the school has been excellent, not one case of serious illness has occurred; while, without exception, the health of the children has greatly improved. This has been no small item in favor of the school among the Indians, and certainly is cause for great thankfulness.

SYSTEM OF REWARD

"From the start I have felt that when the government takes up the children from the reservation, transports them to the school, feeds, clothes, and educates them, and while it is the solemn obligation of the government to do so, the best interests of the Indians demand that at this point help should cease; and so the apprentices at the different trades, and the boys who have done so much building, have been made to feel that duty to themselves, to their race, and to their government, demanded cheerful obedience, faithful service, and their best energies. I should greatly deprecate any feeling among them that they ought to be paid for learning a trade, tilling the ground, or in building the monument they have in the way of buildings, etc. They enter heartily into this view, and spring eagerly to their work, in the knowledge that this community and State have marked their diligence and now accord them the credit due to their enterprise and success. And this inspiration is worth far more to them, in character building, than any money that could be put into their hands. I count this culture, next to English speaking, and cleanliness, the strongest element in this school.

FARMING

"One hundred and fifty acres of land for this school, with a reasonable outlay for farming implements and stock, would produce quite sufficient to provide subsistence for 300 pupils, besides giving the absolutely required instruction in agriculture, the foundation industry. The 4 acres upon which the school buildings stand, now the property of Pacific University, should be purchased at once for the school. It can now be bought for \$375.

"There should be 300 pupils in this school.

"Since writing the foregoing I have been authorized by the department to take 10 Umatilla children; these, with 5 others, exceptional cases, which I have promised to take, will make a total of 90 in this school, 36 girls and 54 boys.

Respectfully submitted,

M. C. Wilkinson,
First Lieutenant, Third Infantry,
in Charge of School.

"To The Commissioner of Indian Affairs."

In Captain Wilkinson's final report in 1883 concerning the Forest Grove Indian Training School, he states that the enrollment then totalled 54 boys and 37 girls. In measuring the accomplishments of the year, he said that those who had at first seemed to be the least promising of the Indian children "seem now to be among the best workers (21-b:249)."

After almost three years of direction by Captain Wilkinson the school was turned over to Dr. H. J. Minthorn who became the new superintendent. In his first annual report, Dr. Minthorn stated that the Training School, located about

twenty-six miles west of Portland, Oregon, now consisted of thirteen acres of land, four of which belonged to the Pacific University and the remainder to private parties. All of this land was being leased for one year (14:238). Superintendent Minthorn also reported the success of the school on the basis of production in the various shops; he was pessimistic, however, about the very inadequate and inconvenient buildings (14:238). The agricultural plan, wherein the boys had to travel considerable distance from the school to get to the rented plots of land, he reported as very unsatisfactory (14:238). Even at this early date in the school's existence, there was some informal effort made to follow up the activities of the former students. Superintendent Minthorn noted that nearly all those who had remained at the school for the three year period were adjusted satisfactorily to different jobs after leaving the school. Several of the boys became carpenters in New Tacoma, where they took contracts, furnished all materials, and built homes (14:238).

A significant step toward a more wholesome attitude concerning the Indians as individuals was the initial employment of Indian employees by Superintendent Minthorn. He added Mr. and Mrs. David E. Brewer, as carpenter and laundress, respectively. The Indian boys and the other employees enjoyed very much the inspirational direction

they received from these capable Indian workers (14:2).

During the latter part of Dr. Minthorn's superintendency, there were indications that larger appropriations were to be granted at the forty-eighth session of Congress for more commodious and more permanent buildings for the Indian school. On account of the yearly leasing of agricultural plots and the poor drainage of some of them, the temporary nature of the buildings, and the inadequate water supply system, there was considerable discussion at this time about the changing of the school's location (21-d:247). The prospect of an increased appropriation was a considerable incentive to various places in the Northwest to endeavor to obtain the Indian School.

The most dramatic event of the history of the Indian School, while it was located at Forest Grove, took place in the last winter of its existence there (21-d:449). Only a month after Mr. W. V. Coffin began his short-lived superintendency, relieving Dr. H. J. Minthorn who had been transferred to the school at Chilocco, a devastating fire completely destroyed the girls' building (21-d:449). This fire, apparently having started from a defective flue, was caused to spread rapidly by the explosion of lamps. In less than forty minutes the walls of the structure had fallen in, and all efforts to control the blazing mass were in vain. It was indeed fortunate that the children were

attending chapel at the time the fire began. Since the fire occurred during one of the most severe snow storms this area had, until that time, suffered, it imposed a real problem of adjustment for the large number of children who were then in attendance at the already overcrowded school. The girls, however, were housed in the boys' dormitory while the boys lived in such space as they could find in the barn and other out-buildings (21-d:449).

During this unprecedented snowstorm, the Indian School was completely snow-bound, having no communication with the outside world. However, there were adequate provisions and plenty of work to be done. "The girls sewed and cooked, the boys cut wood, shoveled snow from the walks, and roofs of buildings, built additions and repaired old buildings (21-d:450)."

The next important event in the history of the Indian School, with its varying titles, was its move to the Salem site. The Congressional bill making the appropriation for the new buildings stipulated that the school be located some place within the State of Oregon (21-d:450).

"There were three donations made in accordance with this provision, as follows: Newberg, a tract of 100 acres of land, heavily timbered: Forest Grove, a tract of 23 acres near the town, for a building site, and 75 acres of pastureland, four miles away: Salem, a tract of 171 acres, sparsely timbered, and ten acres under cultivation. After long delay the Salem site was chosen chiefly on account of the larger number of acres and its nearness to the State Capitol (21-d:450)."

On February 20, 1885, a dispatch came from Salem, indicating that the new site of the school could be used. Shortly after receiving this information, Mr. David E. Brewer and a party of twelve boys were sent by Superintendent Coffin to begin the work of clearing the land, and establishing living quarters for the school children (21-e:234).

This original group of Indian boys with their Indian teacher, Mr. David E. Brewer, during torrential rains, reconstructed two old buildings that were already located on the premises (21-e:449). On March 17th, Mr. Ed McConville, disciplinarian, was appointed to the headship of this new school. He brought 46 boys and 15 girls to the present Chemawa location (21-e:449). Later on in the same year the balance of the school population with the exception of the second grade was shifted to the new school. On June 1, 1885, the school was opened, with all of the departments except the second grade in operation (21-e:450).

Thus was established the Chemawa Indian School, located five miles north of Salem, the capitol of Oregon. The original tract of land consisted of 171 acres. In the course of its development, its grounds have been increased in size to more than 400 acres. Portions of these additions were purchased by money earned through hop-picking by the Indian pupils, and as a gift from former students of

the institution.

The completion of the transition of the school to the new site was left to Mr. John Lee, who became superintendent on October 1, 1885. Upon taking over the duties of the headship of the school he found that the school was still in two branches. After a winter of separation, and after the completion of three new buildings on the new campus, he withdrew all the remaining pupils from the Forest Grove portion of the school (21-e:234). Due to the great amount of construction, including dormitories, a heating plant, and school buildings during this year of the school, Mr. Lee declared that it was the most important year in the institution's development (21-e:235). During this period, the first class to graduate from the school on the new site, added to the importance of this initial year (21-e:335).

"This is the second graduating class of 19 pupils, those who passed the final examinations (7 girls and 12 boys), as sent out this year. The closing exercises were held in our new and commodious chapel on the 30th of June. These exercises were witnessed by a very large audience from Salem and vicinity. The people went away highly pleased. The graduating exercises, consisting of orations, essays, and declamations, were prepared by the pupils. This class was taught and graduated in the following branches viz: United States history, geography, language, arithmetic, reading, writing, and spelling."

Though the annual reports of the various superintendents may have been colored by their desires to indicate

the successes of the school and also by their needs, and their indications of the importance of increased appropriations, they are the richest source materials available concerning the early days of the school. One of the problems mentioned not long after the school's establishment at Chemawa was that of soil drainage (21-f:272). Quoting Mr. Lee's report of 1888-89: "This location especially requires thorough drainage, not only of the school lands, but the adjacent sloughs forming the head-waters of Lake Labisch (21-f:273)." He declared that the elimination of the stagnant waters will be absolutely necessary to avoid the dangers of malaria and other diseases. A further comment recommended that the surplus and stagnant water be carried into the Willamette River, a distance of about three miles. For the most part, however, Mr. Lee was enthusiastic about the great progress made, and about the excellent opportunities at the school for Indian youth. He was particularly high in his praise of the great beauty of the location of the school. Nevertheless, Mr. Lee's successor, Mr. William Beadle, indicated that there was much friction between the employees and Mr. Lee and that, in many ways, the period had been a disturbed and changeful one (21-g:363). Mr. Beadle declared that conditions were much better as he tendered his resignation after four months and fourteen days of being superintendent (21-g:364).

Another problem which was emphasized, particularly by the next superintendent, Mr. G. M. Irwin, centered around the difficulties involved in getting Indian children to enroll in the school. He asked, "How shall we get scholars into our school? We never will, to any extent while we must depend upon coaxing or hiring the consent of Indian fathers and mothers, who care as little for education as a horse does for the Constitution (21-h:272)." Mr. Irwin was apparently the first superintendent to encourage the Office of Indian Affairs to invest in printing equipment.

Though progress in the nature of more buildings, more students and larger appropriations was obvious in the last decade of the last century, each of the superintendents complained of the ever present health problem. Mr. Charles W. Wasson showed this black picture of the school in his annual report (21-j:234):

"Upon assuming charge of the school on the 1st day of April last, I discovered that much of the estimate of its excellence, formed from study of its reports, was erroneous, because the reports themselves overrated the condition of the school i.e., citing only two cases, the steam heating being noticeable for its failure, and a broken, disused boiler; while the sewerage system is able only to remove the slop basins a certain number of feet or rods from the buildings, not dispose of the contents in fact."

Mr. Wasson continued in his annual reports and other writings to tell of the apparent lack of competent care of the general property and the buildings. He deplored

the low standing of the educational work in the classrooms as well.

A year later, nevertheless, the same superintendent made an altogether different kind of report (21-1:445). "The year which has passed has been a year of advancement in many lines and of retrogression in none." It may be noted, however, that at the time of this report the same physical defects still existed in the school's property: the faulty steam-heating, the improper sewage system, the unhealthy condition of the water supply, and the precarious condition of the pumps. A hospital, however, had been added to the list of buildings on the campus, which was of particular help because of the prevalence of sickness during the long, cold rains of that winter. During this administration, there was a marked increase in the attendance, but a similar and noticeable decrease in the federal appropriations for the school (21-1:446).

Beginning with the end of Mr. Wasson's superintendency in 1894, the school suffered from frequency of change in superintendents. In the period of one year, five superintendents were, at different times, in nominal charge of the educational activities of the Indian school. The Office of Indian Affairs has never made clear the reason for the frequent changes made in this turbulent year of 1894-95, but has stated that, due to the frequent change of

superintendents, there was no report for that year (21-1:190). Mr. Charles Larson told the writer in an interview that petty jealousy among certain employes was the cause of some of the changes made during this year. Another reason, too, was that temporary leadership was assumed by district supervisors of the nearby Indian reservations at different times until a regularly appointed superintendent had been placed at the school.

After the short-lived administrations of these previous five superintendents, Mr. Thos. W. Potter conducted a commendable school over a period of almost nine years. During his years at the school, the physical equipment was improved appreciably, the problem of health resulting from poor drainage was decreased, and more thought was given to the social life of the students (21-o:257). The drainage of Lake Labish close to the Chemawa School, as well as the adjacent sloughs by the state of Oregon, was an important factor in reducing sickness and general unhealthy conditions among the Indian pupils and the employes (21-o:257).

Throughout Mr. Potter's administration of the Chemawa Indian School, his reports to the Office of Indian Affairs were optimistic about the progress made by the school. According to his reports a library had been established, the water system was greatly improved, the drainage problem was greatly reduced, additional land was acquired for the

school, several brick buildings were added to the many buildings then on the campus, and the construction of a fruit drier was completed (21-p:502; 21-q:559; 21-r:465; 21-t:428-9).

From the establishment of the Forest Grove Industrial School by Captain M. C. Wilkinson to the superintendency of Mr. Edwin L. Chalcraft, in 1906, yearly reports of the school were included in the official annual statements of the United States secretary of the interior. After that time, only general statements about the status of the non-reservation boarding schools were made in the reports of the commissioner of Indian affairs. At times, when one of the schools was doing something unusual in educational or industrial work, some special mention was made; but in general these reports have not been published. An effort by the writer to obtain more information concerning the annual reports of the superintendents after this date from the Office of Indian Affairs was unfruitful.

From 1904 until 1915, the populations of the non-reservation schools in the United States increased steadily. The peak of enrollment was reached in 1915, with a total of 26,128 in all of the non-reservation schools for Indians. Since that time, there has been a gradual decrease in the number of government non-reservation schools and in the number of pupils attending them

(21-t:13).

An annual report for the Chemawa School for the year 1913 and found by chance in the files in the Administration Building at the Chemawa School, stated that the Oregon state course of study was followed as closely as possible, with "the correlation of the academic with the industrial work always being kept in mind (16:2)." The report stated, in addition, that a library had been officially established at the Indian school, with 1200 titles at hand. Mr. H. E. Wadsworth, superintendent, was enthusiastic in this report about the number of magazines and newspapers that were an important portion of the school library.

By 1924, the school had developed into a plant larger than those of many colleges. It consisted of over seventy different buildings, which were located in the heart of a farm of a little more than 450 acres. The peat soil of this land was held to be ideal for the raising of many types of crops. The entire plant had been equipped for steam heating and electric lighting.

Beginning with November 12, 1925 and continuing until August 1, 1938 the supervision of the Siletz and Grand Ronde Indians, as well as those living on public domain allotments was transferred, together with the official records, to the jurisdiction of the superintendent of the Salem Indian School (13). This made a great deal of added

work for the superintendent of the Indian School and work of a different nature from that of supervising the school.

The most critical period in the entire history of the school took place at a time of economic breakdown in the entire nation, that is, in 1933. Though this study has already pointed out that the Bureau of Indian Affairs had been reducing the number of pupils allowed to attend the non-reservation schools and had transferred its favor to the reservation schools and public schools, in 1933 the economic measures imposed by the Federal administration on its departments made imperative certain drastic reductions of the appropriations within the Bureau of Indian Affairs. Commissioner John Collier, in line with the thinking of several writers on Indian Affairs decided that the best place to make reductions was in the appropriations for the non-reservation schools (16:81; 21-y:403; 20:128). It was his contention that the reservation schools offered more valuable opportunities for the education of the Indian children than the non-reservation schools. He cited more wholesome relationships of parent and child as one such advantage. In this, Commissioner Collier was going to the extreme opposite tendency of the early authorities on Indian education, who stressed the importance of non-reservation school education. This was true of both previous commissioners and superintendents, and some Indian

agents.

In the spring of 1933, Commissioner Collier ordered that the Chemawa Indian School be closed, along with several other large non-reservation schools. Due to political pressure from the areas surrounding the Chemawa Indian School, he rescinded this order in September of the same year. With considerably reduced funds, reduced personnel, and with a great drop in attendance, the school continued through 1933-1934.

The appropriation bill for the school read as follows: "For 300 pupils, including not to exceed \$1000 for printing and issuing school paper, \$97,120; for pay of superintendent, drayage, and general repairs and improvements \$14,620; in all \$111,740 (20:902)."

The Congressional Record quotes the United States representative from Oregon, Mr. Mott, as follows:

"What ideas the President may have had as to the economic phase of the situation I am sure the human side of it appealed to him, for he immediately telephoned the Commissioner of Indian Affairs and asked him to set aside his order until further consideration of the whole matter (abolition of the Chemawa Indian School) could be had. Not only was this done, but upon further consideration, the order, at least so far as it affected the Salem School at Chemawa, was permanently rescinded and the school still remains in operation, although on a curtailed basis."

After Congressman Mott had strongly declared himself against this policy of the Commissioner of Indian Affairs and the Secretary of the Interior, he read, before the

House of Representatives, a letter signed by the Indians of Warm Springs Reservation protesting against the closing of the Chemawa Indian School (20:903). It is significant that Senator McNary also visited the President at the same time concerning the closing of the Chemawa School.

A concluding mention of this critical period in the history of the Chemawa Indian School is from the annual report of the Secretary of the Interior, Ray Lyman Wilbur, for 1935:

"The opposition of Indians who wanted to hold to the extraordinary but dubious privilege of having their children not only schooled but fed, housed, and clothed at Government expense, plus the pressure of communities enjoying the business arising out of the presence of Indian boarding schools, was sufficiently powerful to force enlarged enrollment at several non-reservational boarding schools and to compel the continued operation of one school scheduled for closing. Nevertheless steps were taken during the year to transform non-reservation boarding schools into specialized institutions serving more distinctively than in the past as vocational training centers and preparing adolescent Indians for more effective work, either for themselves or for the Indian Service on their reservations (21-y: 128)."

Since that critical year of 1933, the school has made steady growth in its functions in the Indian educational program. In January, 1936, Mr. Paul T. Jackson was appointed to the superintendency. Mr. Jackson, formerly superintendent of schools at Klamath Falls, has a more realistic background for a better understanding of the Indian and his problems than some of the earlier superin-

tendents seem to have had. In 1940, the school has increased its enrollment yearly for several years, and is meeting the needs of Indians who are not being served by the reservation schools or the public schools. The total appropriation for this large school plant for the past fiscal year (1939-40) was \$180,675.00, a considerable increase over the small appropriation of 1933. The fund is divided as follows:

Boarding school support fund	\$149,750.00
Repairs and improvements	18,500.00
Printing School paper	1,000.00
Summer school board	2,500.00
Health (3 nurses, 1 physician)	6,400.00
Transportation of supplies	25.00
Indian money proceeds of labor	2,500.00
	<u>\$180,675.00</u>

The cooperative efforts of the W.P.A., the Bureau of Indian Service Roads, and the P.W.A., combined to do much in the way of beautifying the Chemawa campus in the years 1937 to 1939. In addition to various remodeling and reconstructing jobs, these agencies have rebuilt the sewage disposal plant, made many road improvements, and made additions to the agricultural plant buildings (7).

In the preceding pages, the physical developments and the general administrative policies of the school have been shown in a sketchy manner along with the problems and criti-

cal periods in the school's history. Some of the changes made by the present or other recent administrations include a completely different attitude toward the curriculum, more democratic ideas in regard to pupil self-government in the high school department at Chemawa, and more modernized equipment in all of the different vocational studies. More emphasis has been given to health education and to instruction in the prevention and treatment of diseases and accidents.

CHAPTER IV

EDUCATIONAL CHANGES IN THE LIFE OF THE SCHOOL

At Forest Grove in the first year of the school's existence the curriculum consisted primarily of work. The boys were able to do shoemaking, blacksmithing, farming, carpentering, and general labor in addition to the regular classroom work that was modeled somewhat after the common school of that day. The details of the methods of instruction, and means of "civilizing" are mentioned in Captain Wilkinson's first annual report which has been quoted previously (21-a:257). In addition to the classroom studies, the girls spent much of their time in mending, cutting and fitting garments, general housekeeping, cooking, and preparing specimens of their handiwork for exhibition.

In the second year, Captain Wilkinson dropped grammar from the list of studies, and added language usage, for which Swinton's "Language Lessons" was used as a text. The first mention of religious instruction was in Superintendent Minthorn's first report to the Commissioner of Indian Affairs in 1883. Three local churches in Forest Grove furnished the religious training for the Indian children. This report also illustrates the attitude then prevalent in regard to the education of the Indian (21-c:239).

"The first thing almost that occurs to one

engaged in this work is, what can we do for these children that will enable them in turn to do something for their people when they return to their homes? Most important of all is religion, next is speaking English, next reading, then writing and composing, then speaking in public (since that is the only way that the older and uneducated Indians receive ideas), and these things we keep constantly before them (21-c:239)."

Harness-making, printing, coopering, tinsmithing, and a boys' laundry were added to the list of industries of the school during the administration of Superintendent Minthorn (21-d:450). A small-scale printing plant was developed, and a small paper, "The Indian Citizen," was edited and published by two of the Indian boys (21-d:450). Some effort was made to give instruction in physiology to the more advanced pupils. Mr. W. V. Coffin, principal instructor, at that time, declared that the writing and reading of original compositions were very important parts of the Indian children's education (21-d:451).

In the last year of the school at Forest Grove, what with the interruption of the severe snow storm and the destructive fire, Superintendent Coffin reported the educational accomplishments of the graduating class as follows:

"The first graduating class of twenty-four pupils (ten girls and fourteen boys) was sent out this year, most of them passing very creditable examinations. They were given nothing more than a rudimentary education in the following branches--viz., United States history, geography, language, arithmetic, reading, writing, and spelling. Their rhetorical work was conducted mainly by themselves, in the form of a literary society. Their graduat-

ing exercises were very similar to those of other schools, the boys and two of the girls preparing orations, and the remainder of the girls essays, these being entirely their own productions (21-e:450)."

Vocal and instrumental music were introduced into the curriculum in 1886. Concerts by the Indian children were complimented highly by appreciative audiences. Another industry was added this same year--tailoring, which was open to both girls and boys (21-e:450).

Though the winter of 1890 was the time of a very severe attack of the disease, la grippe, Superintendent Irwin declared that it was also a year of measurable success and progress. "We have endeavored to revise the entire course of study, making it more extended in time and more efficient in its yearly results, until we believe we have now a system of education that will stand by the side of the white public schools of our larger towns (21-h:273).

Curriculum changes and additions can best be shown for the period from 1891 until the present day in chronological tabulations, as follows:

1891. During the years that the school was called Harrison Institute (during the administration of Benjamin Harrison) the number of grades in the institution was raised to eight. This was beyond the ability of any of the Indian children in the school; therefore, no pupils were

graduated this year (21-i:586).

1896. The work experiences in agriculture consisted of fruit culture, arbor culture, stock raising, and dairying (21-m:397).

1898. Superintendent Potter recommended that a normal school department be added to the Salem Indian School in order to make advanced education available to the graduates of the various schools of the western and coast states. He states that the institute at Santa Fe and Haskell Institute in Kansas were the two nearest schools having normal departments. No action, however, was ever taken on the establishment of a normal school department at Chemawa (21-n:415).

1900. Superintendent Potter made this significant statement in his annual report:

"It is a good thing to give the Indian pupil all the brain training that they are capable of receiving and using to advantage, but we feel assured that better than Latin, algebra, geometry, and other advanced studies is to teach the boys how to do all chores necessary on a farm--to plow, to milk, to sharpen axes and saws, to build fences, to be good all-round farmers, carpenters, blacksmiths, harness-makers, etc."

A parallel development of this idea was worked out for the girls (21-p:419). This year marks the first mention at the Chemawa Indian

School of the outing system, wherein the Indian boys and girls go out to private homes to work on the farms, shops, and in the households (21-p:419). The superintendent of the Indian school permitted the children to go to private homes to work for their room and board. Coupled with their educational work at the school, this occupational plan helped many children adapt themselves more quickly to the ways of the white man.

1901. An enthusiastic class in typewriting was begun. In the other parts of the curriculum, more attention was given to the study of commercial business methods, commercial geography, history, language, and sociology.

1902-
24. There was a gradual realization of the great importance of stressing the vocational and industrial phases of the school's curriculum. This was accomplished by the reduction of the number of hours of work simply for the purpose of production of materials (21-o:328; 4-a:8).

1913. Uniformity and regularity were the keynotes of education in the United States at this time. The Chemawa Indian School endeavored to model its curriculum upon the lines of the Oregon

state course of study (4).

1916. Uniform and systematic study was running riot at this time. In the Indian school, the entire day was divided into minute periods. There was a certain limited time for writing and drawing. The pupils were given precise hours for physical education; for example, at exactly ten-thirty each morning, there would be breathing exercises. Routine was paramount in the Indian's education, as well as that of the white children.

1924. The completed list of vocational subjects for the boys at this time included tailoring, carpentry, printing, painting, plumbing, baking, shoe-making, harness-making, engineering (both steam and electrical), drafting, the machinist's trade, blacksmithing, masonry, and farming (4-a:7). The home economics department also offered various courses for the girls. In addition to these many subjects in industrial education, during the long administration of Superintendent Harwood Hall (longer than any other superintendent, i.e., nine years, nine months), there was a real demand for full high school work.

1927. Regular four year high school training was begun.
1928. Sheet metal work, auto-mechanics, and leather work were added to the school's program. These courses, in addition to certain academic work, covered a period of four years, equivalent to the public high school (4-b:4). The handiwork and ability of the Indian students were shown in occasional exhibits of upholstery, curtains, and auto tops. According to Mr. Lipps, retired superintendent, the elimination of the grades from one to six took place during the year.
1930. The swimming pool was constructed, thus giving another excellent outlet for the recreational life of the Indian pupils and the employes.
1933. Children in the grades six, seven, and eight were dropped because of the emergency situation.
1936. "During the past year a strong effort has been made to integrate Indian education more deeply with the actual living experiences and the environment of Indian children. With increased emphasis on community life, the school is becoming more and more the focal point for community interests and activities. The basis

now is that of a parent-child cooperative program (9:166)."

This year marked the beginning of the admission to the school of children who were in the elementary school grades, and who were suffering from the eye disease, trachema.

Under the immediate direction of Mr. Robert Boardman of the National Youth Administration fifty white boys were given vocational experiences as well as academic training at the Chemawa Indian School last year, 1939-40. Under this plan, these boys built two silos for the farm products, as well as a workshop and a house. It is the opinion of the present school administration that there is a valuable interaction of personalities between the fifty white boys attending the Indian school and the Indian pupils.

The superintendents of the Indian school have had almost complete freedom in the organization of the curriculum of the school. In step with general modern educational trends, according to Superintendent Paul Jackson, he has encouraged flexibility in the educational pursuits of the Indian children coming from the fifty or more different tribes of the Pacific Coast and Alaska. Using a project method of study, the pupils are grouped in their own tribes. Each of these groups or committees then studies the socio-economic problems of its own tribe and its own

reservation. This is a drastically different attitude toward the education of the Indians from that of the early days. Then, the stress was placed on getting the tribes well mixed in the school in order that each boy or girl might experience new and different educational stimulations away from the effects of the original home life. Now, these tribal groups carefully survey the geography, the customs, the agricultural possibilities, the financial standing, and the particular problems of their own homes. Past experience has shown that ninety per cent of the children will eventually return to their original reservations, because the world of the white man will not, generally, accept them. Hence, it is valuable that they learn as much as possible at a non-reservation school about the specific problems of their own homes. On the other hand, there are opportunities in the many industrial and commercial shops for the ten per cent or more to step into the white man's world as well-adjusted citizens.

In the application of the educational theory about try-out or exploratory courses, when the Indian boys come to the school they have conferences with the vocational counselor. There is some effort made to determine the interests of the boys, and probably the most effective means of doing this is the process of introducing them to the various industries of the school for a period of about

three weeks. One-half of the day is spent in the shops, and the other half in the academic field. Throughout, a sincere effort is made to help the Indians understand the problems of their reservations. In order to help with this project, the entire faculty endeavors to demonstrate the relationship of each subject to the advantages and difficulties that are to be found on the different reservations.

A portion of the girls' home economics training lies in assisting the matron of the small girls' building in caring for the younger children. A practical unit in small home maintenance, that is, living in the practice cottage, constitutes another valuable phase of the girls' vocational training. Each of the shops is active in the production of equipment that is used on the Chemawa Indian School campus. A summary of the various vocational courses offered at present at the school presents a picture of the school's varied program.

TABLE I
VOCATIONAL TRAINING OFFERED AT CHEMAWA
AT THE PRESENT TIME

a. Agriculture	m. Home Cooking
b. Auto-Mechanics	n. Home Making
c. Baking	o. Job Printing
d. Barbering	p. Painting and Decorating
e. Carpentering	q. Plumbing
f. Child Care	r. Restaurant Cooking
g. Commercial	s. Sewing
h. Dairying	t. Shoe Repairing
i. Electrical Trade	u. Spotting, Cleaning, and Pressing
j. Farm Mechanics	v. Stationary Engineering
k. Gas and Electric Welding and Wiring	w. Tailoring
l. General Farming	

The 1939-1940 distribution of the boys in the various vocational departments of the Chemawa Indian School is reported below:

TABLE II

THE POPULATION DISTRIBUTION BY VOCATIONAL DEPARTMENTS
OF THE CHEMAWA INDIAN SCHOOL

Department	Boys Enrolled in May 1940	Total Boys Enrolled for Entire Year
Agriculture	19	40
Auto-Mechanics	11	16
Baking	6	10
Barbering	5	6
Carpentry	22	27
Commercial	6	6
Cooking	2	3
Electric Wiring	3	3
Power House (stationary engineering)	2	2
Farm Mechanics	14	20
Painting	4	12
Plumbing	2	3
Printing	15	18
Shoe Repairing	17	8
Tailoring	16	21
Welding	12	18
	<u>146</u>	<u>213</u>

TABLE III

THE DATES OF THE ESTABLISHMENT OF THE VARIOUS INDUSTRIAL
AND VOCATIONAL DEPARTMENTS OF THE SCHOOL

Baking, Cooking, Sewing, House- keeping, and Laundering	February	1880
Farming and Dairying	April	1880
Carpentering	December	1880
Blacksmithing, Shoemaking, and Painting	January	1881
Dressmaking	May	1881
Wagonmaking	May	1882
Printing	June	1883
Tinsmithing	September	1884
Tailoring	April	1885
Harnessmaking and Cabinetmaking	June	1885
Gardening	April	1886
Plumbing	July	1887
Steam Engineering	July	1887
Nursing and Music	October	1880
Electrical Engineering	October	1900
Domestic Science	October	1902

The brief report that follows describes the type of vocational work that the Indian children had, as a part of their training in the agricultural course, in 1939-40. This report is from the agriculture department of the Chemawa

Indian School to the superintendent of that school.

"FARM PURPOSE:

1. Provide food for pupils economically.
2. Teach modern methods of farming.
3. Sanitation, diseases of farm animals and crops.
4. Vocational agriculture, carpentry, car and tractor upkeep and repair, first aid and safety precautions to C.C.C.I.D. enrollees or adult Indians.

1 and 2--For raising grain and vegetable products for the school, school boys help with work when they are competent enough to handle horses, tractors and other farm equipment in the fields by themselves, and understand that the time element is a very important factor when it comes to raising crops on what one might call a commercial basis.

3--If any boy, on his own free will, wants to study and learn the importance of controlling diseases of farm animals and crops, he has the opportunity of spending enough time on the farm learning the everyday problems of farming on a big scale, in which we always have plenty of disease problems with livestock and crops.

4--Vocational work with adult Indians we call the finishing school. These enrollees are men who are married but out of work. These enrollees are taught how to make things in the carpenter shop to improve home conditions at a minimum cost, which calls for using material of very little value commercially, but when placed in the home, either makes the wife's work easier, or the home more enjoyable to live in.

"In the mechanic's end, we try to teach enrollees how to make minor repairs to all cars and tractors without spending much money.

"In the first aid work, of course, the enrollees have received information that they can carry all through life and might some day help save the life of some companion.

SUMMARY

"Importance of time element in productive agriculture;

importance of disease and pest control in relation to production results in dairy, poultry products, and farm crops. This plan includes students taking advanced work and adult Indians who want to meet farm problems on a commercial basis."

Another important part of the present curriculum of the Chemawa Indian School gives attention to the children between fourteen and twenty years of age who have not had the normal amount of educational training. Foundational study consisting of the following subjects constitutes one half of their day at the school (9:30):

Remedial Arithmetic
Remedial Reading, Writing, and Spelling
Remedial English, Citizenship, and Health

"For the normally developed student who has been out of school, therefore retarded as to public school grade achievement, we offer full time specialization in the particular trade selected, omitting the more formalized related background studies as required of younger, less developed students. Only students showing justification will be permitted in this group and our present feeling is that 17 years of age should be the minimum age for this type of student (9:30)."

The following are supplementary courses:

9th and 10th Grades

Mathematics of Daily Living
Agriculture and related Agricultural
Science
Science as involved in daily life
Trade Drawing I and Trade Math I
Indian History I
Health Educational Problems
Physical Education
Vocal and Instrumental Music
Band

11th and 12th Grades

English III and IV

Social Living Problems
Family Relations
Industrial Relations
Agriculture and Agricultural Science
Citizenship
General History
Health Education
Trade Drawing II and Trade Math II
Physical Education
Vocal and Instrumental Music
Band

The Commissioner of Indian Affairs has permitted the school to house graduates of high school who wish to continue their educations at higher institutions of learning, such as the business colleges in Salem or Willamette University. These students may work a number of hours at Chemawa to earn their living expenses, and they are also provided bus transportation to Salem. The writer knows of several young men who have availed themselves of social and educational advantages by attending Willamette University.

Because the education of grade children was provided by reservation schools or public schools, and because of the necessity of reducing the expense of the non-reservation schools, the younger children were not permitted to attend Chemawa Indian School after 1927. The sixth, seventh, and eighth grade pupils continued attendance at the school until 1933, at which time the school continued with a greatly reduced appropriation, and closed the elementary school department entirely. In 1936, the school

was authorized to permit certain children to attend the elementary school at Chemawa. Following is a statement of the objectives of this special school (9:10):

"The purpose of the elementary school at Chemawa is to provide educational opportunity for girls and boys from the northwestern states while they are receiving treatment for trachoma. The school opened with an enrollment of twenty-five in March, 1936. By September, 1938, the enrollment had grown to over two hundred, and has remained above that figure throughout the year. The enrollment is not constant, for those that are cured are returned home if public schools are available and the environment and social adjustment satisfactory. Others with active trachoma take their places in the school. With the increased enrollment and the addition of several teachers the grade school has become a living part of Chemawa (9:10)."

The total enrollment of the Chemawa Indian School for 1939-1940 was 570. The number of pupils enrolled in each of the various classes is listed in the following table:

TABLE IV
THE PUPIL ENROLLMENT BY GRADES IN 1939-1940

Grade	Boys	Girls	Total
Beginners	9	14	23
First Grade	15	20	35
Second Grade	4	13	17
Third Grade	0	0	0
Fourth Grade	4	10	14
Fifth Grade	16	8	24
Sixth Grade	19	26	45
Seventh Grade	11	9	20
Eighth Grade	15	12	27
Ninth Grade	56	77	133
Tenth Grade	44	48	92
Eleventh Grade	29	29	58
Twelfth Grade	24	27	51
Specials	<u>16</u> 262	<u>15</u> 308	<u>31</u> 570

As a summary of the work of the Chemawa School over its entire history, Table V shows the number of boys, the number of girls, and the number of boys and girls in the graduating classes of the school from 1885 to 1940, inclusive, and the grade-levels completed by these classes.

TABLE V

THE NUMBER OF GRADUATES IN EACH CLASS, 1885-1940

Class	Boys	Girls	Total	Grade Completed
1885	14	10	24	5th
1886	12	7	19	5th
1887	No Class			
1888	13	8	21	6th
1889	No Class			
1890	No Class			
1891	No Class			
1892	3	2	5	6th
1893	2	1	3	6th
1894	No Class			
1895	No Class			
1896	2	0	2	8th
1897	8	2	10	9th
1898	3	1	4	9th
1899	No Class			
1900	5	1	6	9th
1901	No Class			
1902	11	6	10	10th
1903	2	3	5	10th
1904	4	6	10	8th
1905	2	3	5	8th
1906	4	2	6	8th
1907	8	6	14	8th
1908	7	5	12	8th
1909	16	5	21	8th
1910	4	4	8	9th
1911	7	3	10	9th
1912	8	5	13	10th
1913	11	6	17	10th
1914	8	4	12	8th
1915	14	11	25	8th
1916	13	9	22	8th
1917	No Class			
1918	1	8	9	10th
1919	5	14	19	10th
1920	7	10	17	10th
1921	6	9	15	10th
1922	11	11	22	10th
1923	8	5	13	10th

TABLE V Continued

<u>Class</u>	<u>Boys</u>	<u>Girls</u>	<u>Total</u>	<u>Grade Completed</u>
1924	24	15	39	10th
1925	20	15	35	10th
1926	19	16	35	10th
1927	18	15	33	12th
1928	19	21	40	12th
1929	19	20	39	12th
1930	12	11	23	12th
1931	19	20	39	12th
1932	17	34	51	12th
1933	38	35	73	12th
1934	36	65	101	12th
1935	38	43	81	12th
1936	6	11	17	12th
1937	12	9	21	12th
1938	13	21	34	12th
1939	20	17	37	12th
1940	22	20	42	12th

The Chemawa Indian Celebration has a unique place in the curriculum of the Chemawa Indian School. This colorful pageant, presented at such intervals as the superintendent of the school believes to be desirable in sustaining the interest of the Indians in it and in encouraging continued and enthusiastic work on the products displayed by them there, usually fills at least two days with varied activities. Many of the adult Indians of the Northwest participate in this beautiful demonstration of Indian craft and talent. Exhibits of Indian bead work, baskets, rugs, Indian regalia and trappings, displays of Southwest Indian pottery and rugs, and Alaskan collections are among the

interesting parts of this gala event. All types of contests, such as singing, dancing, cross country runs, and different types of Indian competitive games make this festive period a happy one for the young Indian as well as the older members of the various tribes. The main attraction of the program is usually a pageant of Indian life staged by a large percentage of the grade and high school pupils who are dressed in the bright Indian costumes (8; 7).

Since all the property and effects necessary for this colorful and picturesque pageant of Indian life and custom are made by the various departments in the school, it is fitting to conclude these remarks concerning the present curriculum with this discussion of the Indian Celebration at Chemawa. Superintendent Jackson has stated that the purposes of this event are: (a) to provide an opportunity for the students to express, in dramatic form, bits of the culture of their Indian tribes; (b) to encourage the appreciation of this culture by the children; and (c) to permit the general public to see the culture patterns of the Indian groups. In several ways, it resembles the school for Indian crafts, set up by the Smithsonian Institute at Santa Fe, New Mexico, for the revival of Indian craftsmanship among the Indians of the southwest.

Paralleling the changes in the curriculum are the

obvious modifications in the social life of the Indian children attending the Chemawa Indian School. During the sixty years of the school's existence over 8000 children and adults have enrolled in the various educational studies. These students have ranged in age from two to forty-five. Thus, there must have been a diversity of social needs and interests.

The first written indication of any definite recreation period for the Indian children is found in the report of Mr. David E. Brewer to the superintendent in 1883 (21-c:239). He stated, "After supper a drill session is scheduled for fifteen minutes, then there is a play period of one hour (21-c:239)." This is the only written evidence in the earlier annual reports of any social life outside of the actual work and study of the school program.

Though it is possible that many social activities were organized and enjoyed previously, it is not until 1898 that Superintendent Potter noted "two active and enthusiastic literary societies, two Bands of Mercy, a Y.M.C.A. group, a King's Daughters' Circle, a Christian Endeavor Society, and a stimulating Sunday School (21-n:415)." Football, baseball, basketball, and tennis are accepted parts of the physical amusements of the boys at this time, while the girls enjoy basketball and social entertainments. "During these years the Chemawa baseball team was the acknowledged

champion of the Coast. The Indian teams were able to compete against the strongest type of competition on the entire Pacific Coast (21:258)." The athletic records compiled by Mr. Charles E. Larson, a former athlete and the present assistant superintendent of the school, show the comparative achievements of the various teams of the Chemawa Indian School (14).

From 1908 to 1912, the Chemawa Indian School participated as a member of the Willamette Valley Basketball League. In 1911, according to Mr. Larson, the Indian boys won the league title from such strong competitors as Pacific University, Philomath College, and Dallas College. Mr. Larson stated that the Indians were much younger than the students in the colleges against whom they participated. They were nearly always outweighed by their opponents in football. Mr. Larson, himself, for example, weighed only 125 pounds when he played football against opponents on the collegiate level.

Today, the Chemawa athletic program is much like the activities in the public high schools and grade schools. Unless a pupil is excused from physical sports by the school physician, he is expected to take the regular physical education work. It is the purpose of the school to encourage good sportsmanship and character under the strain of competition with other schools in the state. In addi-

tion to the highly competitive athletic program, there is also an opportunity for the majority of the pupils to take part in the intra-mural sports program (9:18 Handbook).

The tabulation of the Chemawa student organizations that are now active indicates a wide range of interest.

CHEMAWA STUDENT ORGANIZATIONS

1. Literary societies: Nonpareil and Winona for the girls; Excelsiors and Reliance for the boys.
2. Student council: Members elected by the student body.
3. Grade school orchestra: Open to boys and girls in the grades who are interested in music and are willing to devote time for practice.
4. High school orchestra: Open to boys and girls in the high school who are interested in music and are willing to devote time for practice.
5. School band: Open to boys and girls in the school who are interested in playing in a band and who will devote time for practice.
6. Letterman's Club: Those boys who have earned the right to wear the official school "C" are eligible to become members of this organization.
7. Indian Club: The purpose of this club is to foster the tradition and customs of the Indian people.
8. Boys Glee Club: Open to boys who are interested in

music and who like to sing.

9. Girls Glee Club: Open to girls.
10. School choir: Interested students should confer with the director of this organization.
11. Home organizations: All class sections will organize and be self-directing during certain periods.
12. Catholic Boy's Association: Open to mature Catholic boys.
13. Little Flower Society: An organization for Catholic girls from the ninth to the twelfth grade inclusive.
14. Y.M.C.A.: Open to high school girls who are willing to subscribe to the membership pledge which requires regular attendance at meetings, participation in programs and committee work, and loyalty to school rules.
15. Y.M.C.A.: Open to high school boys who are willing to subscribe to the student Y.M.C.A. statement of purpose. "To create, maintain, and extend throughout the school, high standards of Christian Character (9:16)."

The social life of the Chemawa Indian School children of the present day might be summed up under the following main topics:

1. Student council
2. Home-room and related activities
3. Organizations

4. Library
5. Question Box hour
6. Socialized play

The student council is made up of a president, vice-president, secretary, publicity manager, and a program chairman. Its purpose is similar to that of student councils in the public high schools. Each officer has specific duties, as well as the responsibility for helping the remainder of the council and the student body to improve the general student conditions at the Chemawa Indian School. "The program committee arranged many new and interesting assemblies for chapel. Following chapel meetings, the council held receptions in Winona Hall honoring the speakers, thus giving the students an opportunity to meet interesting people and have this social experience (7)."

The school library, containing over three thousand volumes, is located in a separate room in the high school building. Well lighted, properly catalogued, and cheerfully furnished, the library has been a popular center of learning in the past year. The library, being kept open during the school day as well as after school, affords plenty of reading opportunities to the children of the school (7). Among the reading materials for the children are many books for recreational reading, much used by the pupils.

A panel discussion lead by the faculty and called the "Question Box Hour" by the pupils, proved to be a stimulating and interesting type of leisure time activity for the Indian children during the winter months. The panel group met periodically during the school year. This 1940 innovation at the Chemawa school has proved to be very popular with the children. The plan of the panel was to have the pupils write out various questions that they wished to hear the faculty committee discuss before them. The addition of some of the high school pupils to the panel later on was interesting to the entire school (7).

Socialized play under supervision is in the embryonic stages at Chemawa at the present time. Some effort has been made to encourage the Indian children to enjoy group play and recreational activities. The plan is to have this work under the direction of the social science teacher for the next year (7). In an interview with Mrs. Leila Black, girls' advisor at the Chemawa Indian School, she stated that the Indian children do not know how to play. There has been a traditional separation of the sexes in play. This lack of a play background makes the problem of socialized play a difficult one. Mrs. Black stated that considerable ingenuity is needed to get the boys and girls to play together because this is in conflict with Indian tradition.

A typical daily program of the Indian children in 1925 will show something of the social life of the school at that time:

6:00	Reveille
6:25	First call for breakfast
6:35	Assembly and roll call
6:45	Breakfast
7:15	Sick call for boys
7:25	Warning work whistle
7:30	Second whistle--instruction begins
	Physical culture classes (boys' academic)
8:20	School call
8:25	Assembly
11:30	Recall from work and school
11:50	First call for dinner
11:55	Assembly
12:00	Dinner
12:55	Warning call for industrial department and school
1:00	Second whistle for work and school assembly
4:00	Recall from school
5:00	Recall from work
5:15	First call for supper
5:20	Flag salute
5:30	Supper
7:25	First call evening hour
7:30	Assembly
8:50	Call to quarters
9:00	Taps

The program is much the same today, but is more varied than it was formerly.

Discipline at the Chemawa Indian School has fluctuated from rigid, inflexible and fixed forms to flexible, adjustable, and pupil-centered ideals. In the early days of the school, various reports seemed to show that discipline was very strict and possibly inconsiderate. Even the nomenclature was indicative of the spirit. There was a

matron; there was a disciplinarian. A question by one superintendent in 1890 asked: "Shall these schools be governed by law and authority reasonably administered, or shall they cater to the whim of a disgruntled boy and yield to his caprice (21-h:272)?" A more optimistic note is found in the same superintendent's statement for a later year (21-k:447). "A plan has been followed, with encouraging results, to so conduct the government that self-reliance and good character should be developed rather than slavish obedience to a set of arbitrary rules (21-k:447)."

Desertion was reported to be the most serious type of offense committed by the children in the Chemawa Indian School during the superintendency of Mr. Potter in 1899 (21-o:257). Confining students to the "meditation hall," depriving them of certain pleasures enjoyed by the group, and detailing them to extra duties, were the common methods of handling the various types of offenses. Mr. Potter was of the opinion that the Indian boys and girls were much more obedient and less mischievous than white pupils under similar conditions (21-o:257).

During part of the school's history an acute problem of the superintendent was that of getting enough children enrolled in the school to meet the requirements imposed by the Federal Congress. Now, a list of requirements is set up which limits the attendance to certain specific groups

of Indian children. These requirements are, as follows:

1. The children must fully establish the fact that they are wards of the Federal government.
2. The children must have proof of being one-fourth or more Indian blood.
3. An official transcript of credits earned should be brought to the school, along with the application for admission.
4. Good moral character is a necessary requisite. Not living up to the regulations and high standards of the school makes one subject to dismissal.
5. Students of a public high school who desire vocational training of a specific nature are eligible for entrance.
6. Those who have reached their twenty-first birthday must obtain special permission from the Office of Indian Affairs for enrollment into Chemawa (at: 8 Handbook).

The present administration is not faced with the problem of keeping the school's average daily attendance up, and therefore the problem of discipline is not seriously involved. Desertion is a rarity now. The general attitude of the administration toward the pupils is much like that in the public schools of today. A list of dormitory regulations, the pupils' daily program, and some general rules

for the pupils to follow are given in the Appendix.

In the summer of 1936, the Bureau of Indian Affairs inaugurated summer sessions for employes of Indian schools. That year the sessions were held at Pine Ridge, South Dakota, and at Fort Wingate, New Mexico. In 1937, four summer sessions were held with even more success than during the first year of this new experiment. The demand for the combination of travel and professional study at the same time led to the establishment of summer schools at Sherman Institute in California and at the Chemawa Indian School in Oregon. These summer sessions have proved to be very worth while to the personnel of the Indian schools. They offer practical courses dealing with Indian culture, methods of teaching, mental hygiene, and Indian organization. Round table discussion groups, the display of books for use in Indian schools, lectures on special subjects, and opportunities to watch the Indians producing pottery have been among the experiences which teachers and administrators may enjoy at these summer sessions.

The matter of health has always been an important factor in the Indian schools of the country. The space given to the reports of the physicians, even in the first annual report of the Forest Grove Industrial School, illustrates how vital this part of the Indian's life has been to the superintendents. Before the Chemawa School was

moved to Salem, a building twenty by twenty-four had been erected for a boys' hospital, and a similar one for the girls (21-a; 21-b; 21-d).

Each year during which the annual reports of the superintendents of the Chemawa School were recorded in the yearly report of the secretary of the interior or the commissioner of Indian affairs, these superintendents thought health significant enough to tell of the sanitary or unsanitary conditions surrounding the school, as well as to report the types of diseases that were prevalent.

Today in Chemawa there is an adequate brick hospital with a capacity of forty beds. A staff of three nurses and a physician handles the health problem of the present actual average attendance of 466 pupils.

Children suspected of tuberculosis are X-rayed, and any necessary treatment is given to them. All pupils are carefully examined at the beginning of each school year, and sick call is held each day. All employees are expected to observe the pupils and to report evidences of diseases of an epidemic nature.

"Trachoma pupils" are classified as to the stage of the disease in which they are. The administration of daily treatment to this special health problem has been getting very good results. The use of sulfanilamide has proved to be effective in the treatment of this disease, which is so

common among the Indians of all ages and which is of an epidemic kind. Their school work is also modified according to the degree of development of the trachoma which they have.

The writer believes that the names of the superintendents who have been at least partly responsible for the conducting of the Chemawa School may be of some interest, and that they should be recorded. Following are reported the names of the superintendents, the dates during which they were in charge of the Chemawa School, and the lengths of time that they were superintendents of this school.

TABLE VI

A LIST OF THE SUPERINTENDENTS,
THEIR PERIODS AS SUPERINTENDENT AT CHEMAWA,
AND THE LENGTHS OF THEIR SUPERINTENDENCIES

Name	Dates	Length of Superin- tendency	
		Yrs.	Mos.
1. Wilkinson, M. C.	Feb. 1880 - Feb. 1883	2	11
2. Minthorn, H. J.	Feb. 1883 - Nov. 1884	1	9
3. Coffin, W. V.	Nov. 1884 - Sept. 1885		10
4. Lee, John	Oct. 1885 - Mar. 1889	3	6
5. Beadle, William H.	Mar. 1889 - Aug. 1889		4
6. Irwin, G. M.	Aug. 1889 - Mar. 1892	2	8
7. Wasson, C. W.	Apr. 1892 - Feb. 1894	1	10
8. Dickson, James G.	Feb. 1894 - June 1894		4
9. Parker, O. H.	June 1894 - Sept. 1894		3
10. Rakestraw, Charles R.	Sept. 1894 - Nov. 1894		2
11. Chalcraft, Edwin L.	Nov. 1894 - Mar. 1895		4
12. Rakestraw, Charles R.	Apr. 1895 - Nov. 1895		8
13. Potter, Thomas W.	Nov. 1895 - Sept. 1904	8	10
14. Chalcraft, Edwin L.	Oct. 1904 - June 1912	7	9
15. Wadsworth, H. E.	June 1912 - June 1916	4	0
16. Hall, Harwood	July 1916 - Mar. 1926	9	9
17. McGregory, James H.	Apr. 1926 - Sept. 1927	1	6
18. Lipps, Oscar	Oct. 1927 - Apr. 1931	3	7
19. Ryan, James T.	May 1931 - Aug. 1935	4	4
20. Morrison, Homer L.	Sept. 1935 - Dec. 1935		4
21. Jackson, Paul T.	Jan. 1936 - (present)		

CHAPTER V

SUMMARY OF THE STUDY

The Chemawa Indian School, located five miles north of Salem, Oregon, is one of the oldest, if not the oldest, of the non-reservation Indian schools in the United States. This school, under names that have varied from the Forest Grove Indian Industrial School, Salem Industrial School, Salem Indian School, Harrison Institute, to the Chemawa Indian School, is a United States government agency operated for the education of the Indian children in the Pacific Northwest. The physical plant has developed from a couple of rude wooden structures at Forest Grove to twelve large brick buildings and many wooden structures, all located on a shady, green-carpeted campus near Salem.

The educational background of the school lay in the early missionary schools. Of particular interest as a shadowy beginning was the mission established in the Willamette Valley by Jason Lee in 1835. The Federal Government gradually increased its appropriations to the missionary groups for Indian education from 1819 to 1870. In 1870, the Federal Government made a definite beginning in supporting Indian education directly with a \$100,000 appropriation and a statement showing its assumption of this responsibility.

The fluctuating policies of the Federal Government in regard to the non-reservation schools have had distinct and disturbing effects on the Chemawa Indian School, as well as the other non-reservation schools. These policies have varied from decade to decade or in shorter spans, until today the main trend is definitely toward the gradual elimination of these non-reservation schools. It was the opinion of most authorities on Indian education until the decade of the "twenties" that the non-reservation schools presented the highest type of educational program for the Indian children. Their opinion was based on the hypothesis that it was helpful for the Indian children to get away from the environmental forces of the home reservations. Since 1923, however, the trend has been in just the opposite direction. Now the contention is that there is a better parent-child relationship if the children are educated on the reservation or at public schools close to these reservations. There seems to be no agreement among Indian employes about which is the better of the two lines of thought.

The Federal Government, however, in making certain economic reductions in the Indian Affairs Office, cut down some of these schools to a bare minimum, and abolished many of them. The Chemawa Indian School in 1933 was one of the schools eliminated for a few weeks. Political pressure was an important factor in the retention of the school as an

active institution. Previous to 1933, the school enrollment was around 800 pupils; but the economic measures of 1933 caused the number to be cut to 300 for a while. Since that time, the appropriations have been increased sufficiently to take care of 450 pupils.

The actual historical development of the Chemawa Indian School shows its first location at Forest Grove under the partial supervision of Pacific University, its moving to Salem to its present location at Chemawa--with a somewhat tenuous lease on continued existence. It mentions some of the physical, social, and economic problems that were met by the twenty-one superintendents that have been in charge. The contradictory annual reports of the superintendents have been considered, to some extent, in the light of the specific problems and needs which the superintendents faced.

The growth of and changes in the curriculum have been shown in a fragmentary way because detailed information was not always available. These involve the various types of courses and industrial and commercial shop experiences that are available to the Indian pupils. In the first school--the curriculum, academically speaking, was similar to that in the public elementary school; but in addition to those simple and fundamental courses of reading, writing, and arithmetic there were shops for shoemaking, carpentering,

blacksmithing, farming, and general labor.

At first, too, the school consisted of just the first grade, then a grade was added each year for the period while the school was located at Forest Grove. Later, a demand was made for complete high school training. The beginnings of a regular four-year high school were made in 1925. Today, the school has a curriculum that is flexible and adjustable. There are many new vocational courses for exploration and practice by the Indian pupils.

Special attention is now given to grade school children who have trachoma. They are being treated with a sulfanilamide process while they attend school. The well-constructed and adequately equipped hospital, with a staff of three nurses and a physician, handles the sicknesses of the children and also of some adults.

Some of the administrative policies that have been followed in this Chemawa school are next outlined in the study. The evolution of disciplinary practices follows a parallel course to the curriculum. In the requirements for entrance to the Chemawa Indian School, one sees that there is now apparently no problem, as there was in the earlier days of getting enough pupils to attend the institution. The chief requirement for entrance to the school involves the establishment by the Indian child that he is a ward of the Federal Government.

In view of the 8000 Indians who have received some training in vocations and academic pursuits and the skills and desirable habits that may be and often have been inculcated by this institution, it is the conclusion of the writer that the Chemawa Indian School merits some written evidence of these activities.

BIBLIOGRAPHY

1. Americana Corporation. Encyclopedia Americana. Vol. 15, pp. 61-64, 1939.
2. Americana Corporation. Encyclopedia Americana. Vol. 19, p. 229, 1939.
3. Bashford, James W. The Oregon Missions, New York, The Abingdon Press, 1918.
4. Chemawa Indian School. Annual Report. Chemawa, Oregon, June 30, 1913.
 - a. Annual Report, 1924.
 - b. Annual Report, 1928.
5. Chemawa Indian School. Calendar. Chemawa, Oregon.
6. Chemawa Indian School. Chemawa Watamah. Grade school mimeographed pamphlet. Chemawa, Oregon, December 1939.
7. Chemawa Indian School. Summary of school activities at the Chemawa Indian School. Chemawa, Oregon, 1938-39.
8. Chemawa Indian School. Chemawa Indian Celebration Program. Chemawa, Oregon, May 26-27-28, 1938.
9. Chemawa Indian School. Chemawa Handbook and Guide. Chemawa, Oregon, (pamphlet) 1939-40.
10. Collier, John, Commissioner of Indian Affairs. Editorials (The principal editorials appearing in "Indians at Work" during almost three years).
11. Hinman, George Warren. The American Indian and Christian Missions. New York City, Fleming H. Revell Company.
12. Jackson, Paul T. Correspondence with Works Progress Administration. December 4, 1939.
13. Jackson, Paul T. Special Financial Report. Chemawa, Oregon, (mimeographed) 1940.
14. Larson, Charles (Personal notes on Chemawa), unpublished.

15. Long, Watt Andrew. History of Pacific University. University of Oregon Thesis Series Number 12. Eugene, Oregon, 1939.
16. Meriam, Lewis and George W. Hinman. Facing the future in Indian Missions. New York, Council of Women for Home Missions and Missionary Education Movement, 1932.
17. Robertson, James R. Origin of Pacific University. Oregon Historical Quarterly 6:139.
18. Shilling, Harold L., Sherman, William A., and Allen, William L. A survey of Vocational Education, Salem Indian School, Chemawa, Oregon. (Term paper, Oregon State College in cooperation with the State Board for Vocational Education, Salem, Oregon). Corvallis, Oregon, 1934.
19. Showalter, William B. A narrative report to the superintendent for the school year of 1939-40, Chemawa Indian School, Chemawa, Oregon (Typewritten pamphlet). May 10, 1940.
20. United States Government Printing Office. Congressional Record, Volume 78, Part I, 73 Congress, 2nd Session, Proceedings and Debates of the 2nd Session. Washington, D. C., 1934.
21. United States Secretary of the Interior, Annual Reports, 1880-81 to 1939.

Previous to 1905 these reports appear in the Congressional documents series as follows:

	<u>Year</u>	<u>Congress</u>	<u>Session</u>	<u>Serial No.</u>
a.	1880-81	46	3rd	2018-1
b.	1882-83	48	1st	2191-1
c.	1883-84	48	2nd	2287-1
d.	1885-86	49	1st	2467-1
e.	1886-87	49	2nd	2542-1
f.	1888-89	50	2nd	2725-1
g.	1889-90	51	1st	2841-1
h.	1890-91	51	2nd	2934-1
i.	1891-92	52	1st	3088-1
j.	1892-93	52	2nd	3210-1
k.	1893-94	53	2nd	3306-1
l.	1894-95	53	3rd	3382-5
m.	1897-98	54	1st	3757-5

	<u>Year</u>	<u>Congress</u>	<u>Session</u>	<u>Serial No.</u>
n.	1898-99	55	3rd	3915-5 and 3916-5
o.	1899-00	56	1st	4101-5 and 4102-5
p.	1900-01	56	2nd	4290-5 and 4291-5
q.	1901-02	57	1st	4458-5 and 4459-5
r.	1902-03	57	2nd	4645-5 and 4646-5
s.	Annual Report, 1906			
t.	Annual Report, 1920			
u.	Annual Report, 1921			
v.	Annual Report, 1922			
w.	Annual Report, 1923			
x.	Annual Report, 1934			
y.	Annual Report, 1935			
z.	Annual Report, 1938			

22. United States Secretary of the Interior, Bulletin 1926, Number 9, Education of the Indians. The Indian Print Shop, Chilocco, Oklahoma, 1926.
23. United States Secretary of the Interior. Office of Indian Affairs. Indian schools and education. Washington, Government Printing Office (Pamphlet), 1931.

APPENDIX A
A FOLLOW-UP QUESTIONNAIRE FOR THE GRADUATES

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
FIELD SERVICE

CHEMAWA IS TO LIVE

My dear former students:

This school has taken on new life and is very much interested in what you are doing, in what way your education has been helpful, and in what way the school can be of further help. To be in a position to do this some information is needed. Will you please answer the questions below and return them in the enclosed envelope which needs no postage? Your cooperation in this may be a means of definitely helping you and other students. Thank you.

PAUL T. JACKSON,
Superintendent

1. What was your name in school? _____
2. Name now _____ 3. Live on reservation? _____
4. Tribe _____ 5. Degree of blood _____
6. Date you were in school (exact) _____
7. Are you working for someone? _____ Give name and address of employer

Name of employer, Street and number, City or town and State

8. Are you working for yourself?____ 9. Kind of work____
10. Give names and addresses of two former employers____

11. How long have you worked for your present employer?

12. Wages____
13. What vocation did the school teach you?____
14. How has it helped you?____
15. Do you follow the vocation for which you trained?

16. If not, why not?____
17. Have you ever visited Chemawa since you left?____
18. What schooling, if any, have you had since leaving Chemawa?____

19. Give name and address of school____
20. Give names (former names of girls) and addresses of students whom you know who attended Chemawa.

Name

Address

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

APPENDIX B

A BLANK FOR THE EMPLOYERS' EVALUATION OF THE STUDENT

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
FIELD SERVICE

SALEM INDIAN SCHOOL
Chemawa, Oregon

Dear Sir:

Information is desired concerning a former student of this school named, _____, who according to the information at hand, is in your employ. It is the desire of this school to keep in touch with former students and their employers and to cooperate with both in making their lives successful. In order that the school may be of service in this connection, I will appreciate it very much if you will furnish the information called for below. Your reply will be held confidential.

Respectfully,

PAUL T. JACKSON,
Superintendent

Dates of employment from _____ to _____

Kind of work _____

Wage earned _____

Underline the word which best describes each case:

Knowledge of vocation; excellent, good, fair, poor.

Skill in work; excellent, good, fair, poor.

Industry; excellent, good, fair, poor.

Reliability; excellent, good, fair, poor.

Ability to get along with others; excellent, good,
fair, poor.

Health or physical condition; excellent, good, fair,
poor.

Attitude toward work; excellent, good, fair, poor.

Has this person ever been discharged by you? _____

If so, please state reason _____

Special Comment: _____

Date _____

Signature of Employer _____

APPENDIX C

GENERAL RULES OF DISCIPLINE AT THE CHEMAWA INDIAN SCHOOL

A MERIT is a reward and may be earned by:

Group leaders
Doing a good turn
Volunteering to do work
Perfect school and dormitory record for one month
Representing the School in a creditable manner

A MERIT earned will add 10 points to a student's record.

A DEMERIT is a mark against and 10 points off a student's record.

A DEMERIT will consist of one-half hour of work.

BOYS' & GIRLS' DORMITORY REGULATIONS

A. Care of Rooms.

1. There shall be orderly conduct in the building--no scuffling or rough-housing in rooms or halls. This includes ball playing, shouting, or vulgar language.
2. All students shall use back door and stairway.
3. No smoking in the dormitory.
4. No changing of room without matron's consent.
5. No changing of furniture without matron's consent.
6. Girls' beds shall be made each morning before breakfast. Boys' beds shall be made white each morning before breakfast.
7. Rooms shall be swept, polished and dusted before 8 a.m. each morning and left in good order at noon. This means that all clothing shall be put away and beds left made.

8. No athletic equipment shall be kept in students' rooms.
9. No food or dishes shall be carried to the students' rooms from the dining hall or bakery.
10. No trash shall be thrown from windows or left in hallways.
11. Any property damaged by students must be paid for.
12. Girls may use Winona Hall kitchenette for candy making, etc., on Friday and Saturday nights. Kitchenette must be left in good order. Any loss of equipment, breakage, etc., must be paid for.

B. Daily Schedule.

- | | |
|-----------|---|
| 6:00 a.m. | Rising bell. All students shall arise, prepare for breakfast, and put rooms in order. |
| 6:40 | Students line up for breakfast roll-call. |
| 7:15 | Dormitory details report for work. Boys report to hospital for minor ailments, using walk by depot. |
| 7:45 | Girls report to hospital for minor ailments. |
| 8:00 | Boys must have completed dormitory work and report to shop for work.

Girls must have completed dormitory work and report for school. |
| 8:30 | Students report to classroom. |
| 11:50 | Students line up for dinner. |
| 1:00 p.m. | Students report to school and work. |
| 4:00 | Demerit students report for work. Recreation hour for those free from demerits. |
| 4 - 5 | Library open for girls. |

- 5:20 p.m. Supper line-up and roll-call.
- 6 - 7 Library open for boys.
- 7:20 Prepare for study hour.
- 7:30 Study hour. Students must be in their rooms unless they have passes to be elsewhere.
- 8:30 Recreation bell. Prepare to retire.
- 8:55 Bed check. Students must be in their rooms.
- 9:00 Lights out.

C. Sundays and holidays exceptions.

- 6:15 a.m. Students will arise and get clean sheets on Sunday.
- 7:10 Students line up for breakfast roll-call.
- 7:45 Dormitory details report for work.
- 9:00 Inspection. All students must be in their rooms and at attention.
- 9:30 Church line-up.
- 4:50 p.m. Supper line-up and roll-call.
- 6:45 Sunday Chapel line-up.
- 7:00 Chapel.

SOCIAL HOUR

A SOCIAL HOUR is provided so that boys and girls may visit together.

A. Time.

1. Each Wednesday afternoon from 4 to 5 p.m.
2. Each Sunday afternoon from 12:30 to 4 p.m.
3. Each Friday and Saturday evening in Winona Hall, provided there is nothing going on.

B. Place

1. The afternoon visiting hours will take place outside, if weather permits; in the area bounded on the south by Brewer Hall, on the west by the Dining Hall, on the north by the Employees' Club (exception: when boys and girls are playing tennis), on the east by the front of the High School building.
2. If the weather will not permit out-of-door visiting, boys may visit at Winona Hall by securing a pass.
3. There shall be no visiting through the Winona Hall windows.
4. Boys and girls may play tennis together during social hour only.

ACTIVITIES AT THE GYM

A. Athletic Contests:

1. Boys shall sit on the West side of the Gym at all athletic contests.

Girls shall sit on the East side of the Gym at all athletic contests.

2. At the end of the contest boys will remain in the Gym until the girls and their chaperones have left.

B. Dances.

1. All dances and parties begin at 7:15 p.m. and close at 10:30.
2. All students must remain in the Gym until the end of the dance.
3. At the end of the dance, boys will remain in the Gym until the girls and their chaperones have left.

ACTIVITIES ON THE ATHLETIC FIELD

1. At all athletic contests and games held on the athletic field the girls shall sit on the bleachers on the North side of the field and the boys on the bleachers on the West side.

Exception: At football games and track meets the girls' bleachers will be located on the West side.

STORE HOURS

Boys: Boys are free to go to the store at any time except from 4 to 5 p.m. on weekdays. Boys must not trespass or loiter by the depot or about school building at this time.

Girls: Girls are free to go to the store between 4 and 5 p.m. each weekday. On Sunday the store hours will be between 12:30 and 4 p.m.

During the Wednesday and Sunday afternoon social hours boys and girls may go to the store together.

GENERAL CAMPUS RULES

1. Every other Saturday will be girls' town day. Arrangements must be made with the girls' Advisor.
2. Boys may secure passes to go to town on alternate Saturdays.

3. All students shall attend Chapel on Sunday evenings.
4. Any student who brings liquor to the campus or comes on the campus under the influence of liquor shall have his punishment meted out by the Superintendent. And any student accompanying or shielding the offending student shall be dealt with similarly.
5. All students shall attend classes regularly unless excused on Advisor's or Doctor's orders. (12 demerits for first offense without excuse, second out dismissed from school by Superintendent).

Date _____

I have read carefully the foregoing rules and regulations of Chemawa, and if admitted to the School promise to observe faithfully these regulations.

Signed _____

These rules have been
approved and authorized by

PAUL T. JACKSON,
Superintendent