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THEY HAVE DEPARTED

A Notable Term in the Indian Service Honorably Closed After More Than Forty Years

On Wednesday morning, March 3rd, Supt. and Mrs. Hall bade Chemawa farewell. To the writer there is nothing in all the world so expressive of sadness as "good-bye." It seems doubly hard after an intimate association of many years. This was the position of all on the departure of these good people. There is little enough one can say in a time like this. Mr. Downie drove them to Salem, where they boarded the train for Los Angeles, their future home. Let us hope that they may now have less trials and burdens to meet and carry than falls to the lot of the majority of us.

Forty years in the Indian Service! This is a good part of the average lifetime. Few, indeed can survive forty consecutive years in any occupation or calling, no matter how congenial the duties may prove at the beginning. It is the exceptional person who can "carry on" for forty years, but he who can do so and retain a keen interest in his work and keep at it enthusiastically, as has Mr. Hall, is one in ten thousand. There are many problems and sore trials to be heired by an Indian Service superintendent in forty years of labor—mistake it not. They leave their mark, but ennoble the soul.

A quarter of Supt. Hall's long term as superintendent of United States Indian schools has been spent at Chemawa. Under his administration the enrollment at the school practically doubled and every department was placed on a better footing and the standard raised. The school grew and prospered. We say this advisedly and with due regard and respect for Supt. Hall's able predecessors, who each in his time labored for the uplifting of our great institution, but we are now considering Mr. Hall.

From the day he arrived at Chemawa until the day of his departure he lived for Chemawa—for Chemawa alone. The school was his life—and now he is gone! Out of the service! This winter has seen the retirement of two men who have been great figures for years in the Indian Service in the west—Harwood Hall and Edwin L. Chalcraft. Some way the Service will not seem the same without them. The good men do lives after them. May prosperity and honor be with them through many years yet to come.

Both Supt. and Mrs. Hall have many warm friends at Chemawa who will always be glad to hear of their successes and joys. We can add no more.

TOTEMISM

Totemism is the worship of the totems and is a peculiar social institution among the North American Indians. It is very curious in character. In a great measure it is a religion of clans. Indian communities, independent of their local distribution into tribes, bands, and villages, are composed of several distinct clans. Each clan has its emblem, consisting of the figure of some bird, beast or reptile, and each is distinguished by the name of the animal which it thus bears as its device; as, for example, the clan of the Wolf, the Deer, the Otter, or the Hawk. In the language of the Algonquins these emblems are known by the name of "Totems."

The members of the same clan, being connected, or supposed to be so, by ties of kindred more or less remote, are prohibited from inter-marriage. Thus Wolf cannot marry Wolf, but he may, if he chooses, take a wife from the clan of Hawks, or any other clan but his own.

Totemism is both a religious and a social system. In its religious aspect it consists of the relations of mutual respect and protection between a man and his totem; in its social aspect it consists of the relation of the clansmen to each other and to men of other clans. The members of a totem clan call themselves by the name of their totem, and commonly believe themselves to be actually descended from it. Thus the Turtle clan of the Iriquois are descended from a fat turtle which, burdened by the weight of its shell in walking, contrived by great exertions to throw it off, and gradually developed into a man, etc.

Believing himself to be descended from, and therefore akin to his totem, the savage naturally treats it with respect. The origin of totemism can only be conjectured. The accepted explanation is that the institution arose under animistic conceptions of existence. In the struggle for life man sought allies. The supposedly superior quality of some animals or plants made them seem desirable in that relationship and the

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