

REMNANT OF FAMOUS POST TO BE SAVED

One Last Building of Old Fort Dalles Is to Be Preserved by the Oregon Historical Society.



LOUIS SCHOLL
GOVT. ARCHITECT
THE DALLES 1857

CAPT THOS JORDAN
ASST OR MASTER USA
AT THE DALLES FROM
JAN 1856-1861



DR BROWN, USAR



QUARTERS OF CAPT. THOS JORDAN, Q.M.



DOUBLE QUARTERS
OCCUPIED BY
MAJ LUGENBEEL
AND CAPT FLETCHER



GUARD HOUSE



BUILDING AS
IT WAS TWO
YEARS AGO



QUARTERS
OF THE
COMMANDING OFFICER
COL. WRIGHT

THE DALLES, Or., Dec. 23.—(Special Correspondent.)—A reception and housewarming was given in this city a short time ago by the members of the Oregon Historical Society, to celebrate the formal opening, since its restoration, of the only building now remaining of the once flourishing Army post, Fort Dalles.

Two years ago this month a bill was passed by Congress granting this old and almost ruined landmark, together with the lots of The Dalles Military Reservation, which immediately surrounded it, to the Historical Society, for the purpose of preserving, so far as possible, the last remnant of a post so celebrated in the history of Oregon.

In the pioneer days of Western settlement, when immigrant trains dragged their weary lengths across the plains amid the dangers that threatened on every side, The Dalles was looked forward to as the Mecca of the immigrant, the gateway of safety, where the responsibilities and fatigues of the almost interminable days spent in piloting, driving and following the teams should give place to restful security within the protection of an armed fort. Beyond the Cascades at Vancouver and Oregon City, supplies and provisions could be had, horses could be shod, clothing could be bought and the dimming stars of all sorts could be replenished, but above all this the redoubt Fort Dalles afforded to the homeseeker of those days was the blessed knowledge of personal safety reached after long days of danger and fear.

No Settlement in 1843.
No settlement greeted the searching eyes of the argonauts of 1842, who first reached The Dalles in their wagons. They saw the sandy stretch along the river banks, the grassy plain and sweep of broken cliffs beyond, before the stockade and buildings of the Methodist Mission, built in 1838, met their view, and it was not until 1847 that the first company of soldiers occupied these buildings.

All honor to that company whose members responded to the call of Oregon's first Governor, who, when learning the news of the tragedy of Whitman Mission, called for volunteers to go to The Dalles and protect the handful of white men, women and children in the Methodist mission there from death or greater horrors. History tells how, in 15 hours after Governor Abernethy's call, 50 men, for whose meager equipment of arms and accoutrements and scanty provisions Governor Abernethy, A. L. Lovejoy and Jesse Applegate had given their personal security to Oregon's provisional government, stood ready to start on the almost impossible journey up the Columbia, and took their killing the flag made for them by the sextant of Oregon City. Colonel Cornelius Gilliam and Captain Leavelle led the little army, while such names as those of J. W. Nesmith, Joel Palmer and Jesse Applegate followed on the roll.

Eleven Days of Hardship.
No uniforms or insignia of rank distinguished these citizen-soldiers who, after 11 days of infinite hardship on the frozen trail, arrived at the mission at The Dalles on December 28, 1847, bolstered their homeward flag and named the mission in honor of their captain, Fort Levee. By the Indians it was called Wascopum.

ened by the long journey and scant food to carry their burdens, they arrived at The Dalles only to find that inadequate provisions could be had there. In the company's train were many passengers, among them Mathew P. Tesday, later Oregon's eminent jurist; Justin Chenoweth, F. A. Chenoweth and Dan O'Neill.

Dividing their forces, part of the company made rafta out of the fort's stockade and descended the Columbia to Vancouver, the other division crossing the mountains by the Barlow road, suffered untold hardships and lost two-thirds of their train.

Early in 1850, General Persifer F. Smith, who had been appointed Commander of the Pacific Division of the Army, began placing posts on the Coast, and, probably at the suggestion of Captain R. E. L. Bonnevillie, who had become familiar with the country through his two journeys to Oregon in the '20s, sent Major S. S. Tucker to establish a supply station at The Dalles.

With him went Captain (Clayborn) Lieutenants May and Ervin and Surgeon C. H. Smith. Selecting a spot about one-half mile west of Fort Levee, Major Tucker chose a tall pine tree, which cannot now be identified, and from this center ran the lines of a Government reservation 10 miles square, proceeding therein to build log barracks, commanding officers' quarters, quarters for the men, mess, guardhouse, storehouse, stables and sawmill, and at its completion naming the new post Fort Dalles. Every trace of these buildings is now gone.

After completing these barracks in 1853, Major Tucker was ordered away, a squad of Hathaway's artillery from Astoria keeping the fort until the Fall of 1852, when the Fourth Infantry, under Captain Bonnevillie, was ordered to Vancouver, and Companies J and K, of that regiment, commanded by Captain Alvord, were sent to The Dalles. Upon that officer's promotion, in 1853, Major Rains was made commandant of the fort, and in 1856 Colonel Wright, of the Ninth Infantry, was sent to Oregon from New York to build a new Fort Dalles. With him came Captain Thomas Jordan, as Quartermaster, superintendent of the construction of the new post, also Louis Scholl, a young architect, to plan the same. In 1857 the limits of The Dalles Military Reservation had been reduced to one mile square, the old site affording adequate accommodations for the new fort and its spreading buildings.

By these energetic men, at a cost of from \$500 to \$2,000 each, every vestige of the old reservation, who carried off the doors, window frames and stairways, burning what remained for firewood. The four photographs here given were taken in 1858, and have been preserved by Mr. Scholl, the architect, who carried off the doors, Scholl, now a resident of Walla Walla, together with his plans of the houses. The remaining building was the least expensive. It was designed for the post surgeon's quarters, and was first occupied by Dr. Brown, the surgeon of the Ninth.

During the early '50s the First Oregon Cavalry and Infantry were recruited, their officers as well as the rank and file coming chiefly from Oregon families. To the bitter disappointment of this regiment, recruited, as its members had understood, for Eastern service, the regulars of the Fourth and Ninth were ordered

East, leaving the Oregon regiment as home guard, quartered at The Dalles. Much duty they saw guarding the frontiers from Indian outbreaks and depredations, although their ardent ambition to fight for the North in the Civil War was never realized.

For many years the old house has stood solitary and tumble-down, sole watcher over the old site where history was made. The town crept up the long slope, reached and went beyond the ruined garrison, and yet no friendly hand was stretched out to save the old landmark until the members of the Historical Society awoke to the realization that one of the very few evidences of pioneer settlement at The Dalles was all but gone. It is now rehabilitated. Its drooping frame has been straightened, windows replaced, plaster patched, and a new roof put over all. A fence now incloses it, and a lawn in which many trees have been planted surrounds it. Inside the transformation is even greater. The dingy walls have been patched and papered, the woodwork and fireplaces repaired and a resident caretaker installed. On the walls are pictures recalling pioneer days of The Dalles, and in the living-room are many historical treasures on exhibition, donated by friends of the pioneers and lovers of their history.

To the efforts of a few interested women close it, and a lawn in which many trees have been planted surrounds it. Inside the transformation is even greater. The dingy walls have been patched and papered, the woodwork and fireplaces repaired and a resident caretaker installed. On the walls are pictures recalling pioneer days of The Dalles, and in the living-room are many historical treasures on exhibition, donated by friends of the pioneers and lovers of their history.

making homicide a public crime to be punished, instead of a private injury, to be compounded; the right of asylum to be hasty revenge; the limitation of paternal despotism by requiring the participation of the mother in the condemnation of the disobedient son; the restraint, limited yet real, put on the evils of polygamy; the mitigation of war by the injunction regularly to summon a besieged city, to show some pity for the feelings of captive women and to refrain from destroying the fruit trees, as the Greeks regularly did. Peace, not war, is blessed and exalted. Wars of conquest are made almost impossible by the repudiation of forced service. Nor is there a more blessed institution than the Sabbath, the day of rest. Let humanity give the Old Testament full credit for all this and for its effect on the general sentiment and legislative tendencies of the Bible-reading world.

Of the other hand we have the picture of a Delty covananting to advance the interests of one tribe above those of the rest of mankind on the condition of the performance of tribal rite, and thus stamping tribalism as perpetual. We have hardening the heart of Pharaoh so that he will not let Israel go, and then slaying all the guiltless firstborn of the Egyptians, sanctioning the robber invasion of Canaan and the extermination of its people, making the sun to stand still in heaven that the slaughter may be complete; approving the treason of Rahab, the murder of Sisera, and the heaving of Agag in pieces before the Lord; not condemning David when he puts to a death of torture the people of a captured city; prompting the butchery of the Israelites; sending forth a living spirit to betray King Ahab to his ruin; causing 40 children, for mocking a prophet, to be torn in pieces by bears. It can hardly be doubted that these representations of Delty and the divine government have had their effect on the character of men, that they are partly responsible for the darker features of

Puritanism and for the use of persecuting force in the supposed interest of religion. "Thou shalt not suffer a witch to live." What crimes and horrors followed in the train of the dark superstition which had its warrant in those words! The idea of a chosen people still lingers and leads to aberrations. Perhaps the tribalism of which it is the Hebrew version may not have been without its effect in maintaining too sharp a distinction between Christendom and the rest of humanity. It may be difficult to strike the balance. What is certain is that free inquiry has at length prevailed over tradition and empowered us to choose the good, of which there is rich store, such as the passage tendered for men conversion in the Old Testament, and eschew the evil.

What is the relation of the Old Testament to the New? The Shanhedrin, for its part, gave that question a decisive answer. Devotees of Judaism have spoken of Christianity as its supplement. The relation is difficult to define. But to the pupil of Cassiodorus the religion of Jesus was evidently a new dawn and a new life. We have Judaism still before us perpetuating its lingering tribalism by the tribal rite; refusing to blend with the races among which it dwells; to intermarry with them; to break bread, if it can help, with them; treating that which is unclean for itself as clean for them; celebrating the feast of Purim in memory of its ancient feud. I speak, of course, of the strict and Talmudic Jew as he is found in Russia or Poland, not of those whom the Sun declares as having undergone American influence and become practically citizens of the American republic, or rather, perhaps of the world, and not Talmudists, but simply theists.

GOLDWIN SMITH.
Buttercup and daisy-like yellow railroad, the world over, said an engineer. "In Dallas, in Central Asia, in Brazil, the parallel rails ran continuously between meadows white and yellow with home flowers."

OLD TESTAMENT SCRIPTURES

Goldwin Smith, on the Modern Historical Interpretations.

GOLDWIN SMITH has been writing some striking articles on the Bible and on the changed views of recent times towards it, in the New York Sun. Of course, these articles, from so eminent a writer, have had wide attention. To a critic, Professor Smith, in a recent number of the Sun, makes this answer:

Kind Orthodoxy, taking pity on one gone astray, sends him a passage from the Old Testament, striking enough, as Orthodoxy thinks, to have the effect of a miraculous resurrection from the dead. Of the changes that I have seen in a long life not one is more momentous than the change in the position of the Bible. As the collection of a national literature, intensely interesting and sometimes spiritually grand, the Old Testament will live forever. As a supposed source of divine revelation, it has yielded to critical inquiry. The reputed authorship of much of it has been disproved, and it has been shown to be a human mixture not only of that which is sublime with that which is the reverse of sublime, but of good with evil. Vain, surely, is the attempt to restore its unity and divinity by any application to its ethics of the Darwinian theory of evolution. Would deity in revealing itself to man stoop to personate the primitive delusions of the human mind and the lower stages of human morality? In what does the evolution end? In the tribalism of Zara commanding his fellow countrymen in the name of God to put away their foreign wives and children. It might be difficult to say what the effect on the whole of belief in the inspiration of the Old Testament on character and progress has been. The opening of Genesis is sublime, as Longinus felt. It seems, compared with what follows,

the work of a superior mind. But devout belief in it has barred, nearly down to our own day, rational inquiry into the history of the planet and the origin of man. Two generations ago a lecturer on geology might be heard pitifully struggling to force science into conformity with faith. Ten, from the grand "Let there be light," we drop to the God who makes man of dust, woman of man's rib and manufactures coats of skin for them. We have God walking in the garden in the cool of the evening. We have the tree of knowledge and the talking serpent. The patriarchs living nine centuries, the giants, the deluge with its infantile delusions and impossibilities, the loves of the angels and the tower of Babel, are all on the level of the commonest mythologies. Yet they have clouded the mind of the most advanced members of the race.

In the higher passages of the Prophets, such as that cited by my orthodox well-wisher, we have grand manifestations of faith in the God of righteousness, though we hardly find aspirations after spiritual self-culture, or saving perhaps in passages of the Psalms, anything like the tenderness of Christian ethics. There are glimpses, though only glimpses, of a universal religion. There is no glimpse anywhere of a life beyond the present, though there are allusions to a shadowy world of the dead. We have in the Book of Job a deeply interesting effort to solve a mystery of the moral world, albeit with an abortive conclusion. We have the beauty of pastoral life and character in the Book of Ruth; we have obdurate affection in the friendship of David and Jonathan; in the Messianic law; compared with the codes of the most civilized nations of antiquity, notable advances may be traced. Such are the law which guards human life by