

Salem Remembers Timeline 1880 - 1889

1880s | Immigration from Russia

The U.S. Homestead Act helped create the first wave of Russian immigration to U.S. between 1870 and 1915. Many of these immigrants were Russian Jews escaping pogroms encouraged by Russian Emperor Alexander III, who reverse a number of the liberal reforms instituted by his father, Alexander II. "Spiritual Christians (folk/peasant Protestants)," immigrated to San Francisco and Portland due to avoid religious persecution. A second wave of Russian immigration continued from 1916 to 1922 in response to the October Revolution/Bolshevik Revolution. Many in this group were considered "white émigrés" because they were intellectuals.

1880, March 4 | Salem's Deaf Heritage

The New Northwest

Rev. P.S. Knight, Principal of the Deaf Mute School at Salem

Rev. P.S. Knight, Principal of the deaf mute school at Salem, calls attention to the fact that the school will be reopened on Wednesday, March 31, in new and commodious quarters in a helpful location. The matron and the teachers are capable. The pupils will have a comfortable and well regulated home. Parents are requested to furnish their children clothing, as before. Pupils will be required to assist in the light work of the institution. Application for submission should be made before March 30, if possible, to the State Board of Education. Every friend of humanity rejoices at the reopening of this school, and that Rev. Mr. Knight, who has shown himself competent in the past, is to retain charge of the institution.

1880, March 5 | Salem's Deaf Heritage

The Albany Register

School for Deaf Mutes

The Oregon School for Deaf Mutes will open at Salem on March 31, 1880, with Rev. P.S. Knight, principal; Mrs. R. McCullough, matron; Wm. S. Smith and Mrs. Knight, assistant teachers. The aim will be to surround the pupils with the comforts of a well regulated home, and to supply them with the best instruction possible. Those wishing to secure the admission of pupils at State charge should send written applications, stating reasons, before March 30, if possible. Pupils should be furnished with clothing and bedding, as heretofore. Both boys and girls will be required to help in the light work of the institution, under direction of the officers.

1880, March 12 | Salem's Chinese Heritage

Willamette Farmer

A Case of Chinese Wife Beating

A case of Chinese wife beating is reported in Salem.

1881, October 29 | Salem's Deaf Heritage

The Eugene City Guard

There are at Present 19 Pupils

There are at present 19 pupils in attendance upon the deaf mute school at Salem. Since the organization of the school in 1870, 50 persons have finished the course of study. The new building, in the lower story is composed of two school rooms, the superintendent's office and wash-room, while the whole upper story is used as a dormitory for the boys. The girl's home is at the old Bush house, situated but a short distance from the new building which is presided over in a very acceptable manner by Mrs. Huelat.



Anti-Chinese Broadside, 1882.

1882 | The Chinese Exclusion Act

This Act created a ten year moratorium on labor immigration from China. It required non-laborers seeking entry to the U.S. to obtain certification from the Chinese government. This Act made it harder for non-laborers to enter the U.S. because the Act excluded both skilled and unskilled labor. Anyone who left the U.S. after the Act was passed, would need to obtain a new certificate so they could re-enter the country. KL

Immigration of Chinese women had been restricted since 1872, so the birth rates of Chinese immigrants was very low. Most immigrants from China were single men. The majority of the immigrants were sending money home to China and many intended to return to China to start families, if they could save up the money to return home.

In the late 1880s Chinese were targeted by mobs of angry white men with anti-Chinese sentiments. The City of Portland commissioned a new police force and volunteers to protect Chinese from mobs

targeting them. Most of the anti-Chinese sentiment stemmed from old beliefs about white racial superiority and fear that the immigrants were taking away jobs from white people.

The Chinese community in Portland was the second largest in the West Coast until 1900.

1882, May 19 | Salem's Chinese Heritage

Willamette Farmer

A Small Blaze at Salem

A small blaze at Salem destroyed a Chinese wash house. Loss nominal, but a good "clean out".



Oregon State Insane Asylum, now the Oregon State Hospital, an 1881 drawing and today.

1883, October 23 | Oregon State Hospital Opens | Article Contains Slurs

Ground breaking for the Oregon State Insane Asylum, now the Oregon State Hospital, began May 1, 1881. The hospital was constructed using the Kirkbride Plan which housed patients in a series of staggered residential wings which provided sunlight and fresh air to all residents.

1883, March 2 | Salem's Blind Heritage

The Corvallis Gazette

A Good Appointment

We forgot to mention last week that Judge C. E. Moore of this county, was recently appointed to take charge of the school for the blind at Salem. He will move with his wife to the capital soon to enter upon

the discharge of his duties. The appointment is a very good one. We feel certain that Mr. Moore will make his new calling a success.

1883, November 23 | Salem's Deaf Heritage

Christian Herald

Foo Choo's Balsam of Shark's Oil

[Advertisement]

***Positively Restores the Hearing and
is the Only Absolute Cure for Deafness Known***

This Oil is extracted from peculiar species of small White Shark, caught in the Yellow Sea, known as Carcharodon Rondelettii. Every Chinese fisherman knows it. Its virtues as a restorative of hearing were discovered by a Buddhist priest about the year 1410. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Empire. Its use became so universal that for over 300 years no deafness has existed among the Chinese people. Send, charges pre-paid to any address at one \$1.00 per bottle.

Hear What The Deaf Say

It has performed a miracle in my case.

I have no unearthly noises in my head and hear much better.

I have been greatly benefited.

My deafness helped a great deal — think another bottle will cure me.

My hearing is much benefited.

I have received untold benefit.

My hearing is improving.

It is giving good satisfaction.

Have been greatly benefited, and am rejoiced that I saw the notice of it.

"Its virtues are unquestionable and its curative character absolute, as the writer can personally testify, both from experience and observation. Write at once to Haylock & Jenney, 7 Dey Street, New York, and enclose \$1.00, and you will receive by return a remedy that will enable you to hear like anybody else, whose curative effects will be permanent. You will never regret doing so." — Editor of Mercantile Review.

To avoid loss in the mails, please send money by Registered letter.

*Only imported by Haylock & Jenney, 7 Dey St., N.Y.
Solo Agent for America*



Students at the entrance to the Chemawa Indian Training School, c. 1890.

1884 | Salem Indian Industrial and Training School “Chemawa”

Founded in February 1880 the Forest Grove Indian Industrial and Training School relocated to a “farm site”, north of Salem, in 1884. As Cary Collins notes, *“Native youth from Washington, Oregon, Idaho and Alaska were the earliest to attend the school at Forest Grove and Salem. The students earned money that was used to purchase acreage for the institution, and they participated in the construction of both campuses. As the school expanded, younger and older students were recruited, and at times entire families were enrolled. Agents from reservations in all the western states and missionaries in Alaska sent children – often orphans – to Chemawa, and many children were separated from their families and forced to attend school.”*

Much of the curriculum of the early federal Indian boarding schools was focused on the destruction of Native languages and cultures and the enforcement of assimilation policies, and there is substantial documentation revealing the tragic consequences of this particular form of education on students, tribes and communities.

During the late nineteenth century, boarding schools were promoted as a solution to what was called the “Indian problem.” But whether the schools were under sectarian or federal control, little regard was given to traditional Indian values or teaching methods. The survival of Native societies depended on the acquisition of resources and the means of subsistence. They needed mobility, cooperation, seasonal adaptation, and spirituality based on a reverence for natural resources and social traditions. Conversely, the value systems and teaching tools of Euro-American focused on individualism, competition, established communities, private land ownership, and the acquisition of natural resources for power and profit. Consequently, formal Indian education policies and curriculums often exacerbated existing cultural conflicts.

1884, January 11 | Salem’s Deaf Heritage

Reverend P. S. Knight

Reverend P.S. Knight, principal of the school for deaf mutes at Salem, will take his school to Portland to-day, (Friday) and give an exhibition in Masonic Hall, similar to the exhibition given in Salem recently. Mr. Knight is determined to place his school before the public that they may see for themselves what he has accomplished. He certainly deserves success.

1884, August 14 | Salem's Blind Heritage

The Coast Mail

The Regular Annual Session of the Oregon

The regular annual session of the Oregon school for the blind will commence in Salem on Monday, September 8. All blind persons suitable for scholars will be received. An industrial department is organized for the session; board and tuition free. Those who are able will be expected to furnish for their use own towels, combs, brushes and napkins, also sheets and pillow slips, and such extra articles of furniture as they may desire for their rooms. All articles that go to the laundry must be plainly marked. Pupils will be received at the boarding house three or four days before the opening of the session.

1884, September 6 | Salem's Deaf Heritage | Article Contains Slurs

The Douglas Independent

The Deaf Mute's School

The regular session of the Oregon school for deaf mutes, at Salem, Oregon, will commence its regular session on Wednesday, Oct. 1st, 1884. The new school building containing two fine school rooms, two dining rooms, superintendent's office and kitchen. The building heretofore in use will be used as homes for the pupils. Parties desiring to patronize this institution can confer with P.S. Knight, superintendent.

1884, October 3 | Salem's Blind Heritage

Willamette Farmer

Editor Home Circle 1884

Salem, Or., Sept. 14, 1884

Editor Home Circle:

I am a little girl eleven years old; as I have never written to any paper before I thought I would write to the Home Circle. I study spelling, and writing; I am a farmer's girl; I can cook, wash, scrub and crochet. I

think all little girls ought to do homework. I have five brothers; I have a blind uncle and he can read and write, he is going to the blind school in Salem.



The Marion County Courthouse in Salem, c. 1900.

1885 | Salem's Black Heritage

Historic MARION, Spring 2002

Justice? Only Courthouse Hanging in 1885 Left Many Wondering

by Kyle Jansson

Despite contradictory testimony and the proven innocence of a white codefendant, Joseph Drake, an African American residing in Marion county, was convicted of murder and publicly put to death outside the county courthouse in 1885.

Drake's hanging took place after prosecutors used malicious innuendos in closing arguments before a jury, Drake's attorneys failed to convince the Oregon Supreme Court of the need for a new trial, and white and black residents unsuccessfully circulated a petition to get to Governor Zenas Moody to nullify the execution order.

Drake, born about 1860, obtained a common school education in the Salem Public schools. Later, he worked at various jobs in Marion, Benton, Polk and Clackamas counties, including one as a press turner

for the Oregon Statesman newspaper. African Americans living in Oregon during the last half of the 19th century often dealt with racial barriers and prejudices. One black was dragged behind a wagon through the streets of Salem in 1862 before theft allegations against him were quietly dropped when a white man was found to have committed the crime. In 1893, a black was deported from the town of Liberty, about 6 miles south of present downtown Salem. The Oregon Constitution and laws limited black rights, including a prohibition against owning property.

In April 1884, Drake began boarding with William and Emma Henry, about 6 miles north of Salem. He was working for David Swartz, one of the earliest settlers of Salem Prairie. During that month, Swartz, age 53, made threats to kill people, although against whom was later disputed. Among those mentioned having received threats were Drake, William Henry, and Swartz's wife, Mary. Swartz had also had recent troubles with family members, including his 15-year-old son George.

At about 10 p.m. Saturday, May 3, Swartz was fatally shot about a half mile from his home as he returned with a load of lumber. Mary Swartz and George Swartz were arrested the following morning, although by Sunday evening William Henry and Joseph Drake had also been arrested. The younger Swartz was released shortly afterwards and murder charges were filed against the three adults.

Shortly before Drake's trial began June 17, Henry, age 37, pleaded guilty to a second-degree murder charge and received a sentence of life in prison. He was the first person to testify at Drake's trial and claimed he was with Drake when Drake fired the fatal shots. However, Banner Coffey, Justice of the peace for the Salem precinct, testified on behalf of Drake and said that Henry's story differed from what he had said at a preliminary hearing. Drake said he didn't know anything about the killing, having gone to bed earlier that evening. He said the first he knew of it was when Emma Henry told him about it at 11 a.m. Sunday. Because Mary Swartz was jointly indicted with Drake, she was not permitted to testify at the trial.

In his closing arguments, states attorney W. G. Piper made statements to the 12-man jury that Drake's attorneys claimed improperly influenced the jury. The attorneys, Tilmon Ford and William Kaiser, said that Piper, against their objections, argued that because Drake had habitually carried a pistol, he was a bad man, and that this habit was a circumstance indicating guilt. In addition, the attorneys said Piper improperly referred to newspaper accounts of the crimes.

Piper, who noted that Drake's color was not a reason for setting him free, then made reference to riots that had taken place several months earlier in Cincinnati when a jury failed to convict an alleged murderer. After that decision, a mob, incensed that the Cincinnati verdict had been arranged through a corrupt court system, rioted for more than 50 hours, leaving 56 dead and a hundred injured. Drake's attorneys said Piper stated a similar witch hunt would take place in Salem if this jury found Drake innocent.

After the jury found Drake guilty and he was given the death sentence, Drake's attorneys appealed the verdict to the Oregon Supreme Court. They claimed the circuit court judge had erred in allowing the prosecution to use arguments related to Drake carrying the pistol, newspaper accounts, and the Cincinnati riot. In addition, they said Drake should have a new trial because Mary Swartz, who had since been found innocent by another jury, could not testify at his first trial about facts related to his defense.

The Supreme Court upheld the lower court's actions, noting that Drake's attorneys had failed to have their initial objections included in the circuit court record of the proceedings. (Verbatim trial transcripts

were not in use by courts in the 1880's). In addition, the Supreme Court said Drake's attorneys failed to include in their motion an affidavit by Mary Swartz of facts material to the defense, "nor are the facts which the defendant alleges he can prove by his acquitted co-defendant of that character which would be considered material for his defense, or which would render a different result probable on a re-trial."

After the Supreme Court's decision, Circuit Court Judge Reuben Boise on Feb. 12, 1885, re-imposed Drake's execution sentence and scheduled the event for March 20.

Drake had been housed in the county jail since his arrest. One visitor reported, "He has given away many keepsakes and written a number of affecting letters, being apparently well educated. He spends most of his time reading and receives but few callers and is at times very despondent, complaining of loss of appetite, etc. Sheriff Minto says he is an exemplary prisoner, never causing him the least trouble or uneasiness.

Several weeks before his scheduled hanging, petitions begin circulating that the death sentence be commuting to life imprisonment. Those circulating the petitions included W.D. Claggett of Salem, Thomas Patton of Salem, C. Zimmerman who was living south of Salem, and several others, including Drake's brothers.

The Weekly Oregon Statesman reported that "these petitions are being quite generally signed by the citizens of our city and county. It will be remembered that (William) Henry, who admitted that he participated in the killing of Mr. Swartz, was let off with imprisonment for life in the penitentiary; and that his mother and his wife and Mrs. Swartz, wife of the murdered man, were all allowed to go free, when it was apparent that they knew all about the murder, if they did not directly participate in it. For this reason there are a great many of the our best citizens who regard it as not right to hang this Negro boy and not hang the others."

Members of the jury at Drakes trial who signed the petitions included H. S. Jory, the foreman, and C. Heidlebeck, P. Kelly, W. Davidson, Jay. A. Dodge, and C. Zimmerman. While Governor Moody commuted the sentences of 51 men, including one for first-degree murder, in the two years beginning January 1, 1885, he did not respond favorably to the petition for Drake.

Moody's decision may not have surprised others. One study of 32 white inmates convicted for murder and sentenced to life terms from 1877-1885 found that 84 percent received pardons. Among non-whites, only 57 percent received pardons.

William Henry was released from the penitentiary on January 14, 1893, after Gov. Sylvester Pennoyer granted a pardon upon the recommendation of the district attorney.

As Drake awaited his hanging in early 1885, he told a visitor he had been "foullly" dealt with. He said he could not understand why William Henry, with whom he had good relations before Swartz' death, had gone back on him by accusing him of the murder, other than to clear himself. He was disappointed in his attorneys and the courts.

"I said all there is to say in the court room," Drake told a reporter. "They asked me if I had anything to say, and I told them I did not know anything about it. If I must die I can't do anything. I can't help it. I am here and I can't do anything... If I die I will die with the truth in my mouth. "

Drake spent his final days listening to workers outside his jail cell construct the gallows on the east side of the courthouse. While a board enclosure around the site limited public viewing of the hanging, county officials and their friends witnessed the event — the only hanging ever to take place at the courthouse — from the upper floor windows of the courthouse.

Two days after Drake's death, a procession of all the African Americans in Salem, along with carriages containing white men and women, went to Drake's graveside funeral. According to a reporter, the burial occurred decently, but leaving the record of its "ghastly " cause "on the memory of those conversant with the facts and circumstances by which it was surrounded."

1885, September 18 | Salem's Deaf Heritage

The Corvallis Gazette

The Oregon School for the Deaf

The Oregon school for the education of deaf mutes begun it's year's work at Salem on Wednesday, the 16th inst., says an exchange. According to the 10th census there was a total of 102 of these unfortunates in this state. Immigration within the past five years most likely added to its regular quota to the number. Probably one third of the whole are of school-age, and it is hoped that the parents and guardians of these will make the necessary effort to place them in school. Helpless enough at best are these children, who, with "wisdom at one entrance quite shut out" are compelled to combat circumstances for a livelihood, but their helplessness is immeasurably lessened by the endeavor which philanthropy makes for their education. The most intelligent effort has been made in connection with the school for deaf mutes in Salem, and it's past record is a credit to the state.

1886, August 13 | Salem's Deaf Heritage

Willamette Farmer

Mr. W.S. Smith

Mr. W.S. Smith, of Salem, a deaf-mute has invented an attachment for a churn that seems to be quite valuable. He applied for a patent and now has the satisfaction of knowing it has been granted. He desires to sell county rights. Call and see him and let him show the churn in operation.

1887, February 8 | U.S. Dawes General Allotment Act

This U.S. law provided for the distribution of Indian reservation land among individual Native Americans. This Act intended to accelerate the conversion of "Indians to non-Indian ways". The Native Americans who received these land allotments became U.S. citizens, subject to federal, state, and local laws, removing them from tribal jurisdiction. Any land remaining after the allotment to the Native Americans would be available for public sale, which resulted in severe land losses at Colville, Grand Ronde and Siletz reservations. By 1932, white people had acquired two-thirds of the 138,000,000 acres (56,000,000 hectares) Native Americans had held in 1887. The U.S. government divided the Grand Ronde

Reservation into 270 allotments for individual tribal members, totaling slightly more than 33,000 acres.
LB

1887, July 1 | Salem's Chinese Heritage

Willamette Farmer

Chinese Gloss Starch is Made of Two

Chinese gloss starch is made of 2 tablespoons of raw starch, 1 tablespoon of borax, dissolved in a cup and a half of cold water. Dip the thoroughly dry unstarched cuffs, collars and bosoms of shirts in this, then roll them up tight and let them remain a few hours in a dry cloth, then rub off and iron.



The Sung Lung Chinese Laundry on Court Street, 1889.

1888, September 27 | Salem's Chinese Heritage

Evening Capital Journal

Salem's Chinese Laundrymen

Salem's Chinese laundrymen have all entered into a combine and raised the price. Being great imitators and having learned of the white men's oil and other trusts these importations from the flowery kingdom formed a pool.

1888, October 26 | Salem's Chinese Heritage

The State Rights Democrat

One Sensible Chinaman

ONE SENSIBLE CHINAMAN.—Charles Cum Sin, the highly educated and thoroughly Americanized Chinese lawyer, who has been in Salem all week in attendance at Circuit Court was approached regarding his opinion of the new Chinese exclusion act says the Journal. He thinks the act is just and that his fellowmen should be excluded. He admits they are a detriment rather than a benefit to the country. He thinks, however, that the same rigid laws should be enacted against the Italians and the Swedes and other classes of emigrants that are swarming to our land. He says the latter are no more desirable than the former. Desirable emigration he wishes to see encouraged, but would favor the stoppage of the ceaseless swarm of pauper emigration of degraded foreigners of all nationalities.

1889, January 30 | Salem's Chinese Heritage | This Article Contains Slurs

Evening Capital Journal

The Chinese New Year

Yesterday evening the Salem importations from the kingdom of flowers and opium began the celebration of the Chinese New Year. By loud noise and gaudy decorations is this celebration known. In the larger cities, notably Portland and San Francisco, where there are many of the almond eyed sons of guns, the observance of the next month will be one of much interest to the spectator.

Their houses will be gaudily hung in bright colors and tinsel, with the detested yellow dragon of the Chinese empire waving defiantly over all. The noise will be that of clashing cymbal and exploding firecrackers. The Chinese are nothing if not patriotic and their special pride is in making their New Year the merriest season of the whole year. Salem's knights of the wash-house will not conduct notorious festivities, claiming they are too few in numbers to afford it.

1889 | Salem Street Car System

Horse-drawn and electric street cars began transporting Salem residents around the city.



The Thomas Kay Woolen Mill, c. 1910.

1889 | Thomas Kay Woolen Mill Incorporated

In 1890, Thomas Lister Kay's woolen mill began manufacturing woolen blankets, flannel, tweed and Mackinaw fabrics. Amy Vandegrift notes that "He selected Salem as the site to build his mill because citizens there pledged \$20,000 to support the business and provided a site with a factory building and reliable water power. The mill operated for five years before a fire destroyed it on November 18, 1895." With \$25,000 invested by Salem residents, the Kay family rebuilt a fire-resistant mill building designed by Salem architect Walter D. Pugh.

1889, September 19 | Salem's Black Heritage

Evening Capital Journal

For Stealing an Overcoat

A colored gentleman was arrested on the fairgrounds this morning charged with stealing an overcoat in Montana. The coat was identified by one of the stablemen and the arrest was made and the supposed thief brought to the city and lodged in the county jail until a complaint can be made against him.