

1889

# The Ramona Mission and The Mission Indians

Women's National Indian Association

Follow this and additional works at: [https://digicom.bpl.lib.me.us/books\\_pubs](https://digicom.bpl.lib.me.us/books_pubs)

---

## Recommended Citation

Women's National Indian Association, "The Ramona Mission and The Mission Indians" (1889). *Books and Publications*. 172.  
[https://digicom.bpl.lib.me.us/books\\_pubs/172](https://digicom.bpl.lib.me.us/books_pubs/172)

This Book is brought to you for free and open access by the Special Collections at Bangor Community: Digital Commons@bpl. It has been accepted for inclusion in Books and Publications by an authorized administrator of Bangor Community: Digital Commons@bpl. For more information, please contact [ccoombs@bpl.lib.me.us](mailto:ccoombs@bpl.lib.me.us).

PUBLICATIONS OF THE WOMEN'S NATIONAL INDIAN ASSOCIATION.

---

The  
Ramona:  
Mission:

AND

The  
Mission : Indians.

---

May, 1889.

BANGOR  
PUBLIC  
LIBRARY  
BANGOR, ME.

# THE RAMONA MISSION,

AND

## THE MISSION INDIANS.

---

May, 1889.

---

**"Ramona,"** the fascinating Indian story by "H. H."—Mrs. H. H. Jackson,—the scenes of which are laid in Southern California, is based upon facts learned and reported by the author on an official inspection of the Mission Indians there in 1883, and it very truthfully and graphically reveals the present condition and hardships, as well as the past sufferings, of those tribes. The story is one of the saddest of many sad records of the race, and is in itself a most moving plea for whatever atonement it is now possible to make to that long-suffering people. But direct appeals for aid in their behalf have also come to The Women's National Indian Association, first, from "H. H." herself, and since then from others. In response to these calls a mission is now to be opened by the Association, among the Coahuillas in the village of that name, extending later, it is hoped, to others of the about twenty villages occupied by these Mission Indians. From the official report of Mrs. Jackson, and from later official and other sources, the facts herein presented are taken. But in order to convey an intelligent, general view of the character and circumstances of these Indians, and in response to many requests, these facts are prefaced by a brief historical sketch, and a glance at their present general condition.

### A BRIEF HISTORICAL SKETCH.

In 1683 Spain sent Father Kuhn, with other Jesuit priests, to Christianize and colonize the California Indians, and when, in 1667, Charles III expelled the Jesuits from the Spanish dominions, Serra, a Franciscan friar, with fifteen others of his order, took charge of the work, founding the Mission of San Diego in 1769. The next year the Mission of San Carlos and the Presidio, or fort of Monterey, were founded, and possession of the country was declared in the name of the king of Spain. Between that date and the opening of this century Missions were

also established at San Gabriel, San Louis Obispo, San Juan Capistrano, and San Francisco, where the first permanent white settlement began in June 1776, Santa Clara, San Buenaventura, Santa Barbara, Concepcion, Soledad, Santa Cruz, San Fernando, San Miguel, San Juan, and San José. The Missions of San Louis Rey, Solano, San Rafael and Santa Inez, were built in the present century. Most of these Missions were in fertile valleys, inhabited by large numbers of Indians. Converts and wild Indians alike were regarded as children, and made to labor under masters, yet were not, as a rule, treated harshly. The day opened with early mass, a rest of three hours was given at noon, and labor ended at vespers. The men were taught farming, herding, to break horses, to cut wood, tile-baking, house-building, and weaving. Some also were blacksmiths, tanners and shoemakers, yet most knew little of their trades, and had but poor tools. Entire submission to the church and its ordinances was required, and soldiers with tame Indians were sometimes sent to catch converts, a species of conversion which sometimes resulted in bloodshed.

The Missions were near the seacoast, none being more than thirty miles distant, and each had about fifteen miles square of its best lands set apart for agricultural and pastoral purposes. Great wealth was soon accumulated, San Juan had seven sheep farms and nearly 70,000 sheep. Santa Cruz had \$25,000 in silver plate, and Santa Inez had property worth \$800,000. The mission buildings were near the center of the farms and comprised the church, the dwellings of the friars, the workshops and granaries, the huts of the Indians being two or three hundred yards away. The buildings were of adobe covered with brick tiles, and the whole village was enclosed within an adobe wall. The golden age of these Missions was from 1770 to 1820. The priests gave laws, controlled property, collected and expended funds at discretion, declared peace or war, and practically held the power of life and death. Various diseases unknown before, appeared. Small pox and measles raged at times, while infection from soldiers spread like a slow poison, and deaths sometimes ranged as high as twenty per cent. The four presidios were at San Diego, Santa Barbara, Monterey and San Francisco, whence help came at need to the fathers in their conquests of Indians. In 1821 Mexico became independent of Spain, and two years later, the Mexican Republic was created, including New Spain, Yucatan, the Internal Provinces of the East and West, and the Californias. Turbulent days followed, and the Indians having learned the value of combination, conspired to massacre the whites in 1822, with little result, however, save to make their condition more servile than before. In '26 the Mexican Government proclaimed their "manumission," giving them portions of land and dividing the



whole territory into parishes and curacies. The Indians, addicted to gambling, rapidly lost their properties, and the friars were restored to their old rule. California being a settlement to which Mexican convicts were banished, there was little but trouble for the Indians, who several times revolted during the added tribulations of the struggle between the centralist Pedraza and the federalist Santa Ana. In 1836, the independence of California was declared, and in '48 Texas, New Mexico and Upper California were annexed to the United States.

The wealth of the Missions, which had been greatly lessened under the early revolutionary troubles, had still been so large that Spain had paid her war-bills from them—Mexico doing the same at a later date and sometimes selling whole estates for the purpose—and continued to diminish until in 1813 the Spanish Cortes decreed the "secularization of the Missions." This by the usual irony of such robbery was said to be "for the benefit of the Indians," though by it one-half of the Mission lands were to be sold for the payment of Spanish debts. The act was not then carried into effect, but it sounded the doom of the Missions, a doom which was completed in 1834 by the Mexican edict of secularization. In that instrument the Indians were declared "emancipated," though still compelled to labor in the vineyards, gardens and fields not apportioned. The friars were to relinquish records and inventories, magistrates were appointed to each village, a small tract of land was to be given to each Indian head of a family, and the friars were to be supported on the old estates, but the reality of the seeming generosity was such that but ten out of one hundred and sixty families at San Diego accepted the emancipation. Things grew worse, gangs of Indians were hired out for town and farm labor, their land rights were wholly ignored, and the people helpless and broken hearted were at the mercy of rapacious officials in revolutionary times. Many of the friars chose to remain and suffer with the people, though some of them left the country, and many touching incidents are recorded of the sufferings of those who shared the fate of the Indians. Father Sarria, at Soledad, after thirty years of devoted service, one Sunday in 1838, after mass at the crumbling altar, fell forward and died of starvation in the arms of his faithful Indians. The records of such devotion and the lessons learned under it were, and are, imperishable, and the pathos and tenderness of those sorrowful days, often duplicated in the long sad period since then, live in the character of the Mission Indians to-day. Eight years previous to the death of Father Sarria, his Mission owned 36,000 cattle, 70,000 sheep, 300 yoke of working oxen, and had an aqueduct fifteen miles long, supplying irrigation for 20,000 acres of land. In 1846 the ruin of the Missions was complete, they were put under bankruptcy

laws, and all not in a too damaged condition were sold to raise funds for defence against the United States before the American occupation. The greatest confusion regarding land-titles naturally followed, but the proclamation of the authorities when the American flag was raised, continued landed rights according to Spanish and Mexican laws. The latter had reserved from private grant all lands occupied and possessed by Indians, and by law no valid grant of land occupied or possessed by them *could* be so made as to dispossess them ; and when California was ceded to the United States, the rights of property of all Mexican citizens remained unchanged, and the obligation passed to the new government to maintain and protect these rights, and this it promised to do in the treaty of Guadalupe Hidalgo in 1848. A government report in 1874 shows how utterly disregarded those rights have been. It says : " For the last eight years Southern California has been filling up by immigration ; Spanish and Mexican grants have been determined in such a way as to cover choice tracts wherever found ; large ranches have been cut up and the desirable portion of the public domain pre-empted, and thus all valuable agricultural lands have been seized or occupied by individual owners, who in conformity to law (?) have become possessed of the lands on which the remnants of a few of these Mission Indians are making their homes in San Diego and San Bernardino counties. Writs of ejectment are being procured by which the Indians are forcibly dispossessed and turned adrift in poverty and wretchedness." And all this though the Indians were at that date so civilized that they had become the chief dependence of the Mexican and white settlers for all service indoor and out. In 1853 Hon. B. D. Wilson, of Los Angeles, in a report to government refers to the helpless condition of these Indians, and confesses that the difficulties and wrongs have been constantly multiplying, until *justice* is impossible and only some atonement can now be made them.

At the date of acquisition of California by the United States, Indians were found hired in gangs to cruel masters and were subjected to every form of outrage. Grogshops were very numerous among them and they were carried to jail when found insensible, and bound out to the highest bidder at the jail gates on release. From these cruelties and oppressions they fled by hundreds into wilderness homes. In 1853 a report says " suffering, hunger, disease and vice have cut down more than half of their numbers in the last thirty years, but the remnant is worth saving," and " no one can visit their settlements without having a sentiment of respect and profound sympathy for men who, friendless, poor, and without protection from the law, have still continued to work, planting, fencing, irrigating, building houses on lands from which long experience has taught them that the white man can drive them off any day he chooses.

That drunkenness, gambling, and other immoralities are sadly prevalent among them cannot be denied ; but the only wonder is that so many remain honest and virtuous under conditions which make practically null and void for them most of the motives which keep white men honest and virtuous."

## PRESENT GENERAL CONDITION OF THE MISSION INDIANS.

From the last report of Col. J. W. Preston, U. S. Agent among these Indians, we find that they are still in the three southernmost counties of California, and principally in San Diego county, that they are about 3,000 in number, namely, of the Serranos about 500, Dieguenos over 800, of the Coahuillas nearly 600, and of the San Louis Rey over 1100. "The subdivisions of the tribes are many, each taking the name of the place, or of some distinguished personage, as the Cabazons, Temeculas, Guenos, Pechangas, the Ypechas, La Jollas, Ricon, Palas, Paumas, Mesa Grande, El Capitan Grande, San Josés, Santa Ysabel, San Felipe, San Pasqual, Sequan, Portrero, La Buista, Porte Cruse, Janahas, Aqua Caliente, Los Coyotes and some smaller communities." About 200,000 acres are occupied by them, some tracts being reserved for them by Executive order, some being on land not reserved, while others are still upon the old Mexican grants.

Their work is in great demand in the spring and at sheep-shearing time, and these jobs, together with their agricultural and stock-raising industries, enable many of them to live fairly well. Some of them own fifty or a hundred head of cattle, and horses, sheep and cows. Col. Preston speaks of them as "artlessly honest, punctilious and exacting in the observance of promises, slow to confide, yet once confiding they trust implicitly. They are of remarkably quick perception, and present the enigmatical combination of ignorance and prudence, of artlessness and sagacity." He says there is no reason why they should not be on a level with the average of agricultural laborers if proper surveys and well defined limits can be had to give them a feeling of security, and he refers to their subdued spirits, hopes and energies as resulting from the great wrongs of the long past. Col. Preston also states that since under the treaty of Guadalupe Hidalgo, all of the land which these Indians occupied, used and enjoyed, either for habitation, cultivation or pasturage, was confirmed to them, and as they were therein recognized equally with the Mexican and other races then in Mexico as citizens, and as entitled to the same rights as other citizens, and as they were so recognized by the United States in said treaty, that therefore they are citizens of the United States although they hold their lands as tenants in com-



mon, and he adds "in support of this, the laws and authorities of both the United States and Mexico are absolutely conclusive." This is also the decision of a Commissioner of the Land Office. But this is practically a new view and, ignorant of their rights, the Indians have yielded to aggressors, who, acting without law, against law or under law misapplied or not understood, have driven them helplessly from place to place hitherto. There will certainly be practical difficulties in the citizen status for them, and they are poorly prepared to enforce their rights under it. Hence the greater need of assistance and defence by those wiser and stronger than themselves.

Col. Preston has ejected many white trespassers from the Indian lands, some retiring peaceably, others persistently refusing to be ejected until suit shall be instituted. The nobly persistent litigation and success of the Indian Rights Association in establishing the rights of the Saboba Indians, a test case, will be a vast gain in the settlement of all similar cases, and it may now be hoped that the days of unjust ejectment of Indians from their own lands are at least numbered, if not ended, even "in a section where phenomenal development of the country has brought the usual craze for land and water." At present, however Col. Preston says: "every foot of available land is bounced, and all the risks and chances of the unscrupulous trader and gambler are taken. Tracts of land are settled on and claimed, lines are changed by private surveys, known lines transgressed, and every art, trick and device of the unscrupulous land-pirate is resorted to to secure a lodgment." Of the Indians' industry Col. Preston says, "I was not only pleased, but was surprised to see the crops at most of the places, as well as to observe the condition of the Indians, themselves, their home-life, cattle, horses and stock. They are generally self-supporting, and look as if they had plenty to eat, and were glad to have me inspect their farms and to see their condition." They beg for implements and for surveys, and for these only. The agent had been unable to secure for them a farmer to instruct them in farming, to his great regret, and says, "one good man, faithful to duty, with proper interest in the cause, would accomplish more than a number of teachers who are themselves justly regarded the most potent factors of civilization." There are four government schools, namely, at San Jacinto, La Jolla, Rincon and Aqua Caliente, and two others have been taught a part of the year, namely, at Portrero and Coahuilla. Seven school-houses have been built by Government besides one which was burned. Government schools are earnestly desired and requested by the agent at four other places. There are two contract schools, one at Yuma and the other at Old San Diego, under Father Ubach, the latter having sixty-five pupils of different tribes. A hospital is greatly needed



as well as an industrial boarding-school at some central point. There are no missionaries or mission churches excepting a small Catholic church at San Ygnacio and Santa Ysabel. There are no courts or police for the correction of Indian offences, says the same report.

## THE SABOBA CASE.

### A SAMPLE OF WORK NEEDED.

In 1883 there were about 160 Indians of the Serrano tribe living at the village of Saboba, in the San Jacinto Valley, San Diego County. The village stands on a grant patented to a Mexican, in 1880. Most of the tract had been divided, that on which the village is, having been allotted to M. R. Byrnes, who threatened to eject the Indians unless the government would buy his whole tract of seven hundred acres, the village itself occupying about two hundred acres and being the best part of the land. Here the Indians had lived for more than a hundred years having adobe houses, fenced fields, orchards, and irrigating ditches. They also had a never-failing spring. They say that the first survey did not include their village, but that a later one "floated" the lines so as to take in the village tract, which was found to be valuable, and so as to leave out portions found to be worthless, as was the common practice in California. The spring of water, a rare value in that region, had not escaped the notice of the covetous. The Indians are farmers, sheep-shearers and vintagers and are industrious, peaceable, and had lived fairly comfortably. Before this new survey they kept stock, but the new allotments and fences compelled them to relinquish this industry. The government school there was taught by a Pennsylvania lady whose gentleness and refinement were of great influence among the people, and her ministrations in sickness and sorrow proved her possession of a true missionary heart. When threatened with ejectment the Indians said, "if the government says we must go we must; but we would rather die right here than move." Mrs. Jackson believed, after consultation with the law firm of Bronson & Wells, at Los Angeles, that the right of these Indians to their land could be established in the courts, and made in the last months of her life, an earnest appeal to the Indian Rights Association to take up this and other similar cases. Legal counsel was engaged, the needed compensation for the work was provided, and the earnest labors of that Association were rewarded with success, the case being decided in favor of the Indians, so broadly that it "would have given the many Indians driven from their homes at Temecula and other points, the lands which have been torn from them, and makes it

sure that nearly five hundred who have been threatened with ejectment at Pauma, Santa Ysabel, Aqua Caliente, San Felipe and other points, can successfully resist the effort."

## THE FIELD AMONG THE MISSION INDIANS,

### ALSO PAST AND PRESENT WRONGS.

**The Coahuillas.** Coahuilla valley, forty miles from Saboba and thirty or forty from Temecula, is high among the peaks and spurs of the San Jacinto mountains and is a wild place, but the village of the same name is a most interesting one. The Indians number about three hundred and forty, and are intelligent and independent of spirit, their isolation having favored this characteristic. They were once most warlike and powerful, their name signifying 'master.' Their adobe houses are thatched with reeds, very few having shingled roofs or the luxury of a floor. They are stock-raisers and sheep-shearers, and have now about 17,420 acres of pasture-lands, 640 acres of which were added last winter by Executive order, through the efforts of Prof. C. C. Painter. This is land enough to give more than fifty acres to each Indian, though most of it is only pasture land. They raise cereals and vegetables, however, in sufficient quantity save when premature frosts, or grasshoppers ruin their harvests. Near the village is a never failing hot spring much resorted to by the Indians. By an old and fraudulent survey this great treasure, as well as the village itself and another small settlement, were left outside the reservation limits, a wrong which has however now been righted by the above addition of land. The people love their country and would not exchange it for the richest valley below them. The following is an illustration of many frauds to which they have been constantly subjected. In the year 1875 two Mexicans rented a pasture from one of them, having permission to build an adobe house in which to reside while caring for their stock, the house being promised the Indians at the expiration of the lease, a promise which was kept. The next year another man rented the pasture and the house, putting into the latter an overseer who, on the expiration of the lease, refused to leave the house, saying that it stood upon land which he had bought of a railway company. This was not true, but the man continued to occupy the house for three or four years, until his death, when the former tenant claimed the place as his own and sold it to another man. Through all this the Indians patiently waited, finally making the case known to the agent, but the latter was unable to do anything in their behalf.

It was on the boundary of this reservation, a few weeks before the visit of H. H. that the incident occurred which furnished to the story of Ramona the death of Alessandro. A Coahuilla Indian named Juan Diego built for himself a house and cultivated a small patch of ground on a high mountain ledge, a few miles north of the village. Here he lived alone with his wife and baby. He had been for some years, what the Indians called "lococoed", being at times deranged though not dangerous, and the fact of his malady was well-known throughout the region. On one occasion, returning home from work, he rode a strange horse, and to his wife's question regarding its ownership, he replied confusedly, looking at the horse, "where is my horse, then?" His wife, much frightened replied, You must take the horse right back; they will think you stole it." This he promised to do as soon as he had rested. Shortly after, wakened by the barking of dogs, he ran out of the house to see what it meant, when a white man, the owner of the horse rode up, saw Juan, and with a volley of oaths, instantly shot him dead, waiting for no explanation. After Juan had fallen dead, the murderer, Temple, rode closer and fired three more shots, one in his forehead, one in his cheek, and one in his wrist, the wife looking on, after which he rode away.

It was among these Coahuillas that Mrs. Tickner labored so nobly as the teacher of the government school. Arriving October '81 among them, she worked, under difficulties which would have discouraged an ordinary woman within a month, until April '88, when, her long overtaxed strength exhausted, she passed away amidst the universal mourning of the people to whom she had been teacher, guide and friend. Her heart was gladdened in her last days by knowing it was the purpose of The Women's National Indian Association to send to the people she loved the workers for whom she had long prayed. Her school numbered forty pupils, several of them being men. One of these supports his aged parents and sister, a niece, his mother-in-law and her children, besides his own wife and children. He has fenced and is cultivating five acres of corn, watered by an irrigating ditch of his own construction. These people are much annoyed by encroaching white settlers, and they desire lands in severalty in order that they may know and defend their own. They are reported as religious, and anxious to go forward in all right ways, and warmly welcome the work proposed by the Association.

**The Dieguenos.** Warner's Ranch, in the northern part of San Diego county, is about forty miles from Coahuilla, and contains 44,000 acres, the whole tract being in the possession of Governor Downey, of Los Angeles, though there are said to be other unsettled claims on the property. It is valuable, and in a beautiful and well-wat-



ered and wooded region. Within its limits are five Indian villages, the chief being Aqua Caliente, which has long been the most influential village in that country. It was set apart as a reservation by Executive order in 1875, but the order was revoked in 1880, when the ranch within whose limits it lay was patented. These Indians still tenaciously preserve various worthless memoranda regarding the setting apart of the reservation, with many promises also forfeited and valueless. All the circumstances most strongly entitle them to protection for their lands, as they are now at the mercy of adventurers, to their constant anxiety. It is surprising that they work so well, living in such uncertainty, but their cultivated fields, their mats, hats, baskets and lace, confirm their reputation of being the most industrious village in the region. They have a small revenue from the hot springs, from which the village takes its name, this being resorted to by persons who while there rent the Indians' houses, often, it is said, to the moral detriment of the people. There are no plats or demarcations to indicate land limits, and the Indian's most earnest plea is for surveys. The other villages on Warner's Ranch are very small ones, but each has its own Captain, and its own fields and orchards, where Indians demonstrate both their industry and their strong local attachments, preferring poverty in their native haunts to greater plenty in better regions. An illustration of their helplessness is here given. The Captain of the village of San José had a wheat field on Government land, of fifty acres, under fence, the crop of which was his year's support. One day he left his aged father in charge of the place. The old man wandered away, and one of the roving sheep herders, of whom the country is full, broke down the fence in his absence, and turned in his own flock, and when Domingo came home at night the whole field was eaten close to the ground. The master whose servant had committed this outrage lived twenty miles away, and the nearest justice of the peace was sixteen miles distant, and it was found on seeing the justice that two white men must inspect the premises and estimate the damages before any redress could be sought. The injured man rode sixteen miles in the night, in a fierce storm of sleet and rain, to find white men who would render the needed service, but it was a vain quest, and only when the justice hired two men at day's wages, could the inspection of the field be made. This resulted in an estimation of damages at about one-tenth the real amount, and all this labor had to be performed or secured by Mrs. Jackson and her legal helper. Prof. Painter, of his late visit to this place, says: "Our driver and the Indians told me that twenty-five or thirty years ago there were about 800 Indians in this village. The ruins of one house lived in by Valentine Mechuc, a very old, blind Indian whom I saw, is all that is left of quite a long

street, lined on both sides with houses. The graveyard near by, filled to overflowing with graves, contains "the great majority." Four families, occupying as many houses upon the hillside overlooking the site of the old village, and with but one child in the four, are all that now remain of this once thriving village." "In the government school here, there is a remarkable teacher, the daughter of an Austrian nobleman, Miss Golsh, still doing useful and influential work among these people, and spending most of her salary for their benefit. It was of her that Mrs. Jackson wrote so glowingly in her report, in 1883. There are about 175 Indians in this vicinity, and about 22 children in the school."

**The San Ysidro Indians**, in the cañon of that name, eight miles from Warner's Ranch, a band of the San Luisenos, and about 75 in number, have lived from time immemorial. Their head man, Captain Pablo, gave the following facts in Los Angeles, in 1877. Chatham Helm, a white man, had settled at the head of their cañon three miles above the village, taking some of their cultivated fields, and had cut off the greater part of their water supply. Growing poorer and poorer, the Indians managed to live, only by cultivating lands below the village, near the mouth of the cañon, where there was another small stream. But there a new squatter settled, filing a claim on all the lands near, including the village itself. Helm had patented his lands, and built a house, and was keeping considerable stock, the Indians having only the water which he permitted to come down the cañon. In 1880, this Helm had shot one of the Indians, but was set free on the usual plea of self defence. The new squatter threatened them with the same fate if they came near his limits. Thus the village was completely hemmed in, and starvation and other dangers faced them, keeping them in constant terror. One child died from want of food and they were all gaunt with hunger and despair. With imploring eyes and gaze intent these Indians watched the faces of those to whom they appealed for help as they gave the facts of their case. On referring to the Interior Department it was found that this cañon had been withdrawn from market that it might be made a reservation for the Indians living in it, but the matter had been forgotten. While the investigation was going on, the man at the foot of the cañon sold his place for \$600 to a widow, who, on learning the facts, desired the government to refund her money and set apart the land for the Indians, Government in the meantime having taken steps for the ejectment of the white intruders. Yet, Prof. Painter in 1888 tells us that both are still holding on hoping to establish their claims.

**The Los Coyotes.** On a ledge reached by a narrow and steep trail, five miles from San Ysidro cañon, lies a little valley of eighty acres, high up on a mountain occupied in '83 by eighty-four

Indians. A comrade of the man who settled at the head of the San Ysidro cañon, entered this secluded valley and offered the Indians \$200 for their village land. Upon their refusal to sell, this man, Jim Fane, informed them he had filed on their land and should stay; and he proceeded to cut trees and to build a corral. He was unmolested, the Indians having learned forbearance by the many things they had suffered, and this man avowing his purpose to take their lands went about safely, doing his work of preparation for the robbery. When found by Mrs. Jackson and her assistant he blustered, but when convinced of the necessity he promised to accept \$75 for improvements, though later he withdrew this promise and announced his intention to remain in the valley. These Indians are robust, active, finely-formed, and excel in health and strength any other band in the region. Their homes are built of hewn timber, with thatched roofs, their premises also being under fence. They have horses and cattle, raise vegetables and cereals, and much desire plows and other implements. They would rather die than leave the valley. For such as these, itinerant religious teaching alone is at present practicable, and the occasional residence of a missionary for a few weeks of instruction at a time, would no doubt be fruitful of very great good.

**Santa Ysabel** village, on the well-watered and wooded ranch of that name, broken by steep and stony mountains, is the home of about two hundred Indians. The young Indian Captain of this, and seven other villages near, full of interest and enthusiasm for his people, expressed his desires thus in 1883: "I want know American way; I want make all my people like American people; How I find out American laws? When white man lose cow, lose pig, they come here with pistol and say, we must find, or give up man that stole. How *we* know? Is that American law? We all alone out here, we have nobody show us. Heap things I want ask about. I make all my people work. We can't work like American people; we ain't got work with; we ain't got wagon, harness; three old broked plows for all this people! What we want some man right here to go to. While you here, white man very good; when you go away trouble same as before." Their wheat fields of three or four hundred acres under fence proved their industry, yet they were very poor, many of them living in brush houses, and some of the older ones wearing but a single garment. They were anxious for a school, and brought out their children, showing that their number warranted their request, and were much grieved that Government sent them no supplies, while the Aqua Caliente Indians, twenty miles away, had a school, implements, etc., from Government. "Aqua Caliente Indians get everything," said the Captain. "Got hot springs too, make money



on them hot springs, My people got no chance make money." At last accounts this ranch had been sold to three men who prevented a Government school being built there, and the inadequate one in a hired Indian house has proved a failure. These Indians live in a round valley and have had six hundred acres under cultivation. Their houses were on one side of the valley and their fields in the center, and on the other side, extending up into the little cañons that open from it. Some months since their fences were burned and they were forbidden to rebuild them. The white intruders then ran a fence between their houses and their fields, leaving them not a foot of land for their crops, save in the case of one Indian outside the fence, and he is required to pay half his crop as rent. Also a fence has been built across the county highway, the gate of which was locked, so that Prof. Painter was "compelled to make a long detour to get around their fields." The title to these lands being good only during Indian occupancy, and the Indians having been thus compelled to vacate the lands, and the white man therefore being in possession of them, it will be difficult to restore them. The reservation of 14,700 acres of land set apart for these Indians by Executive order in 1875, is near the village but on the steep mountain side, and there, the white intruders reason, no sentimental nonsense should prevent the Indians going, thus leaving the valley, the graves of their fathers and their cultivated fields to hunt a new home on rugged steeps, though all the available land even there is already appropriated by two white squatters. The Captain said of the valley-home which he claimed, "I will sooner lie down here and die than go from it," and his words but expressed the general Indian feeling.

Near by was the village of Puerta San Felipe, the home of sixty-four Indians. The ranch which includes it was leased to a Frenchman, who was taking the water from the village and who told the people that the village was his, and that if anybody should so much as hunt a rabbit there he would put him in prison. Lately the ground on which the village stands has been sold, and, it has been said, with the understanding that the title is to be cleared of the Indians right of occupancy, and the Indians must therefore be driven off unless they can be successfully defended. The other small villages near are in similar sad case.

**Mesa Grande**, fifteen miles distant from and above Santa Ysabel, has fine plateaus possessed and cultivated by whites who have good houses, and large premises under fence. These lands were formerly owned and occupied by one or two hundred Indians near, and should still be in their possession. They were in adobe houses, had grain fields and a few orchards. The following are samples of the treatment they had received. Chrysanto was put off his farm by a

white man who brought from the Los Angeles land-office a certificate of a homestead. Antonio Douro was put off in the same way from his farm near the school-house. He had built a good wooden house, which the white man took, with half his land. He was ploughing when the white man came and said ; " Get out ! I have bought this land." The Indians went to the agent for redress ten times, until they were tired of going. Another American drove an Indian off his farm, built a house on it and then sold it. The purchaser took more land and himself sold the whole to another, who still took more land. White men take Indians' horses and cattle and corral them, and then make Indians pay twenty-five or fifty cents to get the stock out, the Indian asking, " is that American law ? And if it is law for Indians' horses, should it not be the same for white man's horses ? " One Indian tried the plan and shut up a white man's horses that came on his land ; but the owner came, took away the horses and it is needless to say, made the Indian pay a fine. Mrs. Jackson adds to these facts, " it was pitiful to see the hope die out of the Indians' faces as they laid grievance after grievance before us, and we were obliged to tell them, we could do nothing except to tell the Government." It was here also that she found " The Protective League of Mesa Grande," which under the profession of being a combination of white residents to protect themselves against cattle-stealers and horse-thieves, was in reality a Vigilance Committee, which meant short shrift to Indians ; an organization which came to an untimely end, to the relief of all law-abiding people, by the betrayal of one of its members.

Here, last year, Prof. Painter explained the severalty bill, and wakened hope of home, independence and safety once more. But the amount of land available even for severalty here is small, is well-worn, and often hemmed in with others' grants, and therefore, careful thought should be given to the situation, before things are finally settled for these people. The Government school at this point is a disgrace to the nation, both as to the building, sanitary conditions and facilities, as reported last year by Prof. Painter.

**Capitan Grande** cañon, through which the San Diego river runs, is thirty-five miles from the city of San Diego, and is fifteen miles long. It is in parts beautifully wooded, and full of luxuriant growths of shrubs, vines and flowering plants. A band of Dieguino Indians was moved here from San Diego, nineteen sections of land were given them in 1876, but these are nearly all bare mountain sides, and the survey, as usual, left the village outside the lines, and also, as usual it has been occupied by white settlers, and the Indians have been driven away. There are but about sixty of the two hundred Indians

left. One of the settlers leased of the Indians a tract of land for pasture, and at the expiration of the year informed them that he should stay and file on the land. Another is living on the original site of the Indian village and in the home of an Indian, who, learning that he must relinquish the place, finally accepted for it a small sum of money.

**The Sequans**, numbering about forty, who long ago were driven from the Sweet-Water cañon, now dwell upon forty arable acres in a rift of the hills. They are among the poorest of the poor, and are able to keep no cattle. Mrs. O. F. Hiles says of them, 'No place so impressed me as being alive with misery, none seemed so to have settled down to the acceptance of abject poverty, disease and death; none other seemed to have lost the power of believing alleviation possible. Nothing has been furnished them for comfort, use or improvement. This total neglect has been crushing in its effects, and more deplorable than the deprivation. They have no schools, physician, guidance or protection. Their very existence is almost forgotten, and only the white trespasser remembers their helplessness.' They were told that a small reservation was set off for them, but the lines were not pointed out, and they do not know whether or not it is true. Three or four years ago, a man sold his ranch in the Sweet-Water valley, drove an Indian off his piece of ground at one end of the rift occupied by the Indians, and proceeded to put in crops, and keep the stray cattle of the Indians, often charging nearly as much as the animal was worth for its redemption. Later another white man settled at the other end of the rift, saying to the Indians there, 'keep your horses, sheep and goats off my land, or I shall hold them for redemption.' The Indians can keep no cows, as these would surely stray in search of better food into the Sweet-Water valley, where fences are purposely left open exposing green fields to the half starved animals, in order to get trespass money for them. Formerly a trail led from this Indian settlement to the store half a mile distant, but the white intruders have placed a wire fence across this, and now the Indians must walk four times the old distance in order to reach the store. The people are scrupulously clean, dignified, and refined in manner, and their little brush chapel, kept with a tender reverence, is swept and garnished, and adorned as best they can afford, although they have service in it but once or twice a year. Their one request to the Government is, 'show us our reservation limits, remove these white settlers, and build a fence between us and the Sweet-Water valley and we will ask no more.'

**The Conejos**, eighty in number, of the same tribe, have a village partly on the Capitan Grande reservation, and have many stories of wrongs to recite. In one instance a drunken Irishman



attempted to take by force the wife of a young Indian, and the husband interfering, the Irishman fired at him, upon which the Indian stabbed the latter. Yet, justly as the marauder was punished, the Indians, in obedience to the sentiment of the whites, severely flogged the Indian husband and banished him from the place for a year.

**Pala**, formerly one of the chief appanages of the San Luis Rey Mission, and a beautiful spot, where the old mission buildings are still standing, has always been a favorite haunt of the San Luis Rey Indians, five or six hundred of whom lived near by. Its chief villages are Pala, Pauma, Apéche, La Jolla, and Rincon, three of them being reservations. The better parts of the Pala reservation have been "restored to the public domain," *i. e.* to be patented to the whites. The remainder of the reservation is poor. About two hundred Indians are here, having fenced fields well irrigated, and under good cultivation in grass and vegetables. They also have cattle, horses and sheep. They refuse to have anything, even a school, until the Government shall give them a title to their lands, as promised repeatedly. The Captain of the village said, "The commissioners come one day and tell us we own the lands and fields; the next day, somebody comes and measures, and then we are out of our houses and fields, and have to live like dogs." But it is needless to speak of the other villages, which have substantially the same or similar stories of fraud, oppression or robbery to tell. Last year Prof. Painter found a new danger threatening the Indians of this region. A "Land and Water Company" was purchasing and claiming water-rights all the way from the mouth of the San Luis Rey river up to its head, posting notices of a claim to 10,000 inches of water, to the great alarm of both whites and Indians. Prof. Painter acquainted the Indians with proper method of redress, should their water supply be taken from them, explained to them the severalty bill, and persuaded them to bring to justice liquor-sellers among them; and some, after his instructions, expressed themselves as being willing to settle elsewhere, if their own lands could not be assured to them. In Pala, an Indian had built a house, and cultivated some Government land. Two years ago a Mexican having an Indian wife begged the privilege of there spending the winter. It was granted, and the Mexican filed upon the land, and is still in possession of it. There are numberless individual cases of such wrongs to be investigated and righted, and a Christian man living among these people as their friend and helper would find constant opportunities to aid them in this way. President Cleveland ordered that Capitan Grande reservation should be cleared of liquor-sellers, but Prof. Painter found, last year, five saloons in operation, and making known the situation to the United States marshall, troops were sent by General Miles, the

liquor stock of seven men was destroyed, also a wagon load of whiskies and wines, and the seven men were lodged in jail. The San Diego Water Company, were found to be building a flume the entire length of the reservation, which being reported to the Interior Department, the latter pledged to the Indians a full water-supply, and a hundred dollars per mile through the reservation, for right of way. This enterprise is an illustration of the ease with which Washington officials are deceived or beguiled, for this Water Company had been at work for months, and yet the agent had not informed the Government at all regarding the matter. The reservation lines here were so run as to leave the Indian homes outside, and the whites promptly appropriated the homes of the Indians, and though President Grant ordered the ejectment of these intruders, the order was never executed.

**The Temecula** Indians, formerly living in Temecula Valley, having good adobe houses and a large cultivated tract of land, were of the San Luisenos tribe and at the secularization of the missions, many Indians returned from San Luis Rey to Temecula. At the outbreak of the Aqua Caliente Indians in 1851, these Temeculas refused to join them, and moved their families and stock to Los Angeles for protection, and Temecula Valley was a part of the tract given to the San Luisenos and Dieguinos Indians by the treaty of January '53. Says the *San Diego Union*, of September 23, '75, "For forty years these Indians have been recognized as the most thrifty and industrious Indians in all California. For more than twenty years past these Indians have been yearly told by the United States Commissioner and agents, both special and general, as well as by their legal counsel, that they could remain on these lands. Now, without any previous knowledge by them of any proceedings in court, they are ordered to leave their lands and homes. The order of ejectment has been served on them by the sheriff of San Diego county. He is not only commanded to remove these Indians but to take of their property whatever may be required to pay the costs incurred in the suit. What can words add to such facts?"

A portion of this people, wishing to remain near their old home and the graves of their dead, went to the Pachango cañon, a dry, barren spot three miles distant. There they sunk a well, built new houses, and, in '82 had considerable land in wheat and barley. This tract was given them as a reservation by Executive order the same season, and under the sense of security, and by their industry, the barren region has been turned into a continuous field of grain, while in the stolen Temecula Valley the crops were strangely thin, poor and hardly worth cutting. Of the Government school-teacher an Indian said, "His appointment was much like setting a wolf to care for lambs," referring to the rumors regard-

ing the morals of the school under his care, the Indians desiring a woman teacher instead.

One of the most cruel instances of Indian ejectment, was the case of old Rogerio, of San Fernando, an Indian eighty years of age, who occupied ten acres on a Mexican grant which contained a clause excepting from disturbance the land of the Indians and on which Rogerio's limits were clearly defined. He had also paid taxes upon his land for a number of years. When the deed of the new purchaser of the grant was made out, the clause excepting the Indian lands was not put in, and the former owner refused to sign the deed unless the clause was inserted. But the attorney assured him that it was not necessary for the protection of the Indians and with this assurance, and that of the purchasers that the Indians should not be disturbed, the deed was finished. Soon the new purchasers procured a writ of ejectment, and old Rogerio, his wife, another woman and five or six other persons, were taken by the sheriff in the midst of the winter, who tumbled the two aged women, with all their effects, including Rogerio's blacksmith's tools, fuel, chickens, &c., into a wagon and dropped them by the roadside where they lay without the slightest protection and without food, excepting parched corn, for eight days, when the rainy season was at its worst, while the old man went to Los Angeles to get permission from the priest to occupy an old dilapidated shed connected with the old Mission church. In his absence his tools and other possessions were stolen, the old wife died of pneumonia, and the old man became a homeless wanderer. It will, perhaps, add to this narrative when the reader is told that the fine spring of water on the old man's place gave value to the land out of which the money for a theological school near by came, being given by the gentlemen who ejected Rogerio!

And now in presence of such facts, what comment in language can be added? None. And none is needed, for the facts make their own silent appeal for whatever can now be done for the remnants of these tribes. And the reader, it is believed, will be glad to share in the missionary work proposed to be done among them. That work is to be of the usual variety found in the missions of the Association and comprises Christian instruction, Sunday schools, sewing schools; temperance, industrial, domestic and sanitary teaching; house-to-house visitation; a hospital department, and indeed whatever help and light are needed for Indian elevation, Christianization and general well-being, and these will be provided as far and as fast as the means furnished will permit. The reader is referred to the "Report of our Omaha Mission," for further facts and illustrations of the character of the work contemplated, and any gifts large or small, may be sent to the Corresponding Secretary of the Association or to its Treasurer, whose addresses will be found on last page of cover.



OFFICERS  
OF THE  
Women's National Indian Association,  
1889.

---

*Honorary President,*

MRS. MARY L. BONNEY RAMBAUT,  
Hamilton, Madison Co., N. Y.

*President,*

MRS. AMELIA S. QUINTON,  
1401 Locust St., Philadelphia, Pa.

*Vice-President,*

MRS. JEROME PLUMMER,  
1276 Pacific Street, Brooklyn, N. Y.

*Corresponding Secretary,*

MISS HELEN R. FOOTE,  
2105 Spruce St., Philadelphia, Pa.

*Recording Secretary,*

MRS. F. H. TAYLOR,  
3304 Baring St., Philadelphia, Pa.

*Treasurer,*

MRS. H. L. WILBUR,  
Bryn Mawr, Montgomery Co., Pa.

*Auditor of Accounts,*

MRS. C. G. BOUGHTON,  
2022 Park Ave., Philadelphia, Pa.