

much abused. The reservations have been apportioned among the leading religious denominations, and, as a consequence, more attention has been paid to making Methodists, Presbyterians, Baptists and Catholics out of the Indians, than in rendering them self-respecting and self-dependent citizens. Schools should be undenominational, and industrial, rather than religious, in character. There is no question about the beneficial effects upon the education of the young the breaking up of the tribal and reservation system would have. With those great breeders of laziness and dependence abolished, the leaven of industry and personal independence brought home from the schools would have an opportunity to do its work. Undoubtedly, the schools which have done the most good, are those which the government has established at various places remote from tribal and reservation influences. There the pupil has both precept and example constantly before him, and thus he makes vastly greater progress than when surrounded by all the conflicting influences of aboriginal life on the reservation. He returns to his home better educated and more thoroughly impregnated with ideas of industry and manly independence than is possible to any graduate of a reservation school. The crying shame is that he is at once subjected to those demoralizing influences, and degenerating mode of life. With these influences removed, with the Indians located on separate tracts of land, and with good industrial schools, such as is described below, the Indian question may be considered settled, so far as placing the race on the true highway of progress is concerned. The question of giving them the elective franchise and admitting them to the full privileges and responsibilities of citizenship, is one to which no definite answer is now required.

The Indian Industrial School at Chemawa, Oregon, is an institution supported entirely by the government, and, although a large sum of money has been expended, the results accomplished are so highly gratifying and have such a noticeable effect upon the tribes throughout which its influence extends, that it would be difficult to find an individual at all acquainted with them who would not say the money has been well expended. Such was not the opinion when the institution had its inception seven years ago. At that time it experienced much bitter opposition, but its work has effectually silenced the tongue of every opponent. On the twenty-fifth day of February, 1880, Capt. M. C. Wilkinson, an enthusiast on the subject, who had been detailed from the army for the purpose, established a school under the auspices of the government, at Forest Grove, in the Willamette valley, twenty-five miles from Portland. He began with fourteen boys and four girls, all from the Puyalup reservation. To this number has been added from time to time, until now there is an average attendance of two hundred, representing tribes from California to Alaska and from Oregon to Montana.

For six years the school flourished and grew in size and influence, until the old structures at Forest Grove were destroyed by fire in 1885. It was then decided to place it on a better foundation and better equip it for the work it had proved itself capable of performing. A tract of land was purchased five miles north of Salem, on the shores of Lake LaBish, a favorite resort of the valley Indians in days gone by. This locality was known as "Chemawa," meaning "old home," and this name, pleasing in both sound and sentiment, was bestowed upon the collection of small, rude shake houses built and occupied while the new buildings were in progress of erection.