

the slaughter of thousands of innocent men, women and children, the expenditure of millions of money, the infliction of much cruel punishment and the perpetration of many acts of monumental injustice, we now find ourselves compelled to do what should have been our policy from the beginning—deal with the Indian as an individual. We must break up the tribal organization, give the Indians land in severalty, make them responsible to the law for their conduct and dependent upon their own exertions for a living, and educate them to become intelligent, industrious and harmless citizens. As a legitimate result of our old policy, we see the Indians herded together on reservations, shiftless and improvident, scorning labor, dependent on the government for support, and unactuated by the first impulse of a desire to improve their mental and social condition. Ostensibly for their benefit, great tracts of land, millions of acres in extent, are withheld from occupation by industrious settlers. Of this land they make no practical use, and much of it never feels the tread of an Indian's foot from one year's end to another. As a hunting ground, now that game has almost disappeared, it serves but little to add to their support, and of its soil they will make little use so long as they retain the idea that the government will, and must, support them. The reservation system is devoid of a single virtue to which it can appeal for support, but on the contrary, it stands, like a granite wall, across the pathway leading to the elevation of the Indian race.

The first step to be taken is the severance of tribal relations and the weakening of tribal influences, by the assignment of specific tracts of land to each individual, and the throwing open to settlement of all lands now included within the limits of reservations, not thus apportioned to the Indians. As

the tribal title has been recognized so long, it is now too late to assume that it does not exist, and the Indians must be compensated for the land thus taken. The purchase money should be applied—honestly and intelligently—to the settlement of the individuals upon their respective tracts, and the supplying of them with necessary facilities and instruction for gaining a livelihood. This also includes their protection from the rapacity of soulless men, who would, if permitted, soon become the possessors of every acre of land allotted to the Indians, leaving them with nothing whatever to depend upon. The next step is the education of the children in the common branches taught in our public schools, and their instruction in the ordinary trades and in agriculture. It is of the utmost importance to instill into the Indian mind the idea that labor is honorable, that industry is commendable, and that to be a property owner and self-supporting is to occupy a much higher position than his present one—a roving and improvident idler. To do this, time will be required, for the natural impulses, rooted and grounded in a race for generations, are not easily supplanted. Much effort has been made in this direction, but the reservation system has almost completely nullified it. It is of little use to undertake to inculcate principles of industry in the minds of the young, when they see them constantly ignored and scorned by their elders. Even when children are removed to a distance, and given instruction in such schools as those at Chemawa, Carlisle, Lawrence, and other places, the effects of their training are quickly overcome by their contact with, and almost necessary participation in, the demoralizing methods of the reservation. Precept makes but slight headway when opposed by example. The matter of education on the reservation has been very