

President Roosevelt's Message.

What He Says Concerning The Indian Question.

We give below that part of the President's message relating to the Indian. The President deals with this question from the standpoint of one, who is thoroughly conversant with the subject and his knowledge has not been gained from reports, but from actual contact and knowledge of the people he is discussing.

The breaking up of tribal funds, stopping the leasing of Indian allotments, making the marriage law conform with those of the whites, endorsement of Industrial Education and the pushing it to the front, the abrogation of the ration system, protecting the Indian from the liquor traffic, and the treatment of him as an individual, like a white man, are alike the salient features of the message and the question. In the above points he covers the ground fully, and if his recommendations are carried out to their fulfillment the most important and advanced step in the solution of the problem will have been made.

Treatment of Indians.

In my judgement the time has arrived when we should definitely make up our minds to recognize the Indian as an individual and not as a member of a tribe. The general allotment act is a mighty pulverizing engine to break up the tribal mass. It acts directly upon the family and the individual. Under its provisions some 60,000 Indians have already become citizens of the United States. We should now break up the tribal funds, doing for them what allotment does for the tribal lands—that is, they should be divided into individual holdings. There will be a transition period during which the funds will in many cases have to be held in trust. This is the case, also, with the lands. A stop should be put upon the indiscriminate permission of Indians to lease their allotments. The effort should be steadily to make the Indian work like any oth-

er man on his own ground. The marriage laws of the Indians should be made the same as those of the whites.

In the schools the education should be elementary and largely industrial. The need of higher education among the Indians is very, very limited. On the reservations care should be taken to try to suit the teaching to the needs of the particular Indian. There is no use in attempting to induce agriculture in a country suited only for cattle raising, where the Indian should be made a stockgrower. The ration system, which is merely the corral and the reservation system, is highly detrimental to the Indians. It promotes beggary, perpetuates pauperism and stifles industry. It is an effectual barrier to progress. It must continue to a greater or less degree as long as tribes are herded on reservations and have everything in common. The Indian should be treated as an individual—like the white man. During the change of treatment inevitable hardships will occur, every effort should be made to minimize the hardships; but we should not, because of them, hesitate to make the change. There should be a continuous reduction in the number of agencies.

In dealing with the aboriginal races few things are more important than to preserve them from the terrible physical and moral degradation resulting from the liquor traffic. We are doing all we can to save our own Indian tribes from this evil. Wherever in international agreement this same end can be attained as regards races where we do not possess exclusive control, every effort should be made to bring it about.

The Chemawa American in a recent issue begins an editorial with the significant old adage, "Mind your own business." We believe that this is a lesson which many people ought to learn and practice, and college students are no exception. The failure of many persons in life can be traced to the fact of their departing from their own sphere in meddling in the private affairs of others. Is it not true that the unassuming, unobtrusive, "little-to-say" person who is most generally respected and loved? But the impertinent none will esteem, and justly so. —[Ex.]