

his hands to carve out, as his white brother has done, a home for himself and family.

"Practical education is what he most requires—the knowledge of how to make a living, even under adverse circumstances. The first step is the acquirement of the English language. Without it he is powerless to transact intelligently the ordinary affairs of life, to dispose of the produce of his farm or the increase of his herds. Indian schools are therefore limited in text-book instruction to the ordinary common school branches. Higher mathematics, geometry and astronomy have no place in the curriculum of schools supported by the government for Indian children.

"Common sense dictates that it is unwise to turn the whilom children of the forest out upon a farm with only those rudiments of an education which, while sufficient for the average white citizen with inherited tendencies to struggle for a living, are inadequate to enable a red child to wring an existence out of the frequently ungenerous soil and under adverse conditions. The government must therefore advance a step further—toward paternalism, if you will—and teach its Indian wards how intelligently to plant and cultivate crops and reap the harvest. While doing this it must also instill a love for work, not for work's own sake, but for the reward which it will bring.

"By the issuing of rations and the payment of annuities, lease money and grass funds, the incentive to work has been removed, the Government freely giving to the red man that for which the white, the black and the yellow must toil early and late. These latter do not work unless compelled by necessity to do so; neither will the Indian. Rations were a necessity in the past, but that day has gone, except for the old, infirm and physically incapacitated. The absurdity of the Government spend-

ing hundreds of dollars to educate the Indian to work, then, after teaching the necessity, sending him home to idleness, is all too manifest. It were far better not to educate at all if education is to be nullified by unwise gratuities.

"Indian education is hampered on the one side by the misguided, sentimental friendship of those who place the Indian upon too lofty a pinnacle, who contend that the white man's treatment of him, in the present and in the past, is cruel and inhuman, and, on the other side, by those who in their greed for his lands and money, act upon the old theory, "No good Indian but a dead one." The Indian Office is the target of both these classes, who are prompt on all occasions to rush forward with the advice as to the best method of civilizing these people. Were the department to follow these heterogeneous councils, its policy would illustrate forcibly the fate of the man who shapes his conduct in accordance with the last advice received, and inevitable winds up in disaster and ruin. There is probably no department of the Government to which free counsel, abuse and criticism are so lavishly given as to that which is charged with the management of Indian affairs. The advice of those who are sincerely interested in the welfare of these people, who have 'no ax to grind,' and who have had opportunity to study the difficulties of the situation from a practical standpoint is always of value and carefully considered. All wisdom relative to the management of the red man is not by any means assumed by the Indian Office.

"A great nation or a strong character is not developed in a day; neither is an Indian made a useful citizen. Slowly must old habits and customs be eradicated and new ones formed. A conservative course is the