

mands of the "trust" for a limited production of sugar. The employees lose all their wages and must seek other business, but the owners of the suspended mill receive the same profits out of the treasury of the "trust" as if they had continued to operate their plant.

How long will the American people allow the production and distribution of their staple necessities to remain in the hands of private and soulless monopolies?

Shall the Indian Become a Citizen?

THE Indian Conference, held at Lake Mohonk the last of September, pitched into Uncle Sam's present illogical and irrational method of dealing with the Indian in a way that ought to bring about results. It denounced the whole tribal system, with its endless treaties and independent governments, as wholly inconsistent with the idea of these Indians ever becoming assimilated with the American people, and as fostering a dangerous element in the body politic. "The Indian is not a foreigner," says one of the planks adopted by the Association, "and should not be the object of treaty, but should be subject to the same laws as other citizens." The Conference advocate the abolition of the tribal relationship with the Government, and that the Indian be treated simply as a man subject to the same laws as any other citizen.

That the Indian may take this great step towards American citizenship education is necessary. The Association therefore urges upon the Government *compulsory education for every Indian*; but he should be left at liberty to choose for himself between the public and private schools. The Conference does not lose sight of the fact that in morals the Indian is but a child, as the resolution which it adopted with reference to his education shows:

"In view of the great work which the Christian charities have done in the past in inaugurating and maintaining schools among the Indians, and of the essential importance of religious, as distinguished from secular, education, for their civil, political and moral wellbeing, an element of education which, in the nature of the case, the National Government cannot give, the churches should be allowed the largest liberty, not, indeed, to take away the responsibility from the Government in its legitimate sphere of educational work, but to supplement it to the fullest extent in their power by such schools, whether primary, normal or theological, as are at the sole cost of the benevolent or missionary societies, and it is the deliberate judgment of this Conference that in the crisis of the Indian transitional movement the churches should arouse themselves to the magnitude and emergency of the duty thus laid upon them in the providence of God."

In a word, the Lake Mohonk Conference, composed of those who have made a special study of the problem, decides that the Indian must be Christianized, and calls the Church to the task of moulding the "red son of the forest" into material fit for American citizenship.

Will the churches heed the call?

The Drink Habit and Business.

OF twenty-six of the leading business firms and manufacturers in the United States—all rated by Dun's Mercantile Agency as possessing a capital of at least \$750,000—interviewed by us, only one allowed the use of liquor in his establishment, and then only during the dinner hour. Every one reports that the business interests of the employer are jeopardized by the dram-shop associations of the employee, and that most cases of individual poverty among the latter can be traced to the saloons. A majority believe that to the inability of the drinking man to consume the products of labor may be traced, in greater or less degree, our recurring periods of business depression; while all but two unite in the assertion that "the abolition of the dram-shop would be the greatest blessing both to the laboring men and to their employers.