

titles be disposed of in such an arrangement? My own belief is that the best way to reach personal ownership and citizenship, will be to first gain the confidence of the Indians by an assurance that citizenship shall be just as sacred to them as to the white man, and that legislation shall be inspired by something better than a desire to get away their lands; and meanwhile to carry forward that true moral elevation in which the religious element must always prevail. To this end the Christian sentiment of the State should be aroused.

A third difficulty in the case is that of the marriage problem. Just how much can the State accomplish in such a reform? We have laws regulating marriage, but none to regulate the *want* of marriage, which is the difficulty complained of. We have laws which regulate divorce, but can there be laws to prevent heartless desertion among either Indians or white men? Whatever may be done by legislation, *the great remedy* must be found in a general moral elevation, and that can never be accomplished by learning to "read, write and cipher" in a common day school, while the corrupt family influence of which Judge Draper speaks is still in full force. Nor will the result be gained by placing white men on alternate farms; the history of such contact is against the theory. Nor will this end be brought about by public sentiment. The Indians care nothing for the white man's social ideas. They prefer their own. They are suspicious and they have reason to be. They cannot forget the history of greed which has driven them to bay, and they look upon our civilization as only the pathway to their doom.

What, then, ought to be done for the New York Indians? I can only give, with some hesitancy, a personal opinion. (1st.) The laws of the State should supplant all tribal laws and the tyranny of chiefs and councils, and apply with full force to Indians as well as to white men. So far and no farther should the tribal organizations be broken up. We have no more right to interfere with them as guilds, than we have to break up the St. Patrick societies or the order of Masons. They have as good a right to their head sachem as Tammany Hall. If our New England societies claim the privilege of perpetuating their traditions, why not the Indians? And the less we say and write about a violent breaking up of their tribal organizations, the less harmful antagonism will be produced. There is a more excellent way.

(2d.) There should be, if possible, compulsory attendance upon the day school, though even that will only partially avail so long as there is no order, no note of time, no promptness, no desire for education and no correct moral influence in the heathen family.

(3d.) The State should make generous provision for the higher education of boarding-school pupils, selected from the day schools. In my opinion, the best method of effecting this would be just that which the government of India adopts, viz.: to offer *pro rata* grants in aid to all religious bodies who will undertake the work.

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