

teenth Amendment, which makes all persons born or naturalized in the United States and subject to the jurisdiction thereof citizens of the United States and the State where they reside. Nor is the Indian a foreigner or an alien. Indians are called by Attorney-General Cushing 'domestic subjects.' Because they are subjects they are not citizens, nor are they within the naturalization acts, as these apply to foreigners under another allegiance. No Indian is a citizen by local birth. It is an *incapacity of his race.*" The Indian's status is thus strikingly and accurately defined by Daniel Webster in his argument in the case of *Johnson vs. McIntosh*. He says: "They are of that class who are said by the priest not to be citizens, but perpetual inhabitants with diminutive rights." And therefore each and all of them are "men without a country." Sing as we may, "My country, 'tis of thee, sweet land of liberty," it is an untrue sentiment as long as the Indian question remains as it is. If wrongs are never righted until the people demand it, shall not the press and pulpit help at this time of need?

"How would you solve the Indian question?" is asked. I would dissolve the Indian Bureau; break up the reservation system; give to the Indian the right of franchise, and give to every Indian family one hundred and sixty acres of land, and a patent upon the land for twenty-five years, so that no tricky white man could cheat him out of it. Then let him have the protection of the law, to sue others, if need be, or when sued by others. I would give his children the right of education in our schools and colleges. I would put the uncivilized under the care of the War Department, as that is not subject to the whim of any political party, and as fast as they approach civilization I would give them the same chances with others in all directions. Some one will say that there should be an educational qualification before the right of franchise is conferred. Then I would ask, Why should you ask it of the Indian and

not of every other savage? If the Government will ask it of the Italians, Hungarians, and the fellows of like stamp, I would most gladly say, demand it of the Indian also. No more, no less. After you have given him his franchise, then give him equal rights before the law. Let him protect his wife and daughter's chastity by calling to his help the strong arm of the law, and I believe this vexed Indian problem would solve itself in less than twenty years. If the Indian is not able to compete with white men in the battle of life, let him go down. But knowing them as I do, I know that they will succeed if a chance is given them. Have we not seen one from a lowly Indian home arise to the honorable position of engrossing the terms of surrender of General Robert E. Lee? And the name of General Ely Parker, of General Grant's staff, will live in history as a name worthy of respect. And there stands to-day at the head of the largest temperance organization of the world a full-blooded Mohawk Indian as Right Worthy Grand Chief Templar, Dr. Oronhyatekha. There are many others I could name who have risen above all adverse influences—the wigwam, the hut and hunting and basket-making—to the pulpit of Christian churches and the lecture platform. If an Indian boy can do this under present laws, how much more grandly will he arise when he shall enjoy all the privileges of his more favored brothers? Much more might be written on this subject, but the limit of my paper will not permit further discussion. Only may I ask in closing, in the name of God and in the love of humanity give the Indian justice, simple justice. Shall not these so-called Esaus of the world, as well as its crafty Jacobs, have a portion of the joys and comforts of true civilized life and peace?

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THE responsibility of reform rests upon every lover of truth and righteousness.—*Burrell.*