

I do not deny, however, that there might be realization, in part, of such painful spectacle, as has just been imagined, were enfranchisement, *pure and simple*, conferred upon the Indian; and I would distinctly demur to being taken as an advocate of enfranchisement for him without certain safeguards. Yet I honor a somewhat wide use of the term, and discredit the system of individual election for the right (if I may so call it)—which, I believe, obtains—with its vexatious exactions as to mental and moral fitness, and the very objectionable feature, to my mind, of laying upon the band, as a collective organization, the obligation of assigning to the individual member seeking enfranchisement so much land, thus imposing upon it, in effect, the onus of conferring the land qualification. Let its consummation be approached gradually, and with caution; and let a modified form of it, designed to meet the Indian's peculiar situation, be recognized and enforced. Let the enfranchisement be made a tentative thing; and let there be a provision for the divestiture of the Indian of the right, in case disaster to him should supervene upon its application.

I have spoken elsewhere of the *fact* of the Indian's enfranchisement prompting him, in view of the prospect of occupying various stations of dignity in the country, which, through the extension to him of the franchise, would be thrown open to him, to set a greater value upon education, as qualifying him for enjoying and filling with credit these stations. Perhaps, it would be the stricter view, and more