

centre; and Glasgow itself a great city. The Molendinar Burn has ceased to exist, or rather has become an underground city sewer, but the splendid cathedral, founded in the 12th century, and bearing the name of "St. Mungo's" is still the pride of the western metropolis of Scotland and the home of one of the largest Presbyterian congregations in the city.

The Indian Problem.

BY REV. JAMES ROBERTSON.

BETWEEN Lake Superior and the Rocky Mountains there are on British Soil about 60,000 Indians, 35,000 of whom are south of the North Saskatchewan and under treaty, and the remainder north of that stream. The treaties with the several tribes extended over several years and were negotiated under different administrations, the Hon. Alex. Morris and the Hon. D. Laird being the principal negotiators.

By the conditions of these treaties (generally speaking) the Indians surrendered all claims to the land. The government stipulated to grant in return for this concession 160 acres to each family, to furnish the requisite implements and animals with which to cultivate the soil; to engage and pay farm-instructors; to maintain schools on the reserves; and to pay each Chief \$25, each Headman \$15, and the rank and file \$5, each.

The land has been given and the annuities paid. The Indians claim, that the cattle furnished were unfit for their work in many cases, and in numbers not equal to promise; that the implements were inferior; that schools were not established; and that the farm-instructors were incompetent, and worse. The reports of the Indian Department for 1884 corroborate the contentions of the Indians in many particulars.

When the treaties were made, immense herds of buffalo pastured on the plains. Their flesh whether green, dried, or as pemmican, supplied the Indians with wholesome and nutritious food. The skins when dressed furnished tents, harness, moccasins, shaganappi, robes, bedding and clothing. The sinews were converted into thread. Superfluous robes were exchanged for tea,

sugar, tobacco, beads, in short anything the Indians wished. They had plenty of horses. Hence, these people were among the most comfortable and independent on the face of the earth. The buffalo has disappeared and the circumstances of the Indian have now changed. Plenty has given place to want, content to restlessness and, too frequently, respect for the white man to hatred.

The white man is responsible for the disappearance of the buffalo. Railways traversed their feeding grounds, affording facilities for robe-hunters and to sportsmen to reach the herds with little toil and little expense. Merchants sent parties of riflemen, skimmers and freighters in quest of robes and tongues. A credible witness informed me that the employés of one firm slaughtered 30,000 during the winter of 1876-77, stripping off the hides, cutting out the tongues, and leaving the carcass on the plains to rot. When it is added that the heifers and cows were selected because of their superior robes, enough is said to account for the rapid disappearance of the buffalo herds.

Several solutions of the Indian problem are suggested. The policy of Israel against the Canaanites is advocated. The policy is too expensive. If it costs \$100,000 to kill an Indian, the Dominion exchequer could not bear the strain of a war of extermination. The policy is barbarous. The Indians are our brethren and we are bound to treat them on Christian principles. Some one suggests to send them north of the North Saskatchewan. They will not go; nor could they maintain themselves if they did. Were the Blackfeet to invade the territory of the Crees, there would be fighting. No—we took the lands of these people, and we must deal with them justly. We must feed, and not fight them, and to do this cheaply, we must keep them near the flour and beef.

The solution of the Indian problem is found along the lines of Christian honour, patriotism, and principle. That the Indians can be Christianized is beyond doubt. The great success of Roman Catholic, Anglican, and Methodist missions in the North is the best proof of this. The Presbyterian Church too has been blessed in this work. Twelve years ago, the Rev. Geo. Flott settled on the Okanase Reserve with about