

THE INDIAN TROUBLES IN THE U. S.

It is impossible to speak of our last "Indian War" with equanimity. From whatever point of view we look at it, it bristles with the thorns of a righteous indignation. It is a shame to America that with the liberal disposition of government and people towards these Indians, so much just complaint as to their treatment should exist. It is a shame that their progress towards civilization should be so sadly hindered. It is a shame that the fearful scenes of Wounded Knee, should ever have been. And it is a shame that our gallant army should have to pay the penalty in hardships, wounds and death, for a mismanagement and dishonesty the army is in nowise responsible for. That the Indians have grievances cannot be denied. That this people is anxious to treat them justly and liberally is as clear as the noonday sun. What is the trouble then? The only answer to that is, our wretched agency system, and the fundamental error of treating with tribes as if they were nations, and ignoring the individual unit.

All the evidence goes to show that after penning these Indians on a reservation, and so depriving them of their ancient dependence, we fail either to feed and clothe them decently, or to make them self-supporting. One army officer says that if he were an Indian knowing what he knows of the wrongs they have suffered, he would kill every white man he meets on sight. While General Sherman says in substance "the Indians must work or be annihilated." Somewhere between these extremes the real truth lies. For the Indian has his wrongs undoubtedly, and serious ones. He also has his faults, and serious ones they are.

Amidst all the dreary talk pro and con, poured out upon this subject so full of misery and shame, so burdened with blundering, the one central question is What shall be done to save the Indian? What shall be done to save America (U.S.) from further failure, shame and bloodshed? Books can be written about the past record. There are two sides to it, as any one can see who has lived amidst the Indians. You cannot judge the Chippewas by the Sioux, or the Sioux by the Chippewas. The orderly, humane, civilized and religious Indians of White Earth Reservation, Minn., cannot be compared for a moment with the poor savages headed by that implacable old fanatic, Sitting Bull. Their records are entirely different. Their condition is equally so. The Chippewas have never ruthlessly murdered men, women and children, have never gone to war with the whites. The Sioux have committed the bloodiest crimes in the past, and by these crimes have awakened the deadly hatred of the local whites. There are even Sioux and Sioux; witness the higher spirit shown by the Ogalallas over the Brules in this present pitiful situation. The trouble with the eastern critic is too often that he idealizes the Indian, and lumps them all together as suffering saints. The trouble with the frontiersman is too often that he lumps them all together, and brutally says "the good Indian is the dead Indian." Neither is right, or justified in his wholesale methods of disposing of the Indian question. But of what use is it to prolong this endless talk about past wrongs and suffering on both sides? Let the dead past go. It is irreparable. Let us use its lessons to help us as a light house helps a ship on a rocky coast. Of what use is it to indulge in tirades of abuse and recrimination?

What shall we do to be saved from further disgrace, suffering wrongs and crime? That is the point in it all. Let us keep that. Remembering our blunders, let us amend them. Remembering the shameless dishonesties practised at some of the agencies let us put an end to the situation that permitted them, or made

them possible. Thorn trees do not produce grapes. Why then persist in trying to make them produce grapes? It is admitted on all sides that our Indian troubles all arise from the one fruitful source of the so-called agency. Doubtless there are some agents who have loyally tried to do their duty, and have fairly succeeded. Witness White Earth and Standing Rock. But our wretched system of political appointments has always been and is to day, on the whole, a disgraceful failure. Why should men seek an agency which pays a meagre salary of but \$1,500 per annum? If the salary is all there is "in it" for them? That tells the whole miserable story, and accounts for the swindling practices of which we hear so much said, be the charges all true or only half true.

Why not then turn the Indian Agencies over to the War Department? The high character for honor and truth, the proudest distinction of our officers, is their best qualification for their good conduct in such positions. It is the only way to insure honest agencies, moreover they have a strong motive behind them. The army does not want Indian wars. For when they come it must take all the hardship, risk all the danger, bear all the responsibility of their conduct. Then why not utilize these Sioux, and make them soldiers in the United States regular army? It is agreed that a light cavalry or infantry they have no equals, perhaps, as raw material.

The great trouble with these Pine Ridge Indians has been that they have had nothing to do. Their progress towards self-support has been insufficient. Such crops as they have had been failures of late. Give them honorable employment as soldiers, and decent pay as such, and there will be an end forever to Sioux wars. No troops can show finer conduct than the Indian police have generally shown in peace and war. Witness the incident of the capture and death of Sitting Bull. Let congress pass a bill for the organization of a Sioux Brigade. Appeal to their self-respect. Give them employment suitable to their present conditions and ideas, and they can be trained easily into good citizens, in time. Follow that up with individual allotments of land, and sever the tribal relation ultimately, and so make them American citizens in fact, standing on the same ground as the white man.

And finally let the government generously assist the churches in their earnest efforts to Christianize and educate the children all, and so many of the older Indians as can be reached by the use of all right methods, and human inducements. Here is the kernel of the whole matter, when one comes to look for permanent results. Who ever heard of Christian Indians going on the warpath? And who can question their capacity to receive education and Christianity, save the ignoramus and the fanatic? Thanks be to God, this is past discussion. The conduct of the Christians Indians in this sorrowful chapter of woes, the Pine Ridge tragedy proves this, if any further proof were needed. Here is the one and only permanent solution of the Indian question. Make the Indians disciples of the Prince of Peace, and they will "seek peace and ensue it," and learn step by step to follow after the things that are lovely and of good report amongst all men. Instruct their souls, and you will save their bodies. Our past failures cry to heaven for amendment, and in the paths of religion and righteousness alone we can atone for that past, and insure the remedy. The Golden Rule applied, the Risen Lord accepted and followed, thus and only thus can our failure to these poor souls end in a final success, worthy of a great and Christian nation like America.—*North Dakota Churchman.*

No one comes near us, or across us, but it is through an intention of God that we may help, soothe, or cheer them.—*Faber.*

IRREVERENCE IN DEALING WITH HOLY SCRIPTURE.

I am amazed at the recklessness with which men make free to ventilate, often upon the thin air of poor and pointless joking, their own rejection of portions of God's word. There is a discourtesy, an irreverence, and often a vulgarity which cannot be too strongly deprecated, in the way in which slurs are cast upon a miracle, a character or an event in the old Testament times. And this word fills up a child's ear to whom the old story in all its fullness is familiar. And one of the little ones is offended; a scandal is put in the way in which their feet were walking fearlessly and faithfully in the light of truth; a rude shock is given to the whole fabric of their faith. 'The false in one false in all' suggests itself. And while you are holding fast to the great verities, and only regarding these things as outside and unimportant, they are cut loose, and drift and drift, till a denial of the three days of Jonah takes away their faith in the three days of Jesus; and the frank honesty of a young mind, taught to think that the speeches of Moses and the prophecies of Daniel are after thoughts of an idealizing dramatist or of an unscrupulous nationalist among the Jews, argues most reasonably that conscious deception destroys the trustworthiness of the whole Book; and either that authority must be refused to Books whose authorship and authenticity are so discredited if not denied; or that the Church can no longer be trusted in her witness to the Canon, if she has in the ignorance of wilfulness or of carelessness, allowed such things to be.—*Bishop Doane.*

We thank God perhaps for prosperity, health, plenty, honor, and we do well. They are the gifts of God's providence, and demand our acknowledgements. But they are not the only blessings His goodness bestows upon us. Adversity should be added to the number of His favors, and remembered in our devout thanksgiving.—*Ogden.*

A spirit above our weak wills is stirring the hearts of Christians to seek a regained unity. Our danger is lest we seek it by our human plans and concordats, which will only be a rope of sand. Unity will come; our Lord's divine prayer will be answered; but it can only come as all other good gifts of God come, from above in answer to prayer. It will not come until the love of God has made Christian hearts ready to receive this precious gift.—*Bishop Whipple.*

NEWS FROM THE HOME FIELD.**DIOCESE OF FREDERICTON.**

St. JOHN.—The dedication of the new school house of St. John's Church took place Wednesday afternoon, the 4th instant, the spacious hall being well filled with an attentive congregation. Rev. Canon DeVeber occupied a seat on the platform with the Rector, and around the platform the seats were filled by a number of prominent divines of different denominations who were present by invitation. The service was opened by the singing of the hymn 'Blessed City, Heavenly Salem.' Canon DeVeber then read a portion of the Scriptures, and the Rector offered prayer. The congregation were then addressed by their Rector, Mr. J. R. Ruel, Mr. G. F. Smith, Mr. W. M. Jarvis, Sir Leonard Tilley and Rev. George Brace. Mr. T. W. Daniel, after making a few remarks, unveiled a portrait of the late Rev. Geo. M. Armstrong. The hymn 'O God, our help in ages past' was then sung, and the benediction was pronounced by Rev. Canon DeVeber.