

and councillors of the tribes concerned, has formed treaties which were considered satisfactory to both parties at the time the treaties were made.

The general terms of the different treaties were:—A present of \$12.00 for each man, woman and child, and an annuity of \$5.00 per head, the Chiefs to receive \$25.00 and the Councillors \$15.00 and every three years a uniform befitting their rank. Reserves were granted of about 640 acres for each family of five, or 128 acres for each man, woman and child; an annual allowance of ammunition, twine, seed grain, agricultural implements, cattle and carpenter's tools was to be provided. Schools were also to be established on the Reserves, the Indians promising to conduct themselves as good,

tion life. While the promises in these treaties are moderate and have their origin in feelings that are most humane and philanthropic, backed up with the kindest and very best of intentions, yet in actual results they are proving to be the very best scheme that could have been devised for the purpose of debauching, demoralizing and pauperizing the poor Indian.

The Indian has the same right to make a man of himself as the white man. He has the same right to live a decent, honest and industrious life, to become a good citizen with a clean, moral character, and there his rights end. The Government owes him more because he is a human being than because he is an Indian.

almost every respect must be void of congeniality. Our northern regions do not offer such inducements as are to be found in foreign fields, and yet should we not reach out our hand to help these within our gates? May we not in our zeal for the salvation of the natives of the East overlook our own countrymen at our doors? About ten thousand in our Dominion are still pagans. They worship the Great Manitou, and sacrifice to the Great White Dog. They are ruled by cunning medicine men and are the prey of superstitious fears. Shall these go down to darkness and to death, unilluminated by the blessed light of the Gospel of Salvation? As men of our race have taught them to eat of the bitter fruit of the tree of knowledge of good and evil, be it ours to lead them to the Tree of Life whose leaves are for the healing of the nations.



FROM CONNAUGHT SQUARE LOOKING EAST.

The crowd is gathering to see the Sifton Battery leave for the seat of war.

loyal subjects, maintaining peace and obeying the laws.

THE INDIAN WITH INDIVIDUAL OPPORTUNITY NO PROBLEM.

The Indian massed in tribes is the problem. The Indian with individual opportunity is no problem. To recognize a man as a unit, and hold him responsible as such, train him for his place and then let him occupy it, is the true method of civilizing the Indian. We wonder why the Indian is so long in becoming a part of our national life. It is as if we had bound his ankles together with heavy chains and then express surprise that he has not learned to run. Some of our Indian policy tends to help the Indian to remain idle, unprogressive and dependent, and the inevitable result is discontent, lawlessness, unrest, laziness, debauchery and pauperism. As fast as our Indian, whether of mixed or full blood, is capable of taking care of himself, it is our duty to set him on his feet and sever forever the ties that bind him either to the tribe or the Government. Break our treaties? By no means. It is not breaking a promise to go far beyond it and grant a hundredfold more than was at first specified. One is justified in recalling what was given in good faith when instead a gift of rarer value is tendered. To be a free man in the enjoyment of life is vastly better than to be bound to an ignorant tribe. Both church and state should have as a final goal the destruction and end of treaty and reserva-

CAN ANYTHING BE DONE WITH THE INDIANS?

I am sometimes asked, "Is it possible to do anything for the Indian?" My experience for the past fifteen years has shown me that it is possible to do a great deal for him, that it is possible to civilize him; that it is possible to educate him; that it is possible to Christianize him, and that it is possible to train him that he may fill a place in our civilization. Nothing can be done to change the Indian who has passed middle life. He will remain an Indian of the old school until the last.

SOME WAYS OF HELPING THE INDIAN.

The work our church is doing for the Indians includes educational, medical and evangelistic work. Both our educational and medical work are really evangelistic work and our hospitals and schools are used not only to educate and heal the Indian but also to win him from his old standards of life and thought and through Christ lift him into Christian citizenship.

AN APPEAL FOR WORKERS.

One great difficulty that confronts the work to-day is to find a sufficient number of suitable men and women to carry on this work. No pen has ever yet adequately portrayed the heroic, self-sacrificing efforts of those who have labored among the dusky brothers of the forests and plains. We believe nothing but the constraining love of Christ could induce anyone to undertake a work which in

Junior Topics

NOVEMBER 15.—JOSEPH IN EGYPT.

Acts 7: 9-16.

The most one can hope to do in a single meeting with this great story of Joseph in Egypt is to point out its essential features under a very simple story outline. The brief historical statement of the lesson suggests such an outline, thus, 1: How Joseph went into Egypt; 2: How Joseph fared in Egypt; 3: How Joseph showed his wisdom in Egypt; 4: How Joseph cared for his family in Egypt. . . . It is not possible to treat these in detail or with any degree of fulness; but the outstanding lessons may be simply yet effectively taught. For instance, "envy" was the provoking cause through the ill effects of which direct injury was done to Joseph by his brethren. Just how this spirit of envy showed itself let the Juniors themselves tell from the well-known story of the pit, the coat, the Ishmaelites, the heart-broken father, the lying brethren, etc., reserving to yourself as Leader the duty of making such application of the moral teaching as is wise in the case.

When studying how Joseph fared in Egypt, make clear that he prospered there because God was with him (Genesis 39: 2), and that God was with him because his ways were upright and his heart pure. God will be with every boy whose motives and principles are like Joseph's. He is not arbitrary in his favors. He has no favorites. Every boy or girl may have the Divine favor by making their lives obedient to the Divine law. . . . Show how Joseph's integrity was a boon to his master's house. (Gen. 39: 6) Goodness is profitable unto all things. When a life, or a household, or a business, or a city, or a country, is ruled by righteousness prosperity is sure to follow. Goodness is a boy's best asset in growing up into manhood. . . . Joseph had trials. He had to go through them because he would be right. He went into prison rather than do wrong. Even in prison he upheld his character. His goodness impressed others even in the prison. Character tells. . . . It is evident that in his personal life Joseph was a true youth. . . . His wisdom showed itself in various ways. As a statesman he was far-sighted and provident. His provision for the famine was wise. He saved his country and millions blessed him. All this will open up in studying the story of the years of bad harvests. Joseph's treatment of his family shows the how large-hearted and forgiving he was. He did not abuse them. He did not try