

of St. Paul's, Chippewyan, and St. Luke's, Vermillion. We were aided in the erection of the latter by a grant from the S.P.C.K. Society of England."

THE Indian Question, so-called, is a very practical one, and varies with circumstances on the different reservations, no two of which are in the same situation. The ethical question for each would be what does justice require for this particular tribe, and the answer would not be difficult to find were this the only question considered. Could the intricately interlaced screen of white interests, the number of which would be startling, be removed, the long withheld remedy for existing evils would quickly be discerned, and methods of redress for existing wrongs would as quickly meet the eye of moral scrutiny. Take, for example, the case of the Sioux Indians of Dakota, for whom a present Indian Question is, "Shall the government agree to fulfill its treaty promises of 1868, to provide schools for Sioux children for twenty years, promises kept for ten years only, before compelling that tribe to accept new compacts?" Should not a Christian nation compel itself to be honest before compelling savages to be civilized? If that demand of the Indians is just, if it is but a demand for common honesty, then the guilt of any war which may result from compelling them to accept new terms, will rest upon government, for it can fulfill its school promises.

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