

was certainly not due to the fact that the Provincial Synod stood alone in pressing the urgency of the case. Long before they took action, the Bishop of Algoma had, in his Report to M.S.C.C. in 1905, said: "We find it hard to understand how the Society can be justified in giving us nothing, because the Government gives us so little." And subsequently, to select only one out of many similar appeals, the Bishop of Calgary writing to the Society in 1908, affirmed that, "To the withdrawal of M.S.C.C. support from these schools, while the grant from the Department continues so inadequate, our present unsatisfactory financial condition is due." Notwithstanding all this, however, the Report of 1908, while containing a section of considerable length dealing with Indian work, and recognizing that the decision of the Board, following on the gradual withdrawal of the C.M.S. had "Pressed with extreme severity on the whole of the Indian work and brought it to a critical condition," merely announced that the subject had been referred to a Committee, and the Report of 1909, (in which year, by the way, the Lenten Offerings totalled over \$10,000), added nothing to this information. The Provincial Synod then, at its recent meeting at Prince Albert, found itself face to face with a situation in which two facts stood out with startling prominence; first, that the crisis, grave in 1907, was graver still in 1910; secondly, that the body which directs the Missionary enterprise and controls the Missionary funds of the Church in Canada, had apparently been unable, so far, at any rate, to do anything to relieve it. These facts alone would have justified, nay compelled, the action of the Synod, in pressing once more upon the attention of the Board, a question in which the Province is so deeply interested, and on which the Synod can claim to speak with the authority of a body largely composed of experts in Indian work. But over and above all this, the August number of *The New Era*, the official organ of M.S.C.C., contained an editorial note actually inviting the Provincial Synod of Rupert's Land to formulate a policy on this and other questions. "The Board of Management of M.S.C.C. looks to the Western men for guidance on these matters," writes the editor of *The New Era*. "A comprehensive policy emanating from the West, that would cover the whole ground, would be sure to meet with the approval and support of the whole Church." That invitation, in so far as it refers to the Indian School question, the West has accepted; and after a debate, characterized alike by the interest taken in it—it occupied one whole Session and the greater part of two others—by the number of experts who took part in it—they included Archdeacons MacKay, Canham, Scott, Tims and Rennison, Principals or ex-principals of schools, like the Rev. E. Matheson and Canons Stocken and Hogbin, and laymen of practical experience in Indian questions, like the Hon. T. M. Daly, K.C., formerly Dominion Minister of the Interior and Superintendent General of Indian affairs;—and by almost complete unanimity as to the leading principles which should govern the Church's attitude to Indian work; combined with a full recognition of the fact that different districts and differing tribes of Indians require different detailed treatment; the Provincial Synod has not only, for the second time, unanimously pressed the question upon the attention of this Board, but has sent us to voice its sentiments, and to submit the outlines of the policy which it trusts you may see your way to adopt.

And in presenting that policy, we desire first to emphasize the fact that neither we nor the Provincial Synod, nor, so far as I am aware, any one else, has any desire whatever to challenge the dictum of the Board, that "the Indians are or ought to be wards of the Government." That fact, with its corollary, that the Government ought to assume a much larger share of the cost of Indian education, was put