

Let us now gather up the threads of the argument. We have sought to establish, first, that the Church cannot retire from the support of Indian educational work, unless or until Government relieves us, on conditions which will permit us to retain the spiritual oversight of the instruction given to our Indian children; and secondly, that in order to avoid being driven from educational work, we must maintain residential schools. The final questions are: Who is to do this? and how?

To the question, Who is to do it? we hold that there can be only one answer—the Church in Canada; not isolated Dioceses alone, but the Church at large. The Indian is emphatically not the responsibility merely of Algoma or the province of Rupert's Land or Caledonia; he is the responsibility of the Church throughout the Dominion; and as the Missionary work of the Church is committed to M.S.C.C., he is the responsibility of M.S.C.C. The other denominations engaged in Indian work would seem to have realized to a far greater extent than we, their co-ordinate responsibility. Behind the Indian work and the Indian Schools of the Roman Catholics, the Presbyterians and the Methodists, there is the sympathy and the financial backing of their respective churches as a whole. If these bodies outstrip us in enthusiasm for foreign Missions if they outclass us in white work at home, it is not because they starve their Indian Schools. Far from it: they spend in proportion much more than we. The Presbyterian Church has, according to the Census returns of 1909, only 1,615 Indians all told, as against 16,500 belonging to the Anglican Church. This is exclusive of considerable numbers in districts in the far North not reached by the Census, where the Presbyterians have none at all. Yet the Presbyterian Church in 1908 contributed to the support of five residential schools in Manitoba and Saskatchewan, \$13,294. The Anglican Schools—rapidly being cut off from any assistance from outside sources (save for the aid given by the New England Society to the Lytton School in British Columbia); refused since 1906 any aid from M.S.C.C., while in spite of this, with what seems to some of us a curious lack of logic and justice alike, Indian workers are bound to abstain from visiting the East in search of financial assistance—receive no help whatever from the Church at large, save such as comes from the generous women of our Auxiliary. So far as they are supported by the Church, it is from the local Dioceses, and those among the hardest pressed in Canada, that the support comes. People sometimes speak as if the West itself was not striving to aid the Schools. But what are the facts? The Diocese of Calgary—in addition to \$300 contributed through the W.A.—is this year paying out \$2,000 in support of its schools. The Diocese of Saskatchewan pays in the form of salaries to the Principals of its three schools, \$1,800 a year. The Diocese of Rupert's Land has up till now been in the unusually happy position of having a school, which, though classed hitherto as "undenominational," has been to all intents and purposes, Anglican, maintained entirely by the Government; but has this year, to prevent that school from being closed, been compelled to offer under certain conditions to assume a financial responsibility, which can hardly for some time be less than \$1,000, and may approach \$2,000 per annum. Everywhere the situation is serious. Calgary reports that it cannot go on spending \$2,000 a year; and estimates that for the schools in 1911, \$9,110 will be required as a minimum, while the total receipts in sight, including \$240 from C.M.S., are only \$7,061, leaving a balance required of \$2,049. Saskatchewan in its Report for 1909 shows a deficit on two of its three schools, amounting in all to \$1,601. And so it is all round in the 18 or 19 Anglican schools. Deprived of assistance from the Church at large, and as yet inadequately