

Indians, and after day schools had proved a dead failure. The Government doled out \$300.00 as its first grant to the building and promised \$300.00 more if the building was doubled in size, and eventually its grant was enlarged to \$850.00. A new building is acknowledged to be a necessity.

9. On page 36 mention is made of another resolution passed at Toronto (May, 1908) by the Board of Management, thanking the English societies for a resolution (much valued by Mr. Blake) endorsing the letter of the Superintendent General of Indian Affairs, dated 14th January, 1908. This was signed, it was stated (see pp. 29 and 30) by representatives of those societies including the C.M.S. I wrote to the C.M.S. in reference to this and in his reply the Secretary for N. W. Canada Missions made the following statements: "The Committee never definitely appointed any delegates to take part in the meeting referred to. . . . The decision arrived at on April 15th was never even reported to our Committee."

It would be interesting to know how many other English societies would repudiate official connection with the resolution!

10. On page 40, Mr. Blake most deliberately misrepresents the work in Calgary when he says that the work has been carried on for forty years—and that the work has almost ceased to be missionary, and has become largely the carrying on of schools. It is exactly twenty-nine years since the first Mission was opened in Alberta. It is exactly twenty-five years since I came to the work and I was the first to learn the language of the Indians in Southern Alberta where all our work is carried on. Missionary work has been carried on all the time so far as men and means were available, and the larger proportion of our converts have never been to school. It is a misrepresentation of acts to say that out of 5,000 Indians only four or five hundred are nominal Church members. Mr. Blake knows—he has had full information from us—that our work is limited to the Blackfoot speaking people, numbering about 2,500 souls, so that about one-fifth of the population are nominal members of the Church of England, to say nothing of those who are claimed by the Roman Catholics.

Of the other Indians in the Diocese who go to make up the 5,000, a number of them belong to either the Roman Catholic or Methodist bodies, and we have never attempted to enter upon work where someone else was already in the field.

On pages 34 and 35 Mr. Blake quotes statements which he has gathered from some "intelligent lawyers" in Southern Alberta. The statements are so palpably false that one is almost inclined to pass them over without notice. I cannot, however, let go unchallenged the statements that when children leave the schools "the boys are thieves and the girls prostitutes." I challenge Mr. Blake to produce