

The Case for the Indian Schools

ADDRESS

delivered before the Board of Management of the

A. S. C. C.

October, 1910, by

REV. CANON MURRAY, M.A.



Moved by DR. DAVIDSON.

Seconded by F. H. GISBORNE, ESQ.

Resolved:—

"That the speech of Canon Murray as the leader of the Deputation from the Provincial Synod of Rupert's Land, on Indian Schools, be, with his permission, printed and circulated."

Carried.

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In carrying out the instructions of the Provincial Synod of Rupert's Land, which appointed Archdeacon MacKay, Mr. T. M. Daly and myself to bring home the question of Indian Work to the Board of M.S.C.C., it may be well in the first instance to outline briefly the circumstances which induced the Provincial Synod to send us here.

These circumstances are briefly as follows: M.S.C.C. having in its Report for 1903 recommended "the Indian Homes as the most suitable object to which the offerings of the children can be devoted;" and a very considerable sum—amounting in 1905 to \$6,309.55—having been realized from this source; made, as announced in the Report for 1906, a "radical change" in its policy regarding this matter; and decided not in future to give credit towards apportionments for any sums designated to the support of the Schools. This action of the Board of M.S.C.C. was further emphasized by the resolution of 1907, declaring that "the Board considers it impossible to take up the maintenance of industrial and Boarding Schools among the Indians . . . or to continue work of that nature if withdrawn from by the C.M.S." It is certainly not putting it too strongly to assert that this action of the Board gave rise, at any rate in the Province of Rupert's Land, in which by far the largest number of Indian Residential Schools are situated, to the gravest anxiety as to the future of Indian work. This anxiety found expression at the meeting of the Provincial Synod at Regina in August, 1907, where, after a lengthy debate, the following resolution was unanimously adopted:

"Whereas the C.M.S. is compelled to withdraw its support from our Indian Mission work;

"Whereas the M.S.C.C. has not yet taken the position thus vacated by the C.M.S.; and

"Whereas the Dioceses affected are as yet too heavily pressed to undertake this steadily increasing burden. It is hereby resolved that the M.S.C.C. be urged to take up the work of Indian Missions more heartily as the present crisis is a very grave one."

A copy of this resolution was sent to the Board of M.S.C.C., and in the Memorial presented to the General Synod in 1908 by 16 representatives of Western Dioceses, attention was called to the fact that no definite action on it had been so far taken by the Board. This inaction

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

forward with all possible clearness in the well-known "Winnipeg Resolution" of 1906, which voiced, I believe, the opinions of most Indian workers in the West, not only in our own Communion, but in the Methodist and Presbyterian Denominations. And when Your Grace, in your charge to the Provincial Synod, held up the ideal of the Government becoming responsible for the entire cost of the Schools, except such proportion as might be fairly chargeable for spiritual ministrations and religious instruction, as that at which we ought to aim, not a single dissentient voice was raised. But, gentlemen, we live in a world of imperfect facts, not in a world of realized ideals. And what we have to consider is not what would be the consequences of our acts in a world where things were as they ought to be, but what will be the consequences of our acts in a world where they are as they are. And the consequences of the Church of England in Canada failing, as things are now, to keep its end up in the maintenance of Indian Schools, are as plain and obvious to view as they are disastrous and dishonoring to contemplate. They are, first as regards the immediate prospect, our loss, and the gain to other denominations—particularly to the Roman Catholics, and in a lesser but still considerable degree to the Methodists and Presbyterians, of the bulk of the children now under our care in these schools; while as to the residue, it would probably mean for them in most cases, what I am told the recent closing of Emmanuel School, Prince Albert, has meant for its former pupils, deprivation of all educational privileges whatsoever. The Roman Catholics, the Methodists and the Presbyterians may be as anxious as we are to transfer the responsibility for the support of the Schools to the Government; but they are not so ready as we appear to be to interpret an abstract devotion to an ideal end, as a reason for practically disqualifying their own schools from any chance of participating in the benefits when that end is reached; and they are ready in the meantime to profit by our slackness. That if we give up our schools, before receiving a definite guarantee that the Government will take them over, other denominations more enterprising or more self-sacrificing than we, stand ready to take over the children, and by doing so to win to themselves the rising generation of the Indians, (who after all are not a dying, but merely a slowly increasing race—growing at an average rate of 1000 per annum), was the opinion of every Indian worker at the Provincial Synod. That opinion is borne out by such facts as the ever-increasing activity of the Roman Church in Indian educational work—as witness the proposed immediate erection at Government expense of a new R.C. Industrial School for the Kootenay Indians, at a cost of from \$50,000 to \$60,000—by such facts as that which obliged the Diocese of Rupert's Land this year to agree on certain conditions to take over the Elkhorn School on a *per capita* grant, sooner than let it be closed, because it was known that if it were closed, the Methodists would get and be glad to get for their Brandon School, the large proportion of our children. Finally it is borne out by the judgment of every expert in Indian work whom I have been able to consult. I quote two: the Rev. E. Matheson, of Battleford School, who writes: "We may rest assured that other bodies, especially one other body, will be ready to take the children. The Romanists have built new residential schools within the last few years, and they have enlarged existing ones. We may be sure that they are watching our divisions, and are preparing to reap the harvest that may result from a house divided against itself;" and Archdeacon Tims, whose words are: "If we give up our Schools until Government agrees to pay the expenses in full, we may never get them again; and as the Roman Catholics are at work on nearly all the reserves, and don't intend to give up *their* schools, they will not only take in the children that we release, but will probably get full control of the edu-

catational work if we resign it ; and then, the children being all brought up in the Roman faith, there will be nothing left for our Missionaries to do."

So far as to the immediate consequences. What of the future ? If in the years to come the Government do decide to take over the schools ; or as is more likely, largely to increase the grants, who will reap the benefit ? What denominations will receive the privilege of nominating chaplains and giving religious instruction ? Will it be those which shall have already given up their schools, and voluntarily retired from the field ? Assuredly not. It will be those which have proved their devotion to the Indian cause by holding the fort until relief came ; it will be they and they alone who will be considered in the final settlement.

This then is the first point which the Provincial Synod desires us to urge upon the Board—and it is the dominating, the prerogative fact in the whole situation—that the alternative is not, shall the Government maintain educational work among the Indians, or shall we ? but, shall we continue to do our share or leave it to pass into the hands of others ? By all means let us aim at the ideal of largely increased Government support ; and to this end let us seek to influence Governments and to educate public opinion : but till that desirable consummation is safely in sight, let us not by our own act hand over now to others the little ones of our own household, and risk the claims of our Church to a voice in any future reshaping of the policy of the Indian Department. Let us not forget that whatever injures our educational work will also injure our Missionary work. The Board of M.S.C.C. spoke truly when they admitted that their decision had "pressed with extreme severity on *the whole of the Indian work.*" If our Schools go, what will become of our Missions ? "Educational work in Missions," said the writer of a paper read at the Missionary Section of the Pan-Anglican Congress, "is dictated by Christian statesmanship in Missions." Educational work as an integral part of all successful missionary enterprise was a dominant note in the recent Edinburgh Conference ; it has been emphasized in the starting of our own work in China. Let us see to it, lest, if for lack of the support of the Church as a whole, educational work ceases to be carried on by us among the Indians, we lose the position as a Missionary Church to the red man, gained by the love and the labors and the self-denying lives of many a saint and hero of our Canadian Church.

But it may be objected, can we not maintain our educational work and our Missionary position by dropping residential schools, and adopting the less expensive method of day-schools ? And in answering this objection we come to the second point which we were instructed to press upon the consideration of the Board ; namely, that if the Church is to maintain its educational work amongst the Indians, it cannot be done without the aid, in many districts at all events, of residential schools. Not that the Synod did not recognize to the full that in some cases day-schools may be suitable, and even preferable. There was the fullest recognition of the fact that our Indian School System must not be a bed of Procrustes, into which all the children, regardless of their differing antecedents, circumstances, tribal characters and surroundings, must be made to fit ; that no cast-iron scheme can be derived which will work equally well for the high-spirited Blackfoot and the milder Cree ; for the Indians of the wilds of Northern Moosonee and McKenzie River, and for those of the civilized districts of Rupert's Land, Calgary, Qu'Appelle and Saskatchewan ; that on reserves of small extent, where the Indians are not of nomadic habits, and living within a short distance of the

School, can easily send their children there, and where (largely it must be admitted, through the influence of the work done by residential schools in the past) the Indian parents have learned to value education, day schools can do good work; and that as Archdeacon Renssion pointed out, in places where the Indians have not as yet come in contact with what is called civilization, some other system than that in vogue in our present residential schools may be worth a trial. By all means let day schools be maintained where they are doing good work, and tried wherever there is even a fair prospect of success. By all means let it be recognized that where a day school is doing as good work, or even almost as good work, as a residential school might be expected to do, it should be preferred on the ground of economy. But admitting all this, the deliberate and unanimous judgment of the Synod was that *some* residential schools cannot be dispensed with, and that it is the duty of the Church to maintain them, unless or until Government takes them over; and this for three reasons: 1st, that residential schools are not open, as a whole or to any appreciable extent, to the objections alleged against them; 2nd, that experience has shown that in many districts to attempt to replace them by day-schools would be to court failure; 3rd, that even if day schools were much more successful than they have hitherto proved, there would still be a distinct function left for residential ones.

With the first point I do not propose to deal at any length. The objections urged against residential schools have been so fully and so completely answered by the late Canon Burman, by the Calgary Appeal and by the Bishop of Algoma, to mention only three out of many rejoinders, that to discuss them further seems like flogging a dead horse. I will merely say then with regard to the objection that residential schools are insanitary; (a) that the arguments in support of this contention were based mainly upon an exaggerated report of the conditions in one school—the Old Sun's School on the Blackfoot Reserve—which has since been closed, and the defects of which were never sought to be concealed or minimized by the managers, and were not due to neglect on their part, but to the six years' delay on the part of the Government to carry out their promise to erect a new building on a new site; (b) that the 1909 Report of the Indian Department, in dealing with sickness amongst the Indians, attributes the prevalence of tubercular diseases not to residential schools, but to its true cause, the insanitary condition of Indian dwellings, naturally arising from the inability of the nomad dweller in tee-pees to adapt himself at once to the new conditions of life in a cottage on a fixed site, coupled with a complete change of diet; (c) that, as has been pointed out, the rate of mortality in Indian schools is far lower than on the reserves, showing that residence in the schools is no detriment but a great advantage, to the children's health; that, as the Bishop of Algoma has shown, while in Indian Schools the rate is only one and three-fifths per cent., in some reserves it reaches the total of 8.64, and was in none of those investigated lower than 2.19; a fact which, even allowing for the proportion of old people on the reserves, is a striking vindication of the health of the Schools; and finally (d) to take two specific cases, that in Battleford School the average death rate over a period of fifteen years, has been 2 per annum out of an annual average attendance of 100 pupils; in spite of the fact that in the early portion of this period pupils were admitted without medical examination, a practice which had very properly been discontinued long before the present objections were raised; and that in Elkhorn School (of which I have personal knowledge) I am informed that there has been only one death in the last few years; and that Dr. Bryce of Ottawa, whose report recently caused some stir, has placed himself on record in the Visitor's Book in

1907, to the effect that "the buildings are in excellent sanitary condition, and the health of the pupils on the whole good."

As to the objection that there are but few pupils in these Schools, compared with the number they could accommodate, it is sufficient to quote Hon. Commissioner Laird's report in the Blue Book for 1908, that 15 Boarding Schools had in that year the full complement of pupils, 6, a few in excess of their proper number, and that only 2 (only 1 Anglican) fell short of their complement by more than two or three.

The objection that the residential schools take the Indian from his natural environment, and unwisely draw him into the vices of civilization, may possibly hold good of some of the more remote Northern districts, I know not; but if it be found so, let us have other methods there. But as applied to the more settled districts—and it is they which are becoming more numerous every day—it is an admirable example of putting the cart before the horse. There the Indian is already in contact with civilization; and it is not the schools that have brought this to pass, but the march of progress. We cannot alter the fact; we can only seek to fit the Indian to grapple with it.

Finally, as to the objection that the after-careers of the pupils of these schools are disappointing; partly, it is an over-statement; many do excellently; the ex-pupils now in the Fyle Hills Colony are making good showing; of the Carlton Reserve the Government Inspector Mr. Chisholm writes (Blue Book 1909, p. 168) "the ex-pupils are, with very few exceptions, promising material, and will in the future contribute materially to the prosperity of the band;" in Saskatchewan one ex-pupil has recently been himself Principal of one of our Indian Schools; in my own eight years' experience as Professor in St. John's College, I have had four theological students who had been educated at Industrial Schools; all are now ordained and doing excellent work. One is a Medalist of the University of Manitoba and Rector of an important parish. Partly the objection arises from the tendency to forget that the Indian is but one stage from savagedom, and to expect him to attain in a generation or two to the standard which it has taken the Anglo-Saxon fifty generations to reach. Partly, so far as the defect exists, it is remediable by such means as the Winnipeg Resolutions suggest and the Provincial Synod and Indian Workers generally cordially endorse, namely, by urging the Government to take improved measures for the after-care of pupils.

We have shown then that for all these objections there is extremely little ground, but for such ground as there may be we are here to say, "Help us to remove it." We are no apologists for inefficiency, if anywhere it exist. If there *are* any schools which, through their own fault, are inefficient or extravagant, let them be brought to time, and let them know that the support of the Church will not be given to them unless they come up to standard. Where the fault is the Government's, let us see to it that as citizens we demand and obtain a remedy; but don't, in Heaven's name, let the Church forget her own share of the responsibility, or find fault with the schools while she does nothing to help them beyond administering the time-honored but doubtful consolation, "Live horse and you'll get grass." Don't let us treat them as a doctor would do, who, to cure a patient of an attack of measles should put him to a sudden and inglorious death.

Turning now to the second reason for maintaining residential schools, viz., that they cannot in many cases be satisfactorily replaced by day schools, it may be supported by several lines of evidence.

(a) Government Reports and judgments of Government officials. The Government Blue Book for 1909 opens with a plea for the development of day schools, and has therefore been quoted (though without just reason) as if it depreciated residential schools. But pass from the introductory portion to the body of the book and what do we find? Day schools closed—especially in Manitoba, Saskatchewan and Alberta—sometimes no doubt from lack of a teacher, a fault which might be remedied by improved schools, but much more often because the children do not attend. In Manitoba there are 1922 Indian children between the ages of 6 and 15; 1024 are nominally enrolled in day schools, but the average attendance is only 455. We find page after page of reports like these: Norway House Reserve. "A boarding school and three day-schools. In the day schools, progress is slow on account of irregular attendance, but the boarding school is more successful." (p. 104). Cross Lake Reserve; "There are two day schools... but there is not a sufficiently regular attendance to secure the best results (p. 104). Portage la Prairie Agency (p. 106); "There are two (day) schools in this Agency, but it seems very difficult to get the children to attend regularly, and the progress is very slow. There is also a boarding school at Portage la Prairie which receives a grant for 30 pupils and is always full." Thunderchild Reserve (Sask.); "There is a day school here which is conducted by the Church of England authorities. The attendance is very small. There is also a boarding school... under the management of the Roman Catholic Church... the whole institution is conducted in the most excellent manner; the attendance is up to the full number authorized, and could easily be doubled. The intellectual, moral and industrial training which is given to these children... makes this school a very valuable adjunct to the Agency" (p. 129). Birtle Agency (Man.); "There is a boarding school at Birtle with an attendance of 48 that is doing good work; and a day school... that has a very irregular attendance" (p. 120). Gordon's Band (Sask.); "The Gordon's Boarding School... is kept filled to the limit of its capacity" (p. 161). Moose Lake Band (Sask.); "There is a day school on the Reserve, but the attendance is irregular, owing to the Indians taking their children with them on their hunting trips" (p. 150). Pasqua Band (Sask.); "Most of the children... attend either the Qu'Appelle Industrial School, or the Regina Industrial School. No difficulty is experienced in getting the parents to send their children to school: they take them quite willingly" (p. 157). Instances might be multiplied to the same effect; and though in some cases high praise is given to day schools, such cases are in a minority; and are mostly confined to small and compact reserves, and to places where civilization is older, and the Indian a generation or so more advanced.

As to official judgments, I content myself with quoting one. Mr. Logan, Indian Agent for Manitowapah says (p. 108) "Children can receive more benefit in one year at boarding schools, than they would probably receive in their whole childhood, in their irregular attendance at the day school."

(b) The practice of the Roman Catholic Church. Whoever may deny our Roman brethren the "harmlessness of the dove," few will dispute their claim to possess the other Apostolic requisite; and whatever we may think of their doctrines, we may learn much from the excellence of their organization. How then, on this question, do they act and speak? As to their action: in Saskatchewan they have for years past been closing their day-schools and building residential schools. (They have now, I am told, only nine day schools in the whole province of Rupert's Land.) In the striking phrase of the Rev.

E. Matheson, "They have long ago written (at least in these districts) the word 'Tekel' over the walls of their Indian day schools." As to their words: let this quotation from a letter of Bishop Legal, in the Winnipeg Free Press of May 13, 1909, suffice: "As to trying again the system of day schools in place of the boarding schools, it is to any one who is even slightly acquainted with the conditions of our Indian Reserves, at least in the West, a *perfect delusion and a farce. This system has been tried and found wanting.*"

(c) The testimony of our own workers. From Saskatchewan, Mr. Matheson of the Battleford School writes: "In the very nature of the case, as things have been, and are very largely, day schools cannot accomplish the work; because the children on reserves generally do not, and never will, attend regularly; distance and other things prevent regular attendance; and even those who do attend fairly regularly only keep going up to 12 or 14 years, up to about Standard III." From Calgary, Archdeacon Tims reports that the day school started to replace the Old Sun's School, has been "a complete failure"; and that Mr. Scott is now (September, 1910) examining sites with a view to the erection of a new residential school. As to Moosonee, the Bishop in his Report to M.S.C.C., after speaking of both classes of schools, writes: "These boarding schools seem to be the best solution of an English education for the natives." Keewatin, after having tried harder perhaps than any other Diocese to do without boarding schools, is now recognizing the necessity of having at least two, if the Indian work is to be effectively maintained. Surely here is a consensus of expert judgment which simply cannot be ignored.

Finally, (d), there is the witness of the past. Day schools, as Bishop Legal reminds us (though some people seem to forget it) existed before residential schools; and it was just because they did not fill the bill that residential schools were started. Let it be admitted fully that day schools may be improved; let it be granted that, so improved, they may suit some districts; yet after all, improved day schools are only an experiment, and an experiment in its initial stages. Welcome,—even urge—its trial in cases which seem hopeful; but do not throw away on the doubtful hazard of an experiment our residential schools, which have been tried, and, we confidently affirm, found not wanting.

As to the third reason for the maintenance of residential schools: viz., that even if day schools could be made much more widely satisfactory than they are, residential schools would still be needed; it is only needful to say that in the nature of things, the children will only attend the day schools up to a limited age and a very limited standard; and that the residential schools—a certain number of them at all events, and we have only about 18 in all—will always be wanted to carry on the education of the brighter children and to prepare them for the avocation of life; to be, in a word, in a humble fashion, the technical colleges and universities of the Indian. That is the avowed policy in the United States, where the idea is to make improved day schools, if possible, feeders of Industrial Schools. Some similar idea may perhaps be implied in the statement in the Dominion Blue Book already referred to,—a statement in any case important in itself—"No idea of encouraging anything like a spirit of rivalry between the various classes of schools is intended, for each will, at any rate for some time to come, have its own field of usefulness." Such provision for higher education should be made by the Government, it may be said. Yes, but don't let us give up our schools, until we are sure that the Government will make it.

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

helped by the Government, they must either incur heavy deficits, which will soon necessitate their being closed, or as has been the case with the Shingwauk School, diminish and restrict their work, with the probable result, as stated by the Bishop of Algoma in the May number of the W.A. "Leaflet," that it will be unable to accommodate a number of children waiting for admission. Speedy extinction, with the alternative of crippled work and growing inefficiency, such must be the fate of the schools unless M.S.C.C. recognizes the call for its assistance to the schools, until other provision is made for them, as equally urgent with the call of white work at home, or Missions abroad.

As to how that assistance might be given, and as to the policy which we desire to see adopted on the whole Indian School question, our suggestions are in outline as follows :

(1) That in order to obtain definite information and arrive at a definite standard, both as a guide to our own action, and in order more easily to obtain aid from the Government, a Commission of, say two members, such as the Archbishop of Rupert's Land and the Bishop of Algoma be appointed to enquire into all the circumstances of, and where possible, visit, our residential schools, examining into their work, equipment, cost, etc., and that they should do this with the least possible delay, and report to the Board for the information of the whole Church ; and that all schools which they shall recommend to be continued, shall be helped in the manner to be mentioned later, by M.S.C.C.

This would give us something definite to act upon, and reveal and help to remedy defects, if such there be. It would also, if it *should* result in eliminating any school—though we hardly think that any would be found unnecessary—and strengthening the others, tend to carry out in practice the idea of the Winnipeg Resolutions, by raising the status of all the schools which should be continued, and practically ending the distinction between boarding and industrial schools. It would further strengthen our position in going to the Government for an increased grant, if we were able to say that all the schools for which we asked it were, in the judgment of our whole Church, efficient and absolutely necessary to be maintained.

(2) The Provincial Synod have appointed a Committee to wait upon the Government, and urge the necessity of increased grants to the residential schools ; of raising the salaries and providing suitable residences for day school teachers, and doing more to enforce attendance ; of better arrangements for the after-care of pupils ; and generally of carrying out the general policy of the Winnipeg Resolutions.

(3) We come now to the most vital point of all ; for if we lose our schools now, all is over, and no schemes for improvement will be of any use. We are instructed to ask the Board with all the earnestness at our command, to rescind the resolutions referred to in its Reports of 1906 and 1907 ; to recommend once more the Indian Homes as a suitable object for the Lenten Offerings, and out of these to make, at any rate as a temporary measure of immediate relief until Government action shall render it unnecessary, grants to the residential schools in proportion to their needs. This would enable the sorely tried schools to tide over a crisis. It would, by giving proof of our interest as a Church in our own schools, and our willingness to make sacrifices for them, put it out of the power of any one to say in future what has been said, that Anglicans, while quite as ready as other bodies to ask for Government assistance, are not so ready to put their hands in their own pockets. It would moreover be a real and sub-

stantial help to the schools. The \$10,000 realized last year by the Lenten Offerings would for instance allow of an average grant of \$500 per annum to each of our schools ; this would, for example, wipe out the \$2,000 deficit on the four Calgary schools ; practically wipe out the \$1,600 deficit on the three in Saskatchewan ; would reduce the task which faces us in Rupert's Land to something within measurable compass ; and would save the Shingwauk School from being fatally crippled in its splendid work. It would not involve M.S.C.C. in a vague and indefinite financial responsibility. It would encourage among our young people that interest in the Indian problem which is absolutely essential if our Church is to grapple with it successfully. Finally, it would give heart and hope to our Indian Missionaries and workers, and help not to be measured merely in dollars and cents ; for we could no longer be told when we ask for support in our own localities, that an object which our Church, through its representative body does not think fit to assist, cannot be a very worthy one. It would make us feel, that, like the others, we had our Church at our backs.

This then is the policy which we are sent to commend to you. It is, we submit, a sane and a constructive policy. It is a policy which, in the words of *The New Era* " covers the whole ground " ; for it looks both to the immediate needs of the present and to the aims of the future. It provides for that definite information which is the pre-requisite of concerted and successful action. It takes into consideration the improvement of day schools as well as the maintenance of residential schools, and leaves room for reasonable experiment and greater elasticity of method. It recognizes facts without ceasing to strive after ideals. Let none say that it is a policy condemned by the small number of the Indians, and the consequent slender numerical results of Indian work. Missionary work cannot be estimated by counting heads, or computed on a basis of dollars and cents. The Indians, be they few or many, are our Church's nearest neighbors, and our duty to our neighbor cannot be discharged if we ignore them. In aiding them, we shall win a blessing for all our work. To-day settlers are beginning to pour into Athabasca, and soon they will come in with a rush there, as they have come into Saskatchewan already. They will find in Athabasca, as they have found in Saskatchewan, a Church in being,—weak, it may be, for its tremendous task,—but organized with its Bishop, its Synod and its regular services. White men will reap the benefit ; but to whom will they owe it ? They will owe it, under God, in Athabasca, as they have owed it in Saskatchewan, to the Indian, to the Indian Missionaries and to the Indian Schools, and to nothing and no one else. Truly, in grace as in Nature, God's seeds bear fruit slowly, but are never sown in vain ; and the " Dioceses on paper " have proved and are proving fortresses in time of need. The Indian, in the striking phrase of the late Canon Burman, is " God's challenge to the Church in Canada." Let us fear lest—like the Church in North Africa, once rich, well organized, strong in number and prestige, yet neglecting to minister to the natives at its door, and in consequence doomed to decay—we, if we fail to meet the challenge of the dispossessed, lose our own rich heritage, and awake to find our candle-stick taken away.