

PRIVATE AND CONFIDENTIAL

To the Members of the Board of Management

OF

THE MISSIONARY SOCIETY

OF THE

CHURCH OF ENGLAND
IN CANADA

BY

THE HON. S. H. BLAKE, K.C.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

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MEMORANDUM FOR SUBMISSION TO THE BOARD OF
MANAGEMENT OF M. S. C. C.

For some time past various questions connected with the welfare and education of our Indian brethren in Manitoba, the N. W. T. and British Columbia, hereafter called generally the Indians in the North West, have been presented to and have received the most earnest consideration of the Indian Committees, the Board of Management, and the Synods of our Church. In view of the pressing necessity for definite action at the next meeting of the Board of Management it has been thought well to prepare this memorandum in advance, and send a copy to each member of the Board so that ample time for consideration may be afforded. As a matter of convenience, and in order better to understand the matter the various documents dealing with these questions are printed in sequence.

I.

The following utterance is found at page 72 of the Journal of Proceedings of the Fourth Session of the General Synod held in the City of Quebec in September, 1905.

EDUCATION OF INDIAN CHILDREN.

MESSAGE NO. 40.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

"Whereas in order to promote the well-being and progress of the Indian population, it is necessary to secure the regular attendance of the children at the schools provided for them ; and whereas this House has heard with grave concern that the number in attendance is so far below what it might and could be ;

Be it resolved that, the Lower House concurring, this Synod do request the Indian Committee of M. S. C. C. to bring this matter to the attention of the Department of Indian Affairs and to co-operate with other Christian bodies in securing a proper attendance at the schools."

The response of the Lower House to this resolution was that this House do concur in Message No. 40 from the Upper House respecting Indian Schools.

II.

Thereafter much time and labour were expended by the Indian Committees in procuring information and preparing two reports, which were duly presented to the Board at its last meeting at London in October last :

REPORT OF INDIAN COMMITTEE.

The Committee to which was referred the question of grants to be made by the M. S. C. C. for Indian Work, begs leave to report as follows :—

1. Your Committee has made as full an investigation of the matter referred to it as the material which could be procured permitted. The state of matters shewn to exist in connection with the work among the Indians in the Northern portion of the Dominion, renders necessary prompt and decisive action.

2. From time to time, during the past five years, inquiries have been made on behalf of the Societies, and friends in England, by which agencies much of the money expended in carrying on this work has been supplied. Representatives have visited the localities in which the work has been carried on, with the view of ascertaining for themselves the facts connected with this work, which inquiries so made may be shortly summarized as follows :—

(a) What is the extent and nature of the work now being done ;

(b) What increase or development is being made in it ;

(c) Within the last five years to what extent has the number of Pagan Indians decreased and the number of Indians, members of the Church of England, increased ?

(d) To what extent is Missionary work being done by travelling Missionaries following the Indians in their excursions and dwelling among them at their places of rendezvous, and to what extent is the work now confined to work in the Church, the School, and the nearby Reserves ;

(e) To what extent have the Christianized Indians exhibited an interest in or real appreciation of the work done for them by the School, the Church and the Missionary, by aiding it financially ;

(f) What records of results are there to show what has come of the vast number that have passed through the Schools, to sustain which millions of dollars have been expended ;

(g) Cannot the wealthy Dominion, after over fifty years of assistance from England, now undertake this work ;

(h) With the large and pressing demands at present placed before the English Missionary Societies in so many hopeful portions of the world, are they justified, in continuing among these comparatively few, vast yearly expenditures, which would enable them to enter into new spheres among teeming millions of heathen ;

(i) Is there anything to justify the subdivision of this territory into fourteen dioceses, in each of which the demand is made for an endowment fund for a Bishop with all the machinery and expense for carrying on diocesan work, when a travelling Missionary would as well or, it may be, better answer the needs of the occasion ?

And lest you think this statement too general we beg to present to you these details which have been ascertained specifically in connexion with this most important matter :—

1. Should Mackenzie River with a total Church population—White, Indian and Esquimaux—of a little over 1,000, be set apart as a separate diocese ?

2. Should Athabasca, with a total Church population of White and Indian of about 800 ?*

3. Why should not these portions of the land be dealt with, so far as Episcopal acts are concerned, by New Westminster, which has only the Church population of a good sized parish, namely, 10,000 ; or Columbia, with a less Church population, namely, 7,250 ?

4. Why should not Caledonia, with its Church population of 2,300, and Selkirk, with its Church population of 3,000, both be served by the same Bishop, or, not severing these portions of the territory, both be served by the Bishop of Columbia ?

5. Should Kootenay, with a Church population of 5,000 be set apart as a separate diocese ?

6. Is it a judicious expenditure of Church money and power to have these five dioceses—Mackenzie River, Athabasca, Kootenay, Caledonia and Selkirk—with a total Church population of a little over 12,000, representing a sparsely settled large sized Parish, allotted five Bishops, and to seek to withdraw a sum of \$50,000 to endow each of these dioceses, aggregating a quarter of a million dollars of money, considerable portions of which might be available for the present pressing yearly demands ?

7. Is it true that these subdivisions were made in the expectation that within a few years the population in each would become so large that Episcopal supervision would be absolutely necessary ? As a matter of fact, has this been so far fulfilled that the present state of matters, warrants the continuance of a state of matters based on this expectation ?

8. To these various queries from time to time presented to those in Canada, the answers made were to the effect following :—

The M. S. C. C. is not responsible—

- (a) for the subdivision into dioceses which you question ;
- (b) nor for turning travelling Missionaries into Bishops ;
- (c) nor for bringing into existence the large number of Schools which are on your pay list ;
- (d) nor for the non-increase in Church members ;
- (e) nor for the absence of records showing results ;
- (f) nor for the absence of a more aggressive work among the Pagan Indians ;
- (g) nor for the non-education of the Indians in the support of the work done among them.

For years before this Society was brought into existence, these matters have been thus carried on without question and as we understand, under the supervision or with the acquiescence of the English Societies. This Society must take the work up as it finds it. It desires most earnestly to ascertain what can best be done to extend it, to make it more aggressive, and to make it self-sustaining ; believing that in the past injury has been done to the Indian by pauperizing in place of seeking to make him self-sustaining. The present is a most inopportune time to cast the proposed burden on a Society, the whole energies of which are taxed to the utmost in endeavouring to answer the enormous demands by the nation that is pouring into our North-West.

The final English reply to this position in effect was that the great needs the pressure of which cannot be withstood, compel us to withdraw our grants ; but we shall do so by degrees, and we hope that after so many years of large benefactions it will not be thought unreasonable if by yearly deductions spread over twelve years the donations ultimately terminate.

Action was taken on the above lines, and yet from time to time difficulties connected with the carrying on of the work of the M. S. C. C., continued to be strongly presented in England. The Societies referred to, retaining the deepest interest in all the work in the North-West, recently sent over representatives, who fully investigated the whole field and no doubt returned with such material as will enable them to report fully to those interested. While it may

be confidently expected that generous help will be given to aid the work of our Church among the white settlers, there is no ground for anticipating that there will be any change in the policy connected with the Indian work.

The seriousness of the position can readily be seen when it is considered that if the whole of the income now dealt with by this Society for Canadian work, amounting to \$60,000 a year, were applied to Indian work it would not amount to the sum now expended in that work by the Church Missionary Society alone.

The question is presented to this Society—what is now its duty in the matter of this Indian work? In order to answer this question the following considerations arise:—

(a) To what extent is the work as carried on to-day by our Church, Missionary work of the class contemplated by this Society?

(b) Is the general work of education in the Schools as found to-day such work, or should the Church confine itself simply to religious teaching to such schools as may be open to it?

(c) To what extent and in what way should the Society urge the Indian Department to deal with this School question?

(d) Should this Society confine its aid to the aggressive work as largely carried on in earlier days by travelling missionaries whose life was spent among the bands of Indians as they wandered through their hunting grounds or assembled in their encampments when the hunting was over?

(e) Can it be said that Schools are necessary to a large and effective work in christianizing Indians, or is it reasonably clear from the statistics given by the Bishops of the dioceses in question that this is not the case? As illustrative of this:

1. Take Moosonee, where its Bishop is now inaugurating Schools but where a splendid aggressive work has in the past been done, and as a result we have out of a total Indian population of 7,000, 5,000 or 71% members of our Church;

2. Take Calgary, where there have been Schools for over twenty years, and where the annual expenditure is now and has been for some years past \$25,000 on these Schools, and out of a total Indian population of 5,000, 388 or 8% are members of our Church;

3. Take Keewatin, where Industrial or Boarding Schools are unknown and some of the Day Schools have only an average of one or two attendants, but where splendid aggressive work has likewise been done, and you have out of a total Indian population of 5,000, 3,000 members or 60% belonging to our Church;

4. Take Algoma, where you have Schools dating back to the days of their founder, Rev. E. F. Wilson—one of the best men we ever had in the work—and where the annual expenditure is now \$11,500 on these Schools, and out of a total population of 8,000, 600 or 7½% are members of our Church.

The Government feels a duty in connection with Indian Schools. It is the duty of this Society to permit it to take more complete charge in regard to them and reserve its funds for the Missionary work pure and simple of which there is so much to be done.

When the nature of the work to be undertaken by the Society is determined there will arise the question—what share of the funds to be distributed should be allotted to the Indian and what to the White work?

It is submitted that this should be in proportion to the numbers amongst which the work can be carried on. A return made by the Bishops shows the total White population in these fourteen dioceses to be 1,037,100. A like return gives the Indian population 77,466. This would make the Indian population about 8% of the White population. If therefore a sum of \$70,000 be allowed by the Society for Missions in these Canadian dioceses, a sum of not more than \$5,600 of this amount might be assigned to the Indian work.

Your Committee has endeavoured to present as concisely as possible, the facts connected with this question. Your Committee is convinced that they will receive the most serious consideration by the Board of Management. In the meantime your Committee ventures to recommend :—

(a) That any money granted for Indian work should be devoted solely to Missionary work among the Indians and not for work in the Indian Schools ;

(b) That a sum porportioned to the amount allotted for Canadian work should be set apart for such Indian work, only to be applied for the above purpose ;

(c) That the whole question of Indian Schools and other Indian work should be taken up and dealt with, particularly in view of the withdrawal of the funds by those who have been aiding in England, and that the Indian Department be interviewed so as to endeavour to procure harmonious action between the Department and the Presbyterians, Methodists, and Church of England, all working together in this endeavour ;

(d) That a regular and systematic effort be made so to present the duty of the grace of liberality to the Indian brethren that they will be led up to the position of fellow citizens who glory in self-supporting Churches ;

(e) That a Committee be appointed to take up and deal with the matters referred to in clause (c) of these recommendations.

All of which is respectfully submitted.

S. H. BLAKE,

Chairman.

Toronto, 9th October, 1906.

Moved by the Hon. S. H. Blake, seconded by Mr. F. H. Gisborne, that the report of the Indian Committee be adopted, and that the Special Indian Committee with the addition of the names of the Archbishop of Rupert's Land, the Bishop of Algoma, the Bishop of Moosonee and Archdeacon Penbreath, deal with the matters mentioned in clause "C" and report to the next meeting of the Board. Carried.

REPORT OF THE APPORTIONMENT COMMITTEE FOR 1906.

1. Your Committee feels that the difficulty connected with the subject of apportionment has very much increased since the first meeting held as a Committee appointed by the Board of Management. The growth of the regions within which the work is being carried on has been so enormous and the sums of money which are being withdrawn from certain portions of the field are so large that it becomes more and more difficult to make the amount collected even appear to keep pace with the demands which are presented. Even if the contributions were doubled and this money economically and judiciously applied there would still be many places untouched owing to the lack of money and men. After sitting down and going well over the field, it appears to your Committee to be a lamentably inadequate dealing with the question of Missionary work in the Northern fourteen Dioceses of our Church, when we propose to distribute a sum of only \$60,000 among a population of 1,000,000 spread over the enormous territory that is proposed to be touched by this Mission work. In making this statement your Committee does not lose sight of the fact that there are contributions from other sources, but even with these, which are gradually lessening, can it be said that the money entrusted to this Board to aid in carrying on this work is doing more than merely touching its fringe? While the Board rightly limits its contributions to Missionary work pure and simple, your Committee cannot forget that a very large amount is needed in order to furnish what is absolutely necessary to our workmen—the Church, the Sunday School and the Parsonage. While it is well that we should

give heed to the warning to count the cost before building, yet we must also keep before us the command of the Master and its result, "launch out into the deep and let down your nets," and see that we come not under the curse awarded to Meroz—"Curse ye bitterly the inhabitants thereof because they came not to the help of the Lord." Judges 5 : 23.

These are indeed years of plenty and years of opportunity. We dare not limit our opportunities. If we sit still, we die; while development means life. Would it be too much to ask our Church to double its contributions? Is there sufficient Evangelistic and Missionary spirit to be found in our pulpits to raise the members of our Church up to their high privilege in this matter of presenting the Gospel to all in our Canadian Mission field and to continue earnest and faithful servants in supporting and sustaining this work? Are the Ministers of our Church so filled with the spirit of the Master's command that they effectually lead their congregations to the conclusion that it is but their reasonable service, to continue to the utmost of their power the carrying on of the work for which Christ died?

But dealing with the matters as they exist, the question must be solved. Is there any principle, and, if so, what, on which to fix the apportionments in favour of each of the fourteen Dioceses making demands on the funds of the M.S.C.C.? Even if some satisfactory principle were discovered on which to make this apportionment, there is yet the unsatisfactory thought connected with it: that it only applies to the salaries of Missionaries, and does not touch the enormous and growing need for Churches, School-houses, Parsonages, and the support of Schools and of Episcopal Endowment Funds. As a term of the assistance given by the M.S.C.C. the Dioceses aided by it are precluded from appealing in Canada for help to all these objects because of the interference which would thus be caused in collections made by the M.S.C.C. Thus, while the amount controlled by the Society is so small, the door is closed to all other outside aid but an appeal to the Woman's Auxilliary or to England in respect of these objects.

The portion of the Fund which comes to the Society attributable to the Canadian field runs at present about \$60,000. The grants asked amount to over \$90,000. They run from \$2,500 for the Diocese of Columbia to \$16,677.50 for the Diocese of Calgary.

On what principle then is the distribution to be made? Is it to be based on progress made? Is the Society to look from year to year and ascertain what growth is found from the money granted, and to foster such Dioceses as Keewatin with 20%, Columbia 15%, Qu'Appelle and Kootenay with over 13% of members of our Church and to discriminate against Algoma with 10% and Calgary with 5%?

Is it to be based on the progress made financially, and is the Society to discontinue or lessen grants because of the springing up of towns and industries from which should come the means of sustaining the work of the Church largely, if not entirely?

Is it to be taken for granted that in a country so progressive as that with which we are dealing, where cities and towns are numbered by the score and wealth from the land, the mine, the rivers and the sea is rapidly accumulating, the period soon arrives when by a proper presentation of duty and privilege, and by active work in the Diocese, it should be thrown on its own resources; and is the Society to act on some reasonable time limit?

Is it to be taken for granted that in Dioceses where funds are being set apart for other than Missionary purposes, the period for Missionary aid is past, and that the crying need for workers in the Missionary field of the Diocese must ever be first considered in each Missionary Diocese so long as it exists?

Is it to be on a basis of the total population in each Diocese, which would give to such Dioceses as Rupert's Land, Calgary, Qu'Appelle, and Algoma, four-fifths of the whole fund, and leave one-fifth to be divided among the ten other Dioceses; or on the basis of Church membership, which would give two-thirds to these four Dioceses and one-third to the remainder?

Is it to be on the basis of the number of workers, clerical and lay, in each Diocese, or on the amount subscribed by the members of the Church for its work in their various localities ?

Is it to be on the basis of a division of the fund determined by the amount demanded by each Bishop, which might operate unconsciously as an inducement to each Diocese to make as large a claim as possible ?

A present difficulty arises from the fact that some of the English representatives have gone home determined to advocate strongly large donations to certain localities, where they were struck by the fact that they there found very live men doing a very large work. Must not a larger measure of consideration be given to the newer Dioceses where there have been but few churches or buildings erected and where necessarily there are very few, if any, self-supporting Parishes ?

These suggestions are presented to the Board in order that it may understand that the question of apportionment has received much consideration at the hands of this Committee. It feels that this is due to the Board and to the subscribers to the fund who naturally desire to know on what principle it is that the funds which they subscribe are dealt with.

It finally appeared, however, to the Committee that whatever may be possible in the near future as a more perfect method of division, in the meantime it will be necessary to examine the conditions of each Diocese, to ascertain its pressing wants, and to endeavour, taking all matters into consideration, to fix some proportion which will result in substantial justice being done among the various claimants. The large and pressing wants of the Church in the regions where settlers are pouring in by the thousand, as in Rupert's Land, Calgary, Qu'Appelle, and Saskatchewan, will probably be admitted by all to deserve our first consideration.

Your Committee begs to submit the following as a basis in making the grants for the ensuing year. If the Board, however, determines to make a true onward movement and to add, say 50% to the amount of the present apportionment, your Committee will gladly reconsider the result which is now presented.

If a sum of about \$50,000 be divided according to the number of Church members in the fourteen Dioceses this would leave an extra sum to answer the cases calling for special consideration.

The result of such a division would be as follows :—

	Total church population.	Grant based thereon.
Algoma.....	13,853	\$4,900
Athabasca.....	800	300
Caledonia.....	2,908	1,050
Calgary.....	11,069	3,850
Columbia.....	7,250	2,500
Keewatin.....	7,000	2,450
Kootenay.....	5,000	1,750
Mackenzie River.....	1,400	525
Moosonee.....	7,000	2,450
New Westminster.....	10,479	3,675
Rupert's Land.....	43,350	15,170
Qu'Appelle.....	20,200	7,100
Saskatchewan.....	15,000	5,250
Selkirk.....	2,800	1,050
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	148,109	\$52,020

This mode of dealing with the fund would absorb about \$52,000 and leave a considerable amount to readjust the grants so as to answer demands peculiarly pressing in some of the Dioceses.

Your Committee after much consideration beg to present the following modification as the statement of the grants which it begs finally to present to the Board :-

	Grant by population.	Addition.	Total.
Algoma	\$4,900	\$2,000	\$6,900
Athabasca	300	2,100	2,400
Caledonia	1,050	1,850	2,900
Calgary	3,850	4,550	8,400
Columbia	2,500	-150	2,350
Keewatin	2,450	1,450	3,900
Kootenay	1,750	1,650	3,400
Mackenzie River	525	2,425	2,950
Moosonee	2,450	550	3,000
New Westminster	3,675	-975	2,700
Rupert's Land	15,170	-8,170	7,000
Qu'Appelle	7,100	400	7,500
Saskatchewan	5,250	3,750	9,000
Selkirk	1,050	3,450	4,500
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	\$52,020		\$66,900

It appears doubtful to your Committee whether or not the amount allotted to the Dioceses of Mackenzie River and Athabasca is intended to be applied to Indian Schools. If it be so intended then your Committee is of opinion that such grants should not be allowed, but that these amounts should be disallowed and distributed among such of the other dioceses as appear best entitled thereto.

The other matter submitted to your Committee is the question of the apportionments to be made on the various Dioceses of the Dominion to answer the grants to be made for the ensuing year. Your Committee does not feel justified without instructions from the Board, in increasing the apportionments and therefore begs to submit in the annexed schedule. "A" the apportionment of the past year as that which is to answer for the coming year.

All of which is respectfully submitted.

S. H. BLAKE,
Chairman of Committee.

Cronyn Hall, London, 10th October, 1906.

Moved by Hon. S. H. Blake, seconded by the Bishop of Qu'Appelle, that the report of the Apportionment Committee be adopted. Carried.

SCHEDULE "A"

APPORTIONMENTS, FOR 1906.

Algoma	\$1,800 00
Athabasca	100 00
Caledonia	200 00
Calgary	1,200 00
Columbia	1,000 00
Fredericton	4,725 00
Huron	16,800 00
Keewatin	300 00
Kootenay	700 00
Mackenzie River	100 00
Montreal	14,175 00
Moosonee	200 00
New Westminster	1,200 00

Niagara.....	\$7,875.00
Nova Scotia.....	6,825.00
Ontario.....	6,300.00
Ottawa.....	7,875.00
Quebec.....	7,350.00
Qu'Appelle.....	1,000.00
Rupert's Land.....	3,500.00
Saskatchewan.....	700.00
Selkirk.....	500.00
Toronto.....	24,675.00
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	\$109,100.00

AMOUNTS DEMANDED BY THE DIOCESES FOR 1907.

Algoma.....	\$12,887.00
Athabasca.....	5,000.00
Caledonia.....	3,000.00
Calgary.....	16,877.80
Columbia.....	2,500.00
Keewatin.....	4,500.00
Kootenay.....	5,600.00
Mackenzie River.....	5,000.00
Moosonee.....	5,000.00
New Westminster.....	2,900.00
Rupert's Land.....	8,400.00
Qu'Appelle.....	8,500.00
Saskatchewan.....	10,000.00
Selkirk.....	6,000.00
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	\$96,224.80

The Committee to which the Report of the Indian Committee was referred met the day after the Report was presented and passed the following resolution :

MEMORANDUM LEFT BY ARCHBISHOP MATHESON FOR MR. S. H. BLAKE.

After you left yesterday a general conversation took place among the Bishops in regard to the Indian Industrial Schools. The following conclusions were tentatively arrived at :-

- 1st. The present sites of buildings to be maintained as far as possible.
- 2nd. That such sites and buildings belonging to the Church be taken over on terms to be agreed upon mutually by the Government and the Church.
- 3rd. That in all future appointments only trained and certificated teachers be employed.
- 4th. That for purposes of religious instruction and spiritual training individual schools be designated as being under the supervision of individual Churches and that the religious body concerned be considered responsible for the religious training of the pupils of such school and that suitable arrangements be provided by the Government for carrying this into effect.

London, 13th October, 1906.

III.

Thereafter some correspondence took place, which resulted in meetings being held at Winnipeg at which the following resolutions were passed :

RESOLUTION PASSED BY A CONFERENCE OF THE REPRESENTATIVES.

Resolution passed by a Conference of the Representatives of the English, Methodist and Presbyterian Churches in Manitoba College, Winnipeg, December 1st, 27th and 28th, 1906. The Representatives of the various Churches were :—

English Church :—The Most Rev. The Archbishop of Rupert's Land, Ven. Archdeacon Phair, Rev. E. A. Cowley, W. A. Sweatman, Esq., and Rev. W. A. Burman.

Methodist Church :—Rev. Dr. Woodworth, Rev. J. H. Morgan and Rev. T. Ferrier.

Presbyterian Church :—Rev. Dr. Hart, Rev. Dr. Patrick, Rev. Dr. Baird and Rev. Dr. Farquharson.

(1) That the Government be requested to create an Advisory Board of Indian Education to which all churches and organizations engaged in Indian work shall have the privilege of nominating representatives.

(2) That in addition to the elements of an English education the Indian boys shall be trained in agricultural pursuits in their different branches as may be possible where the school is situated, and also in such manual pursuits as may be useful to them in an outdoor life in the district to which they belong.

Similarly with the girls that they be trained for domestic life and elementary nursing.

(3) That the present system is not the best possible to attain the ends desired : that instead of there being three distinctive institutions, Industrial Institutes, Boarding Schools and Day Schools, there are but two classes. First :—The Industrial Boarding School, to be so constituted, equipped and conducted that the policy briefly outlined in the above clause, may be most perfectly realized. Second :—The Day School, for which the Government wherever it regards this class of schools as preferable should provide a suitable building and equipment, and an adequate salary for the teacher.

(4) That pupils as a rule shall be discharged at the age of eighteen, but it should be arranged that in exceptional cases pupils may be retained longer on the recommendation of the Church in charge of the school, and with the consent of the Indian Commissioner. Also it should be made possible for specially promising pupils to receive extra training for any special vocation at the expense of the Government, such pupils meantime to be under the supervision of the school.

(5) While realizing the difficulties of administering a policy of compulsory education we are convinced that such a principle is in the best interests of all concerned,—of the parents, of the children, and of the State,—and should be enforced so far as can be wisely and rightly done. If this becomes the accepted policy of the Government, is it too much to expect that the influence of Government employees be brought to bear in the kind but firm enforcement of the law.

The policy of funding the treaty money for children attending Boarding or Industrial Schools, having been found to operate against securing pupils for these schools, should be discontinued, and all Government donations in excess of Treaty obligations should be withheld from such parents as refuse to send their children to school.

(6) That whereas the Indians are wards of the Government, and their education at least in part secured by treaty, it is only reasonable that the

Government should bear all expenses involved in such training as is contemplated in Industrial Boarding schools, except, perhaps, that which naturally falls within the sphere of the church obligations. The churches willing and anxious to continue to co-operate with the Government in the civilization and christianization of the Indians are convinced that the moral and spiritual side of education cannot be hoped for except by the appointment of teachers in every way qualified for a work so peculiar and important. The request is therefore made that the appointment of teachers be entrusted to the churches that are willing to pay a reasonable amount of money toward the expense of what may be termed religious instruction as distinguished from secular education. The details as to the amount chargeable to the church could be therefore agreed upon,—perhaps the salary of the Principal or a percentage of the annual expenditure for maintenance, or that the church be responsible for all expenses in excess of a reasonable per capita grant. Any one of these might constitute a basis of agreement between the Government and the Church.

(7) That sanitarium equipment be provided in central, or suitable locations for the treatment of tubercular and other contagious diseases.

(8) DANCING :—We would ask that the clauses of the Indian Act of the Indian Treaties or of regulations of the Indian Department forbidding dances of Indians known as the War-dance, the Sun-dance, the Ghost-dance and other similar ceremonies having reference to the old and evil tribal customs, should be as far as possible strictly enforced on the Reserves as being detrimental to morals and progress.

They should be absolutely forbidden to Treaty Indians outside their own Reserves, and especially as attractions at public gatherings. It is scarcely necessary to point out the inconsistency of public officials and the community at large in devoting labour and spending public funds in the effort to civilize the Indians and to make them good citizens while encouraging them at the same time to keep customs which tend only to degradation.

Signed in behalf of the Conference by

T. FERRIER, *Chairman*,

Per J. F.

JAMES FARQUHARSON, *Secretary*.

IV.

A good many communications passed between the representatives of the Indian Committees and the Bishops of the North West and others, which resulted in the following letter to the Bishop of Saskatchewan :

TORONTO, January 16, 1907.

The Right Reverend, the Lord Bishop of Saskatchewan.

MY DEAR BISHOP,—I am obliged to you for your letters with the enclosures and your remarks on the question of the Indian Work. I delayed writing as I was anxious before doing so to study the last Report of the Indian Department which was issued this month, and brings the information down to the 30th June, 1906. This I have now done, and I find the following given as the facts connected with Saskatchewan :—

The total Indian population.....	7425
The total number of Anglicans.....	1315
The total number of Pagans.....	2224
The total number of children from the age of 6 to 20.....	2162
Average attendance in the 17 Church of England Schools.....	266

These Schools are as follows :-

1 Industrial School, with an average attendance of.....	71
3 Boarding Schools,—	
(a) Emmanuel, average attendance.....	48
(b) Gordon's " "	24
(c) Onion Lake " "	11
Making in the Boarding Schools an aggregate average attendance of.....	83
13 Day Schools, with an aggregate average attendance of...	112

It is said that the Industrial School has accommodation for 150 pupils, although the average attendance is but 71. Each of the three Boarding Schools has an average attendance of 27½, although they have accommodation for more than double that number. Each of the Day Schools has an average attendance of 8½ pupils.

Have you any means of checking these statistics, or any reason for supposing that they are inaccurate? The Report of the Department gives no reason for concluding that they are not correct. If they are to be taken as true, we have as results the total present Indian population in Saskatchewan as 7425, of which only 1315 are Anglicans and 2224 are Pagans; a total population of children from 6 to 20 years of age of 2162, of which the average attendance in all the Schools of the Church of England is but 266.

The Industrial and Boarding Schools have accommodation for double the number that attend.

I have tried to make a comparison with earlier Indian Reports in order to ascertain what progress, if any, has been made in either branch, that is, to show a lessening in the number of Pagan Indians and an increase in the number of those belonging to the Church of England, so as to change the above proportion of 1315 to 2224; or to show an increase in the number of children, so as to change the proportion of 266 attending the Church of England Schools to 2162 School children. I have been unable up to the present, because of the different methods from time to time employed in keeping the returns, to do so. Doubtless you will be able to help in this way by asking those who have been engaged in the work during the last twenty years for such returns as they should have kept and will show what the difference in the numbers is to-day from what it was ten or twenty years ago. This is very material in view of the fact that it has been stated in the *North West* that in the *Indian Work the Church is only marking time. Is there any explanation for the fact that the Schools erected years ago are now only half filled? Are the teachers certificated and up-to-date? Have the Schools up-to-date appliances? Are they attractive? Have they kept pace with the times? Is it remembered in this work that if the Schools of Eastern Canada were to-day manned as they were twenty years ago they also would be half empty, if a worse fate did not befall them? How many travelling missionaries are there working among the 2224 heathen Indians in the Diocese?*

I had thought perhaps that there might have been some overlapping in the neighbouring Diocese which might interfere with the above conclusions, and so I went through Calgary (Alberta) with the following results, from the same Report :-

The total Indian population of Calgary is given in the Report as.....	5,512
The total number of Anglicans.....	400
The total number of Pagans.....	1,780
The total number of children from the age of 6 to 20.....	1,544
Average attendance in the 10 Church of England Schools.....	182

So that we have in these Dioceses,—

Total Indian population.....	7425 plus 5512 = 12,937
" number of Anglicans.....	1315 plus 400 = 1,715
" " Pagans.....	2224 plus 1780 = 4,004
" " children (6 to 20) 2162 + 1544 =	3,706
Average attendance in the Church of England Schools.....	266 plus 182 = 448

So that as a result of over twenty years' work in these two Dioceses about 12 per cent. of the Indian population is touched by the Church of England, and of children of School age about the same proportion.

If the C. M. S. had determined to carry on as hitherto its Indian work, the present question would not have arisen. The M. S. C. C. would not have any right to interfere in the matter. But as the M. S. C. C. is now asked to take this work up as the C. M. S. abandons it, the former Society is bound to consider the whole matter, pondering over statistics such as those above given, and weighing well all the information which it can obtain.

The Board of Management has continually reiterated the statement that it is a *Missionary Society*; that it asks for and obtains money for *Missionary Work*; and that it is bound to expend the money for the purpose for which it is subscribed. If the M.S.C.C. expended all the money it annually collects for purposes other than the Foreign Field, it would not do more than pay for the work as at present carried on among the Indians. This would involve the abandonment of the vast *Missionary Field* among the white population of the North-West. Two objections occurred to me, either of which should be sufficient to negative this conclusion; the one, the *Indian Work* has largely ceased to be of the early aggressive character, carried on by the travelling missionary; and the other, that the work done in the half empty Schools can scarcely be called, with some exceptions, really educative. As there is not an unlimited supply of money the Society must, as stewards, place the money given to them where results will be had according to the intention of the donors.

Under a new regime as to Schools, and with an aggressive policy whereby the Pagans will be followed up as in the early years of *Indian Work*, it may be possible to aid the undertaking as a *Missionary enterprise*, but at present under the existing constitution of our Society, it appears to me this cannot be done.

This seems to me to be in line with the conclusion of Bishop Montgomery, the Secretary of the S. P. G. I presume he has sent you a copy of the January number of the organ of the Society. Do you agree with the conclusions at which he has arrived as found in the following statements:—

REPORT OF BISHOP MONTGOMERY.

"Bishops who know the Far North say that they have noble Christians in regions far from the white man and there they lead the simple Christian life of "babes" but they are consistent with their profession. They also say that these men are such children that nothing would induce the clergy to tempt these child-people down southwards. If they came to parts populated by white men they would go to pieces. *In regions where the white man dwells there seems to me to be little, if any, advance anywhere, nothing but a slow deterioration.* But a reserve is not an Arcadia. If a railway runs near to one, the Indians hang about the stations and then some say that reserves are a mistake."

"The Indian Boarding Schools problem also has its perplexities. A confined life in a large building is not necessarily the best training for an Indian child brought from the reserve. But waiving that, it would appear that the *only hope of success with such a pupil is to take him away altogether from the parents*, to educate him, and to put him into business far from his own people—in fact, to make him forget his father's house. But is it right to go to a mother and say, "Give me your child; you shall never see him again?" *Supposing, on the other hand, you educate him and return him to his people. Then the boy is miserable; he dislikes his parents' ways; what he has learnt is no use to him there; what they need—the art of hunting—has been lost by the boy.* But if you set the young fellow up in a farm or in any capacity near the reserve, then the whole family will come and live on the boy till he is ruined. If you make him a catechist to his own people they do not like their own race to be their teachers, preferring Europeans. An Indian Boarding School, therefore, if it is to succeed, would appear to be a place full of children taken away for

ever from their parents. What of Schools for Indian children on or near reserves? *The children cannot be made to attend. I heard of Schools with a proper teacher with an average attendance of six, two, and in one case half a child. What of the Indian as a workman? Near white populations the faults of the white man overpower the child man, and he slowly disappears. What is the remedy near the white populations? So far as we can see it lies in the direction of fewer schools, but these of the very best, with exceptionally good managers. In such Schools most of the time should be given to industrial work, and the young men drafted away as workmen or farmers and a close connection kept up with them.*"

"In the past the most powerful Missionary Society in the world, the C. M. S.—which is pledged only to work among non-Christians—has developed a great organization along the northern shores of Canada."

"In those days the Indian work loomed large. *Fifty years have passed and the whole situation has altered. The Indian work in the presence of the modern rush of white settlers tends to assume microscopical importance. The Indians are not increasing even in the north; work among them has come almost to a stand-still. Can the Canadian Church continue to carry on the Indian work of the C. M. S. on the same scale without the English contributions? Would it be right to do so in the face of the new duties laid upon it? To an outsider it would seem that the whole question of proportion will have to be considered.*"

"The final result of the deliberations of the very statesman-like advisers at the Board of the Missionary Society may be a re-grouping of bishoprics as occasion permits. In the entirely new position of to-day it is obvious that the question will be asked—*Are all the northern Missionary bishoprics really needed to-day?*"

"In Canada the bishoprics may be in some cases brought down below latitude 55, which is at present the northern boundary of white population in a general sense."

"*One of these northern Missionary Dioceses contains to-day 1100 people, including every race, white, red and Eskimo. There is no chance whatever of increase. Compare this with the millions which will soon be found upon the prairie south of 55. To continue the naval metaphor—it would seem not unnatural to detach a few fast cruisers for the northern regions, in the shape of travelling Missionaries, whilst the battleships are brought down as a general rule to face more serious dangers. The obvious distribution of forces at one time may be changed to another and equally obvious distribution at a later date.*"

MEMORANDUM FROM LETTERS RECEIVED.

From many letters sent to me by persons who have written because of their knowledge, experience, long residence and interest in the North West, I make the following quotations which appear to me to be in line with the conclusions of Bishop Montgomery, and to be well worthy of consideration in an attempt to solve the Indian Question.

ONE OF THE BISHOPS OF THE NORTH WEST WRITES :—

"*I have always considered that the expense of the Boarding School is much too great for its relative importance to the general work of the Diocese. I do most unhesitatingly think that the old method of carrying on work among the Indians was more fruitful in conversions to the Christian Faith than our Indian Schools have as yet shown themselves to be.*"

ANOTHER BISHOP OF THE NORTH WEST WRITES :—

"*I think there is a danger of overlooking the evangelistic work among the Indians.*"

"*In apportioning amounts for Indian work I think it would be wise to get the number of Indian Missions in each Diocese, with the number of Church adherents at each Mission, and the number of unevangelized Indians in the District.*"

"In Missions in the civilized parts, Indians can and often do earn as much or even more than white men, but in the North the people depend entirely on hunting and fishing, and receive very little for their fur, and they have no money at all."

"Government will not maintain, neither should they be expected to maintain, all the present Schools, but should be at liberty to concentrate or move to other places as they think best."

A NORTH WEST MISSIONARY OF EXPERIENCE WRITES :—

"If religious instruction is to be given in our Indian day schools, it must in the majority of cases be given by the Day School teacher, as he would be the only representative of the Church at his particular Mission."

"The Day School teachers receive from us \$100 per annum for doing Missionary work."

"The Church's work at these six Missions is in the hands of the Day School teacher."

"It is the unanimous opinion of the Mission Board based on the experience of years that unless the Government adopts the system of compulsory education amongst the Indians living on reservations, its money and our efforts are almost as good as wasted, as not a single family on any one reserve complies with the printed regulations of the Department, viz., That all children between the ages of six and sixteen shall attend School."

"It would greatly facilitate matters in every way if certain small Bands living on separate reserves could be brought together. . . . and thus save the cost of one or more farming instructors, and the keep-up of one or more Schools."

ANOTHER VALUED MISSIONARY IN THE NORTH WEST OF GREAT EXPERIENCE WRITES :—

"The grouping of a number of Indian reserves into one—or, better still, if possible, into two, denominationally—Roman and Protestant—would greatly lessen the expense and increase the efficiency of the work for both Church and State."

"Properly certificated teachers might then be secured by giving salaries that would command their best services. Any two small Day Schools as at present maintained, could be maintained as one larger School, with much better results; and in many cases one teacher could do what now requires the services and consequent expenses of four or five."

"The hope of the C. M. S. is that the M. S. C. C. will step in and take up the work as the C. M. S. withdraws, and also do whatever further aggressive work may be required in our Mission Field."

"In view of the vast expenditure incurred by the C. M. S. and the great work it has done in connection with the evangelization and education of the Indians in this country, the C. M. S. may now very reasonably ask the Indian Department to assume the entire responsibility of the financial burden connected with our Indian Schools, and allow the Church to retain the right of selecting the teachers or officers in the various Indian Schools, whether Day, Boarding or Industrial."

"From the commencement of the work in Moosonee and Keewatin there were Day Schools established and maintained. Missionaries were teachers, and teachers were Missionaries. This has been a feature of the work all along."

"Now take the case of Algoma. The work there is old too—dating back to Sullivan, Wilson, Fauquier, and others. But what was the nature of the work? and what the extent of it? Was it not rather one-sided? It was and is still practically, or almost, limited to one or two Boarding Schools, while the vast field of Mission Work with its waiting harvest in the regions beyond was virtually left untouched, left to the tender mercies of Rome who was not slow at taking advantage of the opportunity."

"Or place these three Dioceses in another light. Moosonee and Keewatin (as one or as two) were taken hold of and worked by the C. M. S. in its usual way, evangelization and education going hand in hand."

"Algoma was from the first taken hold of and worked by Eastern Canada. Now in view of the facts and figures presented in the report, one feels like asking the question, etc., etc.

ANOTHER BISHOP OF EXPERIENCE IN THE NORTH WEST SAYS :—

"The work is of necessity more (almost) parochial and on the reserves. More might be done had we the right men and the money, for travelling is expensive, and the Missionaries complain they cannot afford it."

"The Dominion, i.e., the Indian Department assisted perhaps by the W. A. of the Canadian Church, can undertake the educational, and the Canadian Church at large undertake the Clerical or Missionary work."

"The Indian Department should be urged to undertake all the financial part of the Schools (promised to the Indians) including the teachers' houses, and to listen to the unanimous advice as to more economical and more thorough methods of dealing with the Indian question, concentrating, treating the Indians as men and encouraging independence ; and no longer multiplying reserves," etc.

ANOTHER VALUED MISSIONARY IN ACTIVE WORK AMONG THE INDIANS IN THE NORTH WEST CALLS OUR ATTENTION TO THIS MOST IMPORTANT POINT :—

"While it is true that even here most of the Indians are baptised, yet they are very far from being Christians."

ANOTHER VALUED MISSIONARY OF GREAT EXPERIENCE IN THE FAR NORTH WRITES :—

"In the Diocese of Moosonee alone there are still some 3,000 heathen Eskimos. The difficulties connected with the evangelization of such a people are by no means to be lost sight of. Scattered as the Eskimos are over such vast portions of inaccessible regions, means must be used. I would rejoice to see the Canadian Church in conjunction with the C. M. S. take up this work with vigour. It is really more difficult to reach many of our Eskimos than to reach heathens in the very heart of China or Japan. For years I have pleaded for the Eskimos, and I cannot help pleading for them still."

"Indian work has become in a great measure parochial. Eskimo work means, or ought to mean, the preaching of the Gospel to the heathen. It means also pressing forward into some of the most inaccessible and desolate regions to be found in the world. Would it not be wise then to separate the Eskimo work from the Indian?"

THE SECRETARY OF THE C. M. S. WRITES FROM ENGLAND :—

"It seems to some of us that an Arctic Mission would most naturally find its base in Canada rather than in England. Mr. Peck has often encouraged us to think that many on your side of the Atlantic are keenly interested in this special section of Mission Work."

A BISHOP OF THE NORTH WEST WRITES AS TO THE WORK IN MOOSONEE :—

"Instead of Schools it may be better to establish two small institutions, one West, and the other East, for the training of native teachers and clergy. It is quite clear from the attitude of the home Societies, as well as from the M. S. C. C. Board, that the Indians—not Eskimos—must either live or die in a spiritual sense without European ministrations and support, and we must set to work at once and prepare them for the crisis."

AN ACTIVE MEMBER OF OUR BOARD WRITES ME :—

"I have just learned that the Bishop of Moosonee is doing his utmost to get an Indian Boarding School established at Chappleau, and this, although it has been pointed out to him that the Shingwauk Home is close at hand and is suffering for want of pupils, and the Government is ready to pay the cost (or contribute to the cost—I am not sure which) of taking them to the Shingwauk Home." Our Committee has been trying to arrange a policy of concentration, and in the face of all the Bishop wants another School which is not required."

This raises a serious question. The *Shingwauk Home* had accommodation for 100 pupils at the date of the last Report. There were then only 50 pupils in residence. One-half of the accommodation was therefore unused. This work cost last year \$10,289.47, of which Christian people in England made up \$1,973.19, and in Canada \$3,391.66, or \$5,364.85 in all. It is now proposed to duplicate this expense : to erect buildings ; to procure appliances ; and to carry on another Boarding School at Chapleau. Is this wise ? If Sault Ste. Marie be the proper locality for an Indian Boarding School, then this should be used so long as it has the accommodation by those within a day's journey.

If from experience it be found that the Soo is not the most desirable point, and the pupils come from further West, then Chapleau or some other westerly point should be selected. Then should not a change be made in place of expending thousands of dollars in school buildings and appliances, and duplicating teachers, superintendent and matron at a large cost when the immensity of our work demands consideration before a dollar be expended ?

It has been thought in the best interest of the work in the North West that the Bishop of Mackenzie River should move South from his Diocese and live at Athabasca Landing in the Diocese of Athabasca ; that the Bishop of Keewatin and the Bishop of Moosonee should also move South and live, the one at Kenora and the other at Chapleau, both in the Province of Ontario. This leaves a vast region, the Northern portion of those three Dioceses with an Eskimo population of at least 3,000, where there could be formed an Arctic Diocese if some brave man would accept the office of Chief Shepherd and dwell amongst these people. I understand that the *C. M. S.* is quite willing to cooperate with our Society in carrying on actively the work of evangelization in these regions.

I hope I have not wearied you. I feel keenly the responsibility resting on each member of the Board in connection with this matter. This must be my excuse for troubling you at such great length. I am confident that all the Eastern members desire to ascertain what is the united opinion on a fair consideration of the whole matter of those in the West as to what should be done.

1. Shall we concentrate the Schools, reducing considerably their number ?
2. Shall we seek a better and more up-to-date class of teachers and managers, and insist on all holding a first-class certificate ?
3. Will not this increased efficiency of the School be a better drawing power than compulsion ?
4. Will it be safe and well to introduce compulsion ? The strong feeling of the Indian in this matter must be considered.
5. Shall we introduce the old time travelling missionary satisfied to follow and work among the Pagan Indians, or is this class of men dying out of the land ?
6. Should not the expense of a properly conducted Industrial or Boarding School be now very much diminished in many parts where wheat, meat, milk, butter, eggs, potatoes, etc., can be raised and sold ?
7. In place of pauperising the Indians, can they not be led, now that they have so many opportunities of making and earning money, to show their appreciation of the work done by subscribing regularly towards its maintenance ?
8. Is there now need for an increase in the per capita grants, looking at the matters referred to in clause 6 ?
9. Should there not be inaugurated a system whereby each child who passes through a School be followed up, visited, and the history of the life preserved as in the English work among children carried on in other parts of the world ?
10. Should not education, looking at the ravages of tuberculosis, be given much more out of doors ; and, looking at the after life, made more fit to help in these every-day employments ?
11. What do you think of ex-pupil colonies, their working, and the increase in the number of them ?
12. What do you think of diminishing the number of present Dioceses, and bringing into existence an Arctic Diocese for work among the Eskimos ?

I thought that I might have had a conversation with you over these matters during your visit this week, but learn that you leave the city at 3.30, and therefore send this up to your Toronto address.

With all best wishes, and trusting that you are in good health and prospering in your work, believe me,

Faithfully yours,
S. H. BLAKE.

On January 15th, 1907, I wrote the Hon. The Minister as follows :

TORONTO, January 15, 1907.

The Honourable Frank Oliver, Minister of the Interior, Ottawa :

MY DEAR MR. OLIVER,—I get so many communications from the North West dealing with the Indian Question that I take the liberty of writing to you to know whether you have yet come to any decision upon the questions raised before you a couple of times by the deputations that waited upon you in connection with the Schools. It seems to me that very largely in this matter we are simply marking time. Schools appear to have been erected years ago, to answer the purpose of instructing the Indian children, most of which are now only half full, the attendance irregular, and very little, if any, result for good from them. If the schools in the older portion of Canada remained to-day as they were twenty years ago, I do not know that we should not have very similar results. Is it possible to take up and reconsider the whole matter, diminish the number of Schools, make them better, get first-class certificated teachers, and have up-to-date appliances? Do you think that it would be well that the Government should take hold of the matter, leaving merely the religious education to the various denominations? Can attendance really be made compulsory? Should no teacher be employed unless certificated? What can be done to increase the number of ex-pupil colonies? Can the per capita grant be increased so that there shall not be the continual deficiencies?

I should feel sincerely obliged to you if you could let me hear from you as to the above matters, as we shortly have a meeting of those from the North West interested in this matter, and I should like to know on what lines we are to act.

Faithfully yours,
S. H. BLAKE.

and received the following answer dated :

OTTAWA, 18th January, 1907.

DEAR SIR,—I beg to acknowledge the receipt of your letter of the 15th instant in regard to the question of Indian education.

I am very much pressed just now by Sessional work, but shall endeavour to find an early opportunity of giving the matter my careful consideration.

Faithfully yours,
FRANK OLIVER.

Hon. S. H. Blake, Toronto, Ont.

I again wrote the Minister on 27th January :

Sunday morning, 27th January, 1907.

The Honourable Frank Oliver, Minister of the Interior, Ottawa, Ont. :

MY DEAR SIR,—Sitting at home, storm-stayed, this Sunday morning my mind keeps turning unceasingly to our Indian brethren in the North West, where I have dwelt much in the spirit for the last five years. My interest in them has been kept alive by the many reports I have received, written and verbal, from Metlakatla, in the West, to the east coast of the Hudson Bay, and from Shingwauk in the South to the Arctic Ocean.

I have recently perused the Blue Book of your Department for 1906, and have just finished an analysis of many letters from many of the points

above indicated, and have had the great advantage of prolonged interviews with some of the Bishops and Missionaries of the Church of England engaged most actively in this work. I feel constrained to write to you as the Minister immediately responsible for the due administration of the affairs of these wards of the Government—the Indians. Will you bear with me while as briefly as possible I lay before you the results which, since I have been acting upon the Committee on which has devolved the duty of considering the welfare of the Indians in the North West, have been presented to me, and which are causing me constant and deep-rooted trouble :

1. If you seek to draw the Indian from the wigwam and out-of-door life, you must educate him in the ordinary hygienic rules—the non-observance of which cultivates tuberculosis and scrofulous affections—principal causes in the high death rate. The appalling number of deaths among the younger children appeals loudly to the guardians of our Indians. In doing nothing to obviate the preventable causes of death, brings the Department within unpleasant nearness to the charge of manslaughter.

(a) Let there be in at least fifty carefully chosen centres in the North West a thoroughly trained nurse appointed to carry on this work, and to give systematic instruction to the Indian women and children in regard to those domestic matters, of which they, in their new life, are ignorant, and which make so much for the health and happiness of these fellow-beings so largely dependent upon us.

2. Many of the schools are utterly inefficient. The teachers are incompetent for the work given them. Some of them should be pupils, in place of pretending to instruct. There has not been progress for years. The schools and equipment are old-fashioned, and are not keeping pace with the requirements of the day. The teachers are unable to interest the little unfortunates committed to their care. In not a few cases the yearly farce is kept up of an average attendance of from one to four children. The attendance is most irregular, as neither parent nor child derives pleasure nor profit ; nor is there anything to attract them to the school or the teacher.

(a) Let there be concentration in the school work. Let the number of schools be very much diminished. Let first-class up-to-date teachers and equipment be procured. Let the number of Industrial Schools, which is large, and it is admitted unfits, rather than fits, for the future inevitable life of the majority of the pupils, be reduced to three, to take the place of quasi Universities as centres to which only the most promising pupils may be sent. Let the education given in each locality be moulded so far as possible to fit the pupil for a useful life based on the surroundings in his every day existence.

3. It is said on the one hand that the Department has it in its power to fill all the schools by insisting on compulsory attendance. On the other hand, the answer is made that the Government could not expect the results which it is thought would probably flow from an attempt to enforce attendance upon unwilling Indians.

(a) Then seek for the same result, not by compulsion, but by persuasion. Try first-class teachers ; up-to-date equipments—maps, pictures, globes, the Kindergarten methods and materials—wood carving, woollen sampler work, and the like. Teach habits of industry in matters which can be carried away from and practised outside of the school. Useful employments which can be made a means of earning money by selling the produce at exchanges is to be brought into existence and encouraged.

4. By the mode of treatment employed to-day—the giving of rations, bales of clothing, etc.—the Indian is pauperized and self-reliance and self-respect are done away with. The Indian is educated into a humiliating state of dependence and higher aspirations are quenched.

(a) This system might in the past have been to a certain extent tolerated. It should now as a general rule end. With the opening up of the country, and the opportunities of making money through agricultural and many other pursuits presented to and taken advantage of by the Indian, the old days of

childhood should end, and the days of self-respecting industrious manhood should be entered upon. A type of education more adapted to the real requirements of the Indian would do much to lead up to this.

5. It is said that a very large proportion of the children which go through the various schools in the North West either return to blanket life on the Reserves, forgetting all they have learned, or suffering from the confinement of the school life go to an early grave. The pupils returning from school during the last thirty years have not uplifted the life on the Reserve, but the children have been swallowed up in the life of their parents.

It is true that here and there an exception is found, but the general rule is as here stated.

(a) Should not this be placed beyond question by following the practice of the late Dr. Barnardo, Mr. Quarrier, Miss Rye, and indeed, I believe, of all those who undertake to educate and be responsible for the children of the poor; and a statement be kept of all those that pass through the schools, and at least once a year visit them, and ascertain what they are doing, and enter in books kept for the purpose the result of their schooling, etc.

6. Is it reasonable after a large expenditure of time and money on the education of an Indian child, virtually to compel him to go back to the old Reserve life and unlearn what he has been taught, by not providing for him a home where he can live the lessons given him in school?

(a) The settlement or colony system based on common sense considerations, which it seems to me should meet with general approval, has been tried and found well to answer the purpose intended—isolating the Indian from the Reserve life and giving him a strong incentive to grow to full manhood and become a citizen of our Dominion.

Why should not this method of dealing with the Indian be largely extended and made the rule?

In time it should end the Reserve and replace it with well-to-do farmers, agriculturists and workmen.

7. It has been said that the Government has undertaken to educate the Indian children, but it has not defined the extent of such education, and to carry out the above suggestions would be too costly. Although not accurately defined, the Dominion can well afford to be generous and should give the very best education adapted to the requirements of the Indian.

(a) I doubt very much the conclusion that the suggestions made would increase materially the cost of the education, and I feel very confident that the people of the Dominion would be well satisfied if an effort in the direction suggested were made—Diminish the number of schools. Concentrate them and the Reserves, and reduce the number of teachers and employees, who would thus become too numerous, and it would go far to meet any increase made by the betterment of the whole system as above defined. Any increase would be microscopic when you compare such needed sum with the wealth the Dominion is receiving from what it has obtained from the Indian.

8. Should not the expense of a properly conducted up-to-date school be now very much diminished in many parts where wheat, meat, milk, butter, eggs, potatoes, etc., can be raised and supply their needs, and the balance be sold.

I am satisfied that the people of Canada would feel indignant if they were told that the Indian is not educated as he should be because the funds are not forthcoming from this wealthy and most prosperous Dominion, to fulfil the obligations solemnly undertaken by it when treaties were entered into with those whose rights, until surrendered, prevented the Dominion dealing with the land as it thought to be in its best interests.

I am confident that the people of Canada would not bear the shame that would be passed upon it if such an answer were made. Indians in ceding their claims in the vast northern territories gave up virtually their right to obtain their livelihood in the only way known to them, or for which they were fitted—the chase. Each year diminishes the possibility of their so doing, as the area of the hunting ground becomes smaller and the game less plenty.

Under our promise of education, what have we given them in return that is of practical value to them, or fits them for the new surroundings in which we have placed them?

The eyes of the whole world are directed to the former Indian hunting grounds now transformed into homes of industry, making ready to supply the world with wheat and cattle. We see wealth pouring forth, compared with which our gold, silver, copper and iron mines are as nothing.

I do not deny that here and there may be found a school which is more up-to-date than the general run of the schools to which I am referring, but such a school is an exception, and must not be taken as evidence of what is being generally done. The Indian in British Columbia cannot be compared with the general run of Indians in the North West. We must not conclude from what we learn of the prosperity of the Indians in British Columbia that this is by any means a sample of what is being done with the Indians in the North West. I am speaking from the reports that have been from year to year given of the large body of Indians who are not progressing, but in many cases retrograding, and who are as little able to do for themselves to-day as they were twenty years ago.

It seems to me the time is ripe for a vast improvement and an onward movement in the education and work carried on among the Indians of the North West. The marvellous changes that have taken place during the last twenty-five years throughout this land have altered so completely their position that the old plans and systems of treatment fail completely to meet the present requirements. I am so satisfied that the people of the Dominion are in favour of action in the matter that if you think well of it, I will call some meetings in such centres as Toronto, London and Winnipeg, and set forth the present position and wants of the Indians, and obtain the passing of resolutions calling for up-to-date schools, and a general dealing on lines more conformable to the requirements of the twentieth than the nineteenth century. I have discussed these matters with many who have such an intimate knowledge of all the details that I cannot but accept their statements as accurate. All conclude that without further delay a complete change should be made.

Would it not be something for you to look back upon with great satisfaction, if this question were taken up and dealt with by you in a masterly and comprehensive manner during your tenure of the office as the head of this Department. If I can help you in effecting this object, I shall gladly be in it, your obedient servant.

Faithfully yours,

S. H. BLAKE.

and on the 13th inst. received the following reply :

OTTAWA, 31st January, 1907.

DEAR SIR,—I have your letter of the 27th instant in which you enter at length upon the various questions concerning the Indians in which you have already shown your deep interest. At the moment I cannot do more than acknowledge your letter, but beg to assure you that your representations will be carefully considered.

Yours very truly,

FRANK OLIVER.

Hon. S. H. Blake, Toronto, Ont.

To which I replied on the 4th of February as follows:

TORONTO, 4th February, 1907.

MY DEAR SIR,—I am obliged by the receipt of yours of the 31st ultimo, and for your assurance that my "representations will be carefully considered." It no doubt will be present to your mind that in the meantime the Session and the Indians are both passing away. I did not write my second letter until virtually compelled to do so by the statements received of the preventible

deaths of those who have become the wards of the people, and over whom the people have assumed the position of guardians. Since the writing of this letter has come through a Government engineer returning from the regions of the North West such an appalling account of the death by hundreds from consumption of the Indians among whom he has been, that the facts on which the appeals made to me are based, receive such abundant corroboration as compels me again to address you. The conscience of the people has become awake to the fact that we have no right to enrich ourselves at a price that means death to the Indian. We are not justified in driving the Indian from his outdoor life without furnishing all reasonable safeguards to make the life which he lives for our benefit as innocuous as possible. It is nearly two years since we first met and talked with you on these subjects. I trust you will concur in the conclusion that the time has arrived for action.

Faithfully yours,
S. H. BLAKE.

The Hon. The Minister of the Interior, Ottawa.

On the 5th of February I received the following letter from the Minister :

OTTAWA, 4th February, 1907.

DEAR SIR,—Yours of January 15th to hand. I have not yet been able to take up the question you discuss as I had hoped and therefore cannot deal with it as fully as I would like.

I am getting special information on the subject at the present time, which will have an important bearing on any decision which may ultimately be reached.

However, to deal with your letter as it stands, it is "possible to take up and reconsider the whole matter." In fact it is necessary that it should be done, and will be done as soon as time permits and information warrants. As to whether such reconsideration will be to "diminish the number of schools, make them better, get first-class certificated teachers, and have up-to-date appliances," there are so many matters to be taken into consideration in this connection that I can have no idea. The question of diminishing the number of schools at once brings up all the antagonisms of race, religion, political domination, and every other sentiment bearing on the functions of Government.

As to whether "the Government should take hold of the matter leaving merely the religious education to the various denominations," I think that the religious education is very important, much more important than any technical education that can possibly be given. What is wanted is to get the Indians into a new frame of mind, which certainly cannot be done by a mere process of education as it is ordinarily understood. Unless that can be secured by religious influence it cannot be secured at all. My judgment is that attendance cannot really be made compulsory, and if it could should not.

I do not consider that the certificate of the teacher is material. His influence for good over the pupil is very much more important than any certificate as to this educational standing.

As to what can be done to increase the number of ex-pupil colonies, it will first have to be demonstrated that there is an advantage in establishing such colonies, which can only be demonstrated by time.

The per capita grant can be increased, but unless there are better results than have been reached in the past it seems to me that the weight of evidence is against such increase.

I regret that I am not able to deal more fully with the important questions which you raise, but believe I have touched on all the points.

I am very glad to see the interest which you take in the improvement of the Indians, and also the fairness of your point of view.

Yours very truly,
FRANK OLIVER.

Hon. S. H. Blake, Toronto, Ont.

To which I replied on the 6th of February as follows :

TORONTO, February 6th, 1907.

The Honourable the Minister of the Interior, Ottawa, Ont. :

MY DEAR SIR,—I was very glad indeed to receive your letter of the 4th instant. It gave me great satisfaction to know that you were getting special information on the subject of our correspondence which will have an important bearing on the matter. You have such a net-work of machinery that you will be able to ascertain with accuracy and despatch what it would be impossible for the ordinary individual to discover. You will of course have noticed the necessity for shading the local colouring which is given, based to a certain extent upon self-interest and sentiment. I thank you especially for the line in your letter in which, speaking of me, you refer to "the fairness of your point of view." Perhaps I might not deserve as well this encomium at your hands did I not see the many difficulties that there are in the way of the Department. Pardon me for very shortly referring to the contents of your letter :

1. I am unable to differ from your conclusion as to the per capita grant "that the weight of evidence is against such increase." I have arrived at this conclusion after much consideration and pursuing the enquiry for years, to ascertain actual results.

2. The results of my enquiries lead me to concur in your judgment "that attendance cannot be made compulsory, and if it could should not." What may be a very satisfactory rule to lay down in one part of the world may be entirely unsatisfactory in another. We cannot afford to run the risk of rebellion or of great dissatisfaction with our dealing among our Indians. We must seek to draw them by persuasion and to educate them up to the privileges which are freely opened to them. If the schools are made what they should be we should have it in our hands to fill them ; as they are, I do not wonder that the attendance so often is nominal. It is human nature to cast off personal responsibility, and to be forever blaming the presence or absence of rules or regulations for the non-accomplishment of what should be effected by the strong personal equation. This may account for much that is said in the various northern localities for requiring compulsory attendance.

3. You say "the question of diminishing the number of schools at once brings up all the antagonisms of race," etc. There is no doubt something in this position, but I think that it is exaggerated. Some from a matter of sentiment do not desire to see a school in which they have worked for years removed to any extent from their control. Others believe that their creed may suffer, and they will not see that this is a matter in which the personal interest or peculiarity must give way to what is for the general good. I find some of those well versed in this matter who tell me that there is no difficulty in having the children of the various tribes meeting together in a common school. I do not know that any absolute rule should be made. Where we are dealing with schools with an attendance of one to four it would seem to be imperative to make a change. This matter must be accomplished by degrees and with discretion, but in order in a reasonable way to keep down the expense and in order to get better schools something of the kind appears to me to be imperatively necessary.

4. I quite agree with you in the conclusion that "his influence for good over the pupil is very much more important than any certificate as to his educational standing." Are you not, however, much more likely to get the "influence for good" where you have a man skilled in all the arts of teaching and knowing how to arouse and keep attention, one who not only has knowledge but by practice in skilled ways can impart it to others ? The reason that I noted certificated teachers was that from my information a good many instructors are simply picked up without certificate, knowledge or the requisites which to-day are considered absolutely necessary before the office of teaching is undertaken. You say "I do not consider that the certificate of the teacher is material." The mere piece of paper which is called a certificate is of no

more utility in itself than so much compressed pulpwood, but if the certificate is what it should be, it has behind it the man who, having properly earned it, is certificated as occupying a position which entitles him to be a true teacher.

In discussing this question of teachers we must bear in mind that in some localities they are earnestly asking for white teachers, and rejecting the Indians, for several reasons, one of which is the earnest desire to have the child taught the English language, which is not done where the teacher is more at home in his own rather than in the English language.

5. I am very glad indeed to know that you lay so much stress on the "religious education." I think, however, that we should have of the best that we can give (a) in a religious education, and (b) an industrial education suited to the surroundings in which the Indian is to dwell. Let both of these be of the best that we can give. Will not this be better accomplished by a division of the work, letting the Government take the industrial portion of it, and letting the churches in the various localities be responsible for the religious side?

I believe that if these two means of education go side by side, introducing some of the best elements that we have in the older settlements, we shall yet be able to do much for the Indian children and adults of the North West.

6. I note your remark as to "ex-pupil colonies." I am not so much wedded to any particular form that the colony or settlement may take as to the general principle of rewarding the Indian for his industry and removing him from the surroundings which are of such injurious effect that even with the desire to lead a new life he is dragged back to the old reserve blanket life. Do you not think that we know sufficient of the result of this class of improvement as to be able to start on such lines in many portions of the North West?

I again thank you for your letter. Will you accept a renewal of my assurance of a very earnest desire to be a co-worker with you, if you will permit me, in obtaining the results which I believe are sought by both? If at any time I can be helpful to you in procuring information, I shall be glad to do so. I refer especially to this, as in your last report you speak of thirty-four thousand of the Indians as to whom there is no return as to their religion, etc. Without any difficulty, I could furnish you, with very reasonable accuracy, with this information from Moosonee, Keewatin and Mackenzie River. The statistics as to those districts have been collected with reasonable accuracy by the bishops of these various territories, and will be gladly furnished.

Allow me to suggest with great diffidence that the report would be much improved if whoever is responsible for the work should devote a little more time to its editing. Such well-known places as Aiyansh, and others of a like character, are not found even in the index. Information as to the various schools is given in various places in the report, but there is no index which enables you to find each of these localities, but you have to read page after page with great labour, and to make your own notes, in order to analyse and collect what these reports give you. It would be a matter of great convenience to take the whole work of each church and put it together, so as to be able to see the localities and the amount of the work of each church, and to be able to make comparisons, which are so helpful. It would be a great convenience if there were two or three maps attached to the report, giving the information as to the industrial, boarding and day schools, where they are, and to which religious body they belong. I should not refer to this, but in order to obtain information that I should have been able to get in three or four hours I have spent more days, and still am not sure that I have covered all the ground.

I am afraid, after reading this long letter, you will say: "In a contest for patience, the Minister of the Interior, Place Number One: Job, Place Number Two." Still, read it, and as you have time throw a few words to your typewriter for me, so that I may continue to work on lines which I trust may lead to results which will be pleasing to both of us.

Yours faithfully and obliged,

S. H. BLAKE.

V.

I had gone thus far in this statement when I took up and studied the suggestive report of Dr. P. H. Bryce, the chief medical officer of the Department, for the year 1906. I was so much struck with the harmony that was shown between the facts and conclusions found in that report and those which came to me from other sources that I cannot refrain from quoting the following passages from this official document. Great weight must be attached to the utterances of one occupying the position and having the experience and opportunities of Dr. Bryce, and I trust that this and the immense importance of the matter will furnish a sufficient reason for further prolonging this statement.

EXTRACTS FROM REPORT OF DR. BRYCE.

"We have instituted conditions such as must necessarily result from the small houses which the Indians have been supplied with, and then allow some contagious disease to be introduced, whose progress, like that of tuberculosis, is slow, yet whose germ has a vitality and persistency unequalled by any other. It must be apparent that the infection will soon become generally disseminated, and like any acute disease, will tend to spread through a band until all have become infected, or have developed an immunity, or have died."

"When we turn to the total deaths, which so far as the mortality rates are obtainable, the totals as a whole are so great and in some bands so enormous, that nothing less than the epidemic prevalence of some disease will account for such mortality."

"What so greatly surprises one, when the location of these bands, distant from other influences which tend towards demoralization and degeneration, and in a district famous, and properly so, as a health resort for the white consumptive, is considered, is that the presence of tuberculosis can be even possible."

"The rate per thousand in the two Blackfoot bands located on the Alberta plains, three thousand feet above the sea, is 81.8."

"In the splendid Edmonton country, 86.4 per 1,000. Sixty deaths occurred in five bands with a total population of 694. To show that it is peculiar to the band, in other words, localized infection, in both cases we have only to go west, etc."

"What a commentary on the above appalling figures is found in another passage of this report. It is daily becoming apparent everywhere that tuberculosis, the result of bad house sanitation, can be largely eliminated, by correct methods, from the homes of our Indian population. It has decreased notably in dense population, as in England from 2.5 deaths to 1.5 per 1,000, through improved sanitation!!"

"Bands which, once hunters and trappers, have within recent years settled on reservations, show the highest death rates, they being the least learned in the methods of housekeeping required under such condition."

"The Indian population of Canada has a mortality rate of more than double that of the whole population, and in some provinces more than three times."

"Those bands which, as in the North West, have most recently given up the old nomadic life, and now live in small houses on reservations, even in most favoured climates, and have learned least of the arts of domestic life, have the highest mortality."

"The one dominating cause of the excessive mortality everywhere is this lack of sanitary knowledge, or of how to live in houses, and the death rate is

due to the same cause, tuberculosis, which has operated with the same fatal effect amongst all people living in the same state of civilization, when once introduced among them."

"That the prevalence of tuberculosis amongst the bands is not due to insufficient food, though doubtless poorly preserved and badly cooked food may tend to lessen individual resistance; but it is due directly to infection introduced by one member of a family into a small, often crowded, house, and there, as dried sputum collects on filthy floors and walls, is spread from one to another so certainly and at times so rapidly that one consumptive has in a single winter infected all the members of a household as certainly and rapidly as if he had had small-pox."

"From such houses infected children have been received into schools, notably the boarding and industrial schools, and in the school-room, but especially in the dormitories, frequently over-crowded and ill-ventilated, have been the agents of direct infection."

"Children infected in the schools have been sent home when too ill to remain at school, or because of being a danger to the other scholars, and have conveyed the disease to houses previously free."

"Owing to the simple habits of the Indian, common to all people at their stage, visiting from house to house is a chief feature of the day's occupation, and the sick are visited or go a-visiting, and through their expectoration serve to steadily spread the infection."

"Under the home conditions in the ordinary Indian house, as already illustrated, treatment from the stand-point of curing the patient is in practice impossible, while the likelihood of preventing the spread of infection is almost equally remote."

"We naturally turn to the possibility of the construction at the most central points for several bands of a simple 'Home'—in many cases large double-walled tents, strengthened with a frame when necessary, with proper floors, stoves, and such other requisites, so that several patients could be housed there comfortably, and yet supplied with food from the band's funds or rations."

"At present there exists an organization 'The Victorian Order of Nurses,' especially designated for taking up nursing work, whether in the slums of cities or in the out-of-the-way places on the prairies or in the forests. Further, they have centres in every province from which to draw; but whether from this order or not, our aim must be to make such 'Homes' sanatoria schools for training young Indian women as nurses and housekeepers."

"If in all the great cities of England, where the people have a thousand years of Christianity to teach them how to live, district lady sanitary officers are a part of the necessary equipment of every executive health office, it scarcely needs any argument to prove that such an officer is absolutely essential to the good health of every Indian band as such exist to-day."

"Reports as frequent as once a month, stating the exact health conditions of the band would be required, and monthly accounts of the 'Home' which would be the residence of the 'Nurse' would be required to be sent to the department for strict supervision and control."

"Our churches call, and not in vain, for young women to go to India, China and the remote islands of the sea, to become evangelists for Heaven. Surely for our own people, whose lands we occupy, who are our 'wards' and whom we have solemnly engaged to protect, we can find workers to go into this field, where there is a harvest to be reaped, pro amore patriae, as well as with that older motto *ad majorem Dei gloriam*, of the earlier apostles."

"To locate the 'Home' near some school, whether industrial or boarding school would, so far as location goes, be likely to be found advantageous, since the boarding school is commonly near some reserve of an agency. Indeed, the germ of the nursing idea has already existed for several years in the Brandon district, where two nurses have been attached to the schools of the agency."

"The monthly reports of the physicians attending upon the school children very frequently refer to the presence of cases of tubercular disease in its infectious stage, and do not fail equally often to refer to the unsanitary con-

dition of the school buildings, erected, in many instances, years ago by some devoted missionary, from the standpoint more often of proximity to the band than of regard for a sanitary location, with inadequate ideas as to the necessity for sunlight, ventilation and fresh air, and often with the crudest ideas of maintaining the water-supply and disposing properly of sewage. Such buildings are demanding, in view of their having been contaminated with the germ of tuberculosis, resulting in an unusual number of cases of scrofula in the pupils a systematic and thorough overhauling, in order that they may be brought into keeping with modern ideas. This done, the department may then discuss at what points expenditures are most urgently needed, and where they will be most productive of results."

That the statement of Dr. Bryce does not stand alone is clear from an address of Mr. Stewart, the Dominion Superintendent of Forestry, on the 30th of last month, at Ottawa, before the Committee of Agriculture and Colonization, on his return from a trip throughout the North West. He then said :

" That the Indians of the Far North are dying off rapidly, chiefly owing to the prevalence of consumption. At Fort Simpson, one of the most important posts, the Indian population in 1887 was over 800. To-day it is less than 300. The prevalence of consumption is largely due to the fact that the Indians have contracted the White man's habits in an exaggerated form. They build small houses, and during the cold weather keep them at a temperature which would kill a White man. The Government should send physicians into the country to check the ravages of consumption and other diseases. There was not a physician within 1,500 miles."

VI.

I cannot but reiterate the views of Dr. Bryce. Here is a growing need—a vast field for " the Victorian Order of Nurses," " the Daughters of the Empire," " the Disciples of Domestic Science," to do a little quiet unsung trench work, the glories of which will not be heard on the earth, but, being really *ad majorem Dei gloriam*, will be known and accepted by Him Whose name is love.

What was impossible to accomplish a few years ago is now quite within the reach of our endeavour, by the marvellous changes in transportation, which bring so many of the former isolated localities now within comparatively easy reach. The work of the superintendents should thus be made much more easy and much more thorough, and the cost of living and other expenses should in time be greatly diminished.

Do not let us now write a page in the history of our country to which our children must look back with shame. Rather let it be a story bright with lessons of sympathy and of well-thought-out plans in which the righteousness and justice of the treatment of the people of Canada, awarded to the children of this historic race, may furnish in our schools lessons which teach them that here also mercy and truth met together, and righteousness and peace have kissed each other.

He in our North West whom the Indian worships as "The Great Spirit" truly lives, and is indeed "the Judge of all the earth." The answer to the question "Shall not the Judge of all the earth do right?" is emphatically that He surely will—that we are "our brother's keeper" and that He will require at our hands the "Good Samaritan" treatment of those who by us and for our incalculable temporal advantage have been pressed into a new life and new environments, which are fatal to them until we surround them with well-planned safeguards, and lead and educate them with kindly sympathy into the new life which we compel them to live.

I am satisfied there will come back with one voice from the awakened conscience of our people the answer—With care devise the best plan that can be thought out to accomplish these purposes, by the best men that you can select. Let it without delay be put into operation, and let us speedily enjoy the satisfaction of knowing that we have accepted the responsibility that has been cast upon us, and although late and much time has been lost, yet at length we are brought within the gracious smile of the Great Father, Who loves those who do justly and love mercy. Let our conduct be a striking testimony, in an age of oppression by the strong of the weak, to the fact that we were too just and too strong to deal otherwise than generously and kindly with the weaker race, the historic children of our prairies and our woods.

Faithfully yours,
S. H. BLAKE.

Toronto, 19th February, 1907.

P.S.—Since this was in print a statement has been sent down from Saskatchewan, which states that the Indian Department Superintendency of Saskatchewan is not coterminous with the Diocese, and that in the Diocese proper the figures should stand as follows:—

Anglican	2,938 or 3,074
Roman Catholics	684 or 1,510
Pagans	528 or 742
School children	789
Average attendance in Church of England schools	195 or 190

