

THE CALL OF THE RED MAN

BY

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FOR

Truth, Honesty, and
Fair Play.

"Let No Man Deceive You With Vain
Words."—*Eph. v:6*

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The Call of the Red Man for Truth, Honesty and Fair Play.

"Let no man deceive you with vain words."

Some time after the Board of Management of M.S.C.C. met in October, 1907, I wrote a letter to the Canadian Churchman. For this I was, in a way, reprimanded by the Secretary of the M.S.C.C., who said that the proceedings of the Board were private and what took place at them should not be made public.

Now one of the most active members of the Board has written a pamphlet, which is advertised for sale at 15 cents, and which publishes a great deal more about what transpired at that meeting and at the meeting which followed it in April last.

The pamphlet is entitled, "Don't You Hear the Red Man Calling?" and it gives a history of the Indian question as it has come before the Board since the last meeting of the General Synod. The purport of the pamphlet appears to be to "awaken public indignation!" And the immediate cause for publication is the following memorandum which was signed by those Western members of the Board who knew whereof they spoke—men who have spent the best part of their lives in the work which Mr. Blake seems to take delight in belittling as much as possible.

Memorandum for the Board of Management of the M.S.C.C.

Certain statements concerning Indian work have been laid before the Board of Missions, by the Hon. S. H. Blake and others, to which exception has been taken by many whose long experience in dealing with Indians entitles them to speak. These statements* have also been published to a wide circle of readers, if not to the Church at large by being put into print and circulated either privately or in the minutes of the Board meetings to the great prejudice of the Indian cause and the misleading of the mind of the Church on this great question. In view of all this—there having been neither time nor opportunity allowed us for adequate consideration and protest at previous meetings—we desire to lay before the Mission Board at its April meeting the following protests and representations; and to claim for them the same degree of publicity which has been given to the statements in question.

1. At the outset we protest against the method employed by Mr. Blake of sending to the members of the Board printed statements, marked private and confidential, and embodying views not accepted by the Executive Committee and calculated to prejudice the minds of those who received them.

2. We protest against the presentation to the Board, of the Report of the Indian Committee, of statements "which Western men (who knowing Indian Missions, and, being on the Committee, should have been consulted) had no hand in preparing"; such statements being calculated to "set forth, and by a clever marshalling of facts to establish, views and conclusions with which the Western men do not agree"—views and conclusions, indeed, "which have not the support of a single Western Bishop, or member of the Indian Committee possessing actual experience in Indian Mission Work."

3. We protest against the printing and publication of the preamble to the report of the Apportionment Committee in the minutes of the Board Meeting of last October, after it was distinctly understood and promised by the Board that it should not be so printed and put forth because exception was taken to its statements as "mischievous" and to the conclusions drawn from them "as so unwarrantable that it was "contrary to the true interests of not only Indian Missions, but the "Board itself that the preamble should be given to the Church with the "endorsement of the Board."

4. We respectfully represent to the Board that in the statements alluded to there are certain matters which are so inaccurate as to be to all intents and purposes untrue.

For example, it is stated that representatives (of the great Societies and other helpers in England) have visited the localities in which work is carried on with a view to ascertaining for themselves the facts, etc.; and that these representatives "have made full investigation of the whole field."

The facts are these, "No representative of the C.M.S.," the Society chiefly interested, "still less of other Societies has ever been "in or near the Dioceses of Mackenzie River, Athabasca or Selkirk. "Nor have any seen the Dioceses of Moosonee and Keewatin, except "by passing along the C.P.R. line, where no Indian Missions exist. "There is moreover no record of any such representative having ever "visited the Indian Missions of Saskatchewan, Qu'Appelle and "Yukon.

*(1) A memo by the Hon. S. H. Blake, K.C., marked private and confidential and sent to the members of the Board of Missions, before the Spring meeting of 1907. (2) A memo, by the Hon. S. H. Blake,

F.C., sent to the Rev. Dr. Tucker, in anticipation of the October meeting of the Board in the same year. (3) The Preamble to the Report of the Apportionment Committee, October, 1907.

"At most two Missions in Rupert's Land were visited years ago "in a cursory manner, and also two or three Missions in Calgary."

The statement in the preamble is therefore, to say the least, without sufficient foundation.

Again in the same preamble we read that in one School where statistics have been accurately kept the deaths were 60 per cent. This was not a Church School at all and should not have been referred to here.

Yet again, "Emmanuel College is being closed," etc. This is not so. It is still going on.

Surely such inaccuracies ought not to be passed over in silence.

5. Comparisons are made which are misleading. (1) It is implied that in former days missionaries "followed the Indians from place to place in their hunting and fishing expeditions," but have now ceased to do so. As a matter of fact, although on occasion camps were visited, itineration in the sense referred to was never practised. (2) The Diocese of Calgary is discredited as having few Indian converts compared with the Diocese of Moosonee. But it is not stated that the Diocese of Moosonee had thirty years' start. (3) Similarly Algoma is disparaged by a comparison with Keewatin. But no reference is made to the fact that the Keewatin missionaries had no opposition from any other body of Christians, while in Algoma the missionaries found only a few bands unappropriated by the Roman Catholics. (4) The evangelistic work of the travelling missionary is compared with the work of schools, as though the latter had, in certain cases, superseded the former. The fact is the School System nowhere takes the place of evangelistic effort, but is supplementary to it. Schools do not compete with the missionary, they carry on his work. He wins the Indians and they train the children. (5) Moreover, they who make these comparisons omit to call attention to the difference between one tribe and another, which will go far to account for a difference in the results of missionary work. The wild Blackfoot, for example, "who has never had a master," can hardly be expected to respond as does the quieter Cree, who for generations "has been under the Hudson Bay Company's control."

6. Statistics are presented in such a manner as to lead to false conclusions. (1) Dr. Bryce's report on the condition of Indian Schools is quoted as showing that the death rate is 25 per cent. But it is not stated that that percentage covers fifteen years, and that the rate

per annum therefore—as Mr. Ferrier points out in a published letter—is only 1 3-5 per cent. Nor is any allusion made to the fact—to which Mr. Ferrier also calls attention—that the average life of a generation is about thirty years; that is, that 100 per cent. die every thirty years, or 50 per cent. in fifteen years; so that in the Indian schools in question, the death rate (25) is after all only one-half the general average.

Nor yet again is any reference made to the much larger death rate on the Reserves. For example, in the Reserves on Georgian Bay the rate is 2.19 per cent., around Port Arthur 5.52 per cent., on the Alberta plains, 3,000 feet above the sea, 8.18 per cent., and in the splendid Edmonton country 8.64 per cent. Therefore, whatever their defects of ventilation, sanitation and general management may be, the schools with their mortality of 1 3-5 per cent. per annum have exercised an appreciably beneficial effect upon the health of their pupils.

(2) Blue Books are quoted to show that Industrial Schools are half empty for lack of available material. Yet it has been repeatedly stated by those who should know that if money were forthcoming to supplement the Government grant the numbers might easily be increased.

(3) Figures are used with reckless freedom. Thus, the cost of the Homes at Sault Ste. Marie is put down at \$11,500 per annum, whereas the average expenditure for the decade ending with last year was only \$9,712.54. And the figures are set in array in such a manner as to suggest that the Church has been bearing the expense, while in reality the Church in Canada has been giving very little indeed, and the *Canadian Society of the Church* absolutely nothing at all to these schools. And further, the one school singled out for reprobation, the Calgary school, has not cost the Church one cent, "all expenses being incurred by the Government and the Church having no control over, or responsibility for, the expenditure."

(4) It is implied that too little is done to teach the Indians self-support, and the Blue Book is again quoted to show that in the course of a year the Indian population has earned a total sum of \$5,000,000, the inference being this: that out of such a sum these people should have given a much larger amount toward the maintenance of their religious institutions than they did. But we are not told how much, in fact, they did give, nor is the calculation carried on to show that counting the number of families as 22,000, the sum named would represent as possible \$4.50 a week for each family—and that, be it remembered, only to a small extent in money—more than half of it being represented by farm produce and the results of hunting and fishing bartered at a sacrifice for food and clothing.

(5) Two Dioceses, Mackenzie River and Athabasca, were singled out as examples of work which did not pay. "Their population is so scanty. They need so large a measure of help. Let them be cut off

"from the list of Dioceses to be aided," was the cry. With 2,200 souls they needed \$32,208.62—a total of \$14.62 for every soul! But after all this is not more than certain parishes expend per capita on their work. And the scattered field must always cost more per capita than the settled district or town. Besides these fields of missionary enterprise have been deliberately entered upon as proper and promising spheres of work, the Holy Spirit, presumably, guiding those who made the selection. Who shall venture to say they will not pay? At any rate the same might have been said of Saskatchewan or Algoma a few years ago!

We protest against the interference by this Board with the inherent rights of the Church and her Bishops to determine what Dioceses shall be created or maintained. As the Church's missionary agency the Board may indeed determine whether a particular object or Diocese shall be aided from its funds, only it must act on fair and reasonable principles. But to create or destroy a Diocese is assuredly beyond the scope and power of any ordinary Missionary Society.

As we consider the matters to which we have felt it our duty to call attention we cannot escape the conviction that in putting forth the statements and representations referred to, the authors and movers sought to discourage Indian work in favor of work amongst white settlers; and we wish to express and emphasize our opinion that to deny to even a few hundred Indians "The Bread of Life" that we may make better provision for the incoming tide of settlers will be to be false to ourselves, our country and our Church, and to be unworthy followers of the noble men who gave their lives as pioneers to the Indian work.

The progress of the Indian has been unquestionably slow. It is not strange that it should be so. Generations of time, of experience and of training are required to transform the savage into the thoroughly Christianized and civilized citizen. These people are poor, and, compared with the white population, thriftless and incompetent. But by the help of the missionary, the Church and the schools they are making sure though slow advances. They are beginning to take their place beside their white brethren, and even to contribute as God hath blessed them. More might be done if we had more to do it with. Our equipment in School and Church is very inadequate. There are defects on every hand. But the reproach must be laid where it belongs. Any failure or imperfection in Indian Schools is due to Government methods far more than to the Church's neglect or blundering. And if we would secure the best results, if we would make the Indians into steadfast, self-controlled, reliable Christian citizens, we must induce the Government to put and keep the schools in thoroughly sanitary shape, to do all in its power to make the children attend, and to fight by proper nursing, teaching and regulations, the dread disease, tuberculosis. And on our part we must add a substantial measure of the loving

supervision, the wise training, and the gracious influence of the Christian Missionary and Teacher.

Of one thing me may be certain. Rome will be our residuary legatee. If we withdraw from Schools and Missions our Roman brethren will not be slow to profit by our neglect and desertion. It is surely too late in the day to question the necessity of education for white men or Indians. The only question is, shall the Church take her part in such education? Shall we, to gain a few thousand dollars leave this work wholly to the Government and risk, among other things, its ultimate transfer to the ever-ready Roman Catholic authorities?

It is a fair question to ask: Can the Board afford to give to this Indian work all that it has been receiving? And it is a fair reply that "the Board cannot afford to do other than meet every legitimate need of this Indian work. These Missions are God's challenge to the Church. They are the test of the loyalty of our people to their principles as members of a Church pledged to be missionary and to care especially for those within their own fold. The Christian Indians of our northern missions are our fellow Churchmen. Shall we desert them now for the sake of a few thousand dollars? God forbid!"

But the answer will be ready. We are fact to face with a financial crisis. What can we do in view of the withdrawal of the C.M.S.? This action on the part of the Society which practically inaugurated the work involves them and us in a tremendous responsibility. We do not in the least deny the momentous character of the crisis, or withstand any reasonable proposals for dealing with the problem. We simply protest against partial, one-sided, unfair modes of dealing with it. What, then, can be done? Surely some few things which have not yet been attempted.

1. Let the whole Church know that a crisis has arisen. Publish the facts far and wide to all our people. Drive them home to the minds and hearts of all who have any right to know, and any share in the responsibility.

2. Ask the Church through her governing bodies, but especially through her Bishops, to weigh the facts; look over the field; take stock of the situation; devise methods for economising; suggest plans and schemes—in short, to give the Mission Board the benefit of their guiding wisdom. And especially let those most interested in the West be invited to declare their views.

3. Appeal to the C. M. S. for co-operation and consideration in working out any plan which may be devised that the withdrawal may not exceed in rapidity our ability to assume our new burdens.

4. Appeal with boldness and confidence to every individual and section of the Church—white and Indian, high and low, rich and poor, east and west.

5. Arrange apportionments, not according to the mere numbers of our people in different localities, but according to their known financial ability—so far as such ability may be fairly judged—calling on people of every class and station in life to do their duty in face of the new and tremendous needs which have arisen.

6. Divide the contributions which result from this appeal on principles of justice, fairness, common sense and faith; not according to the color of men's faces, the prominence and clamour of particular field of enterprise, or the promise of "paying" given by certain regions given at particular periods of their development.

We cannot believe that the great "Canadian Church, if rightly instructed as to the real nature and needs of the work, will ever be so poor in missionary spirit or so niggardly in its offerings that it cannot supply every dollar required for the actual necessities of the Indian Missions in every Diocese of the Dominion."

Endorsed by

Signed by

The Bishop of Saskatchewan.

The Archbishop of Rupert's Land.

The Venerable Archdeacon Tims.

The Bishop of Calgary.

The Venerable Archdeacon Gillmor

The Bishop of Algoma.

The Rev. W. A. Burman,

Convener of the Committee on Indian Missions of the Provincial Synod of Rupert's Land.

The Rev. J. Taylor,

Principal of Emmanuel College or Indian Industrial School, Prince Albert.

Note.—The Bishop of Calgary, in appending his signature to the Memo, of the Bishop of Algoma, desires to point out that on February 1st last he wrote to the Archbishop of Toronto, President of the Board of Management of M.S.C.C., to say among other things that (1) he declined to serve on the Indian Committee to which he was appointed after he left Toronto at the last meeting, because the Committee had nothing to do, the special Indian Committee composed, at one time, entirely of Eastern members, but now having upon it some Western men, taking upon itself all the Indian work, or, rather, apparently, allowing Hon. S. H. Blake, one of its members, to do the whole of such work; that (2) he had withdrawn temporarily from any action of the Board or of any Committee or individual member acting under it, the Indian Schools of his Diocese; and that he had taken this action, in part, because the Board had put itself on record as not intending

to give any of its funds towards such schools, but chiefly, because, in spite of information obtained from the Bishop and others in the Diocese of Calgary, Mr. Blake had taken upon himself to suggest among other things to the Superintendent General of Indian Affairs in entire opposition to the Bishop's wishes, and to the infinite harm and loss of our work on the four Reserves on which we have Boarding Schools, that these Schools may be reduced from 4 to 2.

April 7, 1908.

Though signed by the Archbishop of Rupertsland, the Bishop of Calgary, who has served forty years in the West; the Bishop of Saskatchewan, who has more Indians under his care than any other Bishop; the Bishop of Algoma, and four men of long experience (all over 25 years) in connection with Indian work, Mr. Blake sniffs at the Memorandum and speaks of it as "a paper called a protest . . . signed by three or four individuals."

The reason for the Memorandum was most certainly a protest against the many untruthful statements which appeared in the preamble to the report of the select Indian Committee prepared and read by the Hon. S. H. Blake. During the reading of that report statements contained therein were challenged and corrected by Bishops and Clergy from the West, yet they were, without correction, printed in the minutes of the meeting and sent from the Atlantic to the Pacific.

That "three or four individuals," comprising an Archbishop, three Bishops, two Missionaries and two other experienced missionary clergy should have dared to make a protest against untruthfulness and misrepresentation of facts seems to have warmed Mr. Blake for the fray, and he has answered the "protest" by the publication of a pamphlet in which not only what was "meant for members of the Board of Management only" is given to the public, but from beginning to end, misrepresentation of facts, of words, and of figures are given in such a way as to bring the greatest discredit to the agents of the Church and of the Missionary Societies who are engaged in the work.

1. On page 4, Mr. Blake says of the Memorandum referred to above, "In perusing this protest it is very surprising how many mistakes can be condensed into so small a space, and how uninformed men can be of matters which they have had opportunity of learning, and as to which they pose as experts." If that can be said of the Memorandum it can be used with greater force in reference to his pamphlet. He has failed to show in one particular that a mistake has been made or a fact misrepresented in the Memorandum. The mistakes and misrepresentations in "Don't You Hear the Red Man Calling?" are legion.

2. To begin with, on page 4, Mr. Blake makes much of the withdrawal by a Bishop of his signature from the Memorandum. The

reason for such withdrawal Mr. Blake infers is that the charges made against the work were unanswerable. I received a letter from that same Bishop just before the last Board meeting in April. This is what he says in reference to the Memorandum: "I have told him" (the Bishop of Algoma) "that we ought to have the definite facts and "statistics from every Boarding School to present with it. Reliable "facts, well arranged, will be the best answer to the FALSE STATE- "MENTS which have been made." (The caps are mine. J.W.T.)*

3. Mr. Blake's next inference is that principals, missionaries and others immediately engaged in Indian work sent "pleasing reports" which the Indian Committee in their investigations from 1902-5 found to be incorrect. There is no attempt to prove any missionary or other worker guilty of misrepresentation of facts. I challenge Mr. Blake to produce proof in any individual case.

4. I question very much whether the House of Bishops passed the resolution re Indian Schools, as quoted in the pamphlet, because of information received that the pleasing reports received from missionaries were untrue. Certainly that was not the reason in the Lower House or it would never have been concurred in unanimously by that body. The object of the resolution was not to reproach the missionaries and principals, but to move the Indian Department of the Government to secure a proper attendance of children at the schools.

5. Next, it is stated that the "Special Indian Committee, appointed by the Board of Management," carried on a large amount of correspondence with the Bishops and others in the North-west, from whom advice and information was sought, and then in capital letters, "It soon became evident that there was justly a general and strong "feeling of dissatisfaction with the mode in which work among the "Indians of the North-west and British Columbia was being carried "on . . . All showed the absolute necessity of a radical change." Any one reading these words after what preceded might be led to infer that there was a general and strong feeling of dissatisfaction with the mode in which Mission work is carried on; but the word

*Before quoting the words of the Bishop of Moosonee, I wrote asking him for his permission to do so. His reply was: "You are quite at liberty to quote it if you give all my reasons for it. First, it was because no attempt was made to collect and publish the statistics as I proposed. I had mine ready, both for Moosonee and Athabasca; and, second, because of the charge brought against the Advisory Committee, viz.: that we were making arrangements with the Indian Department, and suggesting the closing of Boarding Schools without the knowledge of the Bishops concerned. I don't know what Mr. Blake proposed in his private capacity, but there was no such arrangement made or suggestion to close schools by the Committee."

"Mission" is not used. The mode of work referred to, judging from letters subsequently quoted (p.p. 5-7) is that of the Church in Eastern Canada and of the Government. Take, for instance, the quotation from the Algoma Missionary News, June, 1906. "The number of Pagan and uneducated Indians is principally the result of missionary apathy, and a lack of necessary means for a more vigorous prosecution of the work"—Missionary apathy on the part of Eastern Canada, and consequently a failure to communicate with Algoma, the child of Eastern Canada, in the matter of giving and receiving.

In the other letters quoted, the chief points emphasized are Concentration of Indians and Compulsory Education. The former point has reference chiefly to Saskatchewan where there are a number of small reserves and where, of course, it is necessary to have a school on each reserve. They are only day schools and the annual cost to the Church for each is one hundred dollars. The attendance is generally speaking, not good, but would be improved if the other point—Compulsory Education—was put into force. Every missionary and teacher, I believe, would be glad to see it enforced amongst healthy children. But neither the want of concentration of Indians nor the non-carrying out of the Indian Act, as regards compulsory education, can be laid on the missionaries. It is entirely the Government's work.

6. At the bottom of page 9, the suggestion of Mr. Blake which accompanied the Memorandum presented to the Superintendent General of Indian Affairs, after a meeting of representatives of the Methodists, Presbyterians and ourselves, was that Industrial Schools should be reduced in number and RESIDENT SCHOOLS TAKE THEIR PLACE in which EDUCATION TO FIT FOR LIFE WORK in the localities should be given. These resident schools are what we term boarding schools with industrial training added—and Mr. Blake and the Bishop of Moosonee were appointed in April, 1907, as representatives on the suggested ADVISORY BOARD "TO AID IN EVERY WAY IN THEIR POWER IN HAVING THE SUGGESTIONS MADE CARRIED INTO OPERATION." I have looked in vain through the correspondence and reports published to find that anything has been done to have the suggestions made carried into effect, except that some "expensive" Industrial schools are to be closed. Nothing is said about replacing them with good resident schools.

7. On page 23, Mr. Blake praises the statesmanlike paper of the Superintendent General, dated 14th January, 1908, WHICH PROPOSED TO CLOSE EVERY BOARDING SCHOOL CONNECTED WITH THE PROTESTANT COMMUNIONS IN THE PROVINCES OF ALBERTA AND SASKATCHEWAN, EXCEPT THREE—two in Athabasca district and one newly erected by Archdeacon Mackay at Lac la Ronge—all in the far north. What would the result of such a plan be if put into effect?

Roman Catholics would have 2 Industrial and 18 Boarding Schools.
Church of England would have 1 Industrial and 3 Boarding Schools.
Methodists would have 1 Industrial and 0 Boarding Schools.

Mr. Oliver stated in his letter of 14th January, that "children of "whose strong constitution and general health there could be no reasonable doubt could be drafted into existing Industrial Schools ". . . tuition at which would be specially designed for the "localities where they are situated." The nearest Church of England Industrial School for Indians in the Calgary Diocese will be Battleford—600 miles away. The nearest Industrial School is the Roman Catholic one at High River—30 miles out of Calgary. If healthy children are to be drafted to Industrial Schools surely the parents will choose High River, where their children will be within reasonable distance of them. This will leave unhealthy and sickly children to be educated in the new type of day school which is outlined in the letter of the Deputy Superintendent General of 24th April.

8. I am glad, however, to see from Mr. Pedley's letter, page 27, that the previous suggestions of Mr. Oliver, that all our schools should be closed, is not to be carried into effect. There is one paragraph, however, that I read with the greatest concern. It is that "The school at Old Sun's Camp, on the Blackfoot Reserve, should be "closed at once, as the building is unsanitary, and has been condemned by the medical officer." What is to replace this school? A day school of the improved type? Mr. Pedley says they are only to be established "under the most favorable conditions, and at ONE "or TWO reserves specially selected for the purpose. Generally speaking such a school would be located on reserves where the Indians "are settled. It could hardly be applicable to districts where the "Indians are nomadic."

I notice that a resolution was passed by the Board of Management in Toronto, May 1st, 1908, (unanimously, Mr. Blake says. The official copy of Proceedings only says that it was carried), thanking the Superintendent General of Indian Affairs for the manner in which the question of the Indians in the North-west and British Columbia has been dealt with by him, and promising co-operation with the Department in endeavoring to carry out, on the lines laid down by the Superintendent, the various improvements in the manner of carrying on the work among the Indians. But what will the Government do to supply educational facilities for the Indians under our care? I see no provision asked for by the Board which promises co-operation in closing the school. The school is the oldest established of its kind in the West, save the Methodist school at Morley. It has been eminently useful in Christian education. That the building is now unsuitable is not denied. It was erected at a time when the missionary alone felt the responsibility and need of education for the

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

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

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

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

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

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

evidence that any girl educated in one of our schools is living the life of a prostitute. Only two, so far as I know, are unmarried, and in each case they are living respectably at home with their parents, are regular attendants at Church and are communicants.

To strengthen the statement that the boys are thieves a particular case of horse thieving is mentioned and it is definitely stated that "Thirteen young Indians were arrested, and every one was found "to be a graduate of an Industrial School."

I have taken particular pains to obtain the facts of this case. I have a list of all convictions of Indians at Macleod, in Southern Alberta for six years past. During that period only three boys from Industrial Schools connected with Calgary were convicted of any offence—two for horse stealing and one for cattle killing. In the case referred to by Mr. Blake there were five convictions, not thirteen, and of these three only were ex-pupils of Industrial Schools, and of these three, only one was an ex-pupil of a Calgary school, and he got the smallest penalty out of those convicted, inferring that he was not one of the principal offenders.

This should, and I hope may, open the eyes of everyone to the grossly unfair manner in which the Indian work and school work especially has been dealt with by Mr. Blake. I leave it to speak for itself.

J. W. TIMS.