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AUTHOR *LARONDE, LOUIS*.....

TITLE *The education of the Indian in Canada*.....

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(a) Enfranchisement of Indians,

(b) Surrender of reserves:

3. The problem of qualified teachers:
4. Suggestions re industrial schools:
5. Missionaries as day school teachers:
6. The closing of schools.
7. Renewal of day school teachers' appointments.
8. Need of compulsory education.

General Remarks.

Conclusion.

A THESIS

on

THE EDUCATION OF THE INDIAN IN CANADA.

Synopsis.

Historical Resume.The Aim of Indian Education.The Realization of the Aim.

The day school: its defects which result in its inefficiency.

The industrial school: its merits: why it has not been a better success.

The boarding school: reasons for its vitality and popularity.

The relation of the residential schools.

Comparisons from Statistics, showing the work of day and residential schools and superiority of the latter.

The Improved Day School: its nature, aim and advantage; principles it incorporates; its scope; general criticism.

Comment on the day school under new scheme.

Theories of Indian Education: Tendency to extreme^{es}; first extreme in favour of residential schools; second extreme in favour of day schools; forces against this view; examination of grounds on which it rests:

(a) Dr. Bryce's Report.

(b) U. S. Indian Commissioner's Report, 1907;

interpretation of Hon. S. H. Blake's "The Call of the Red Man" by means of U. S. Commissioner's complete work, "The Indian and His Problem." Comparisons of conditions in U. S. and Canada, showing that the cases are not parallel.

General criticism. The true or middle view.

Needs, Hints and Suggestions:

1. The ideal of Indian educationalists;
2. Ultimate aim of Indian education contradicted by, at least, two provisions of the Indian Act;

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Laronde (Louis)

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THE EDUCATION OF THE INDIAN IN CANADA.

Historical Resume.

In the earliest days of Indian education in Canada, we find the missionary as teacher; and the first organized effort to establish schools was made by the missionaries among the Indians of Grand River, where an industrial school was established in 1830. A number of day schools were also conducted, and in a report dated 1837, we are told that many of the ~~W~~andot Indians in Upper Canada were able to read, write and keep accounts.

In the West, the Roman Catholic Church, as early as 1817, sent its first missionary into this extensive region, and its work has been extended to far within the Arctic Circle. Co-incident with its work has been that of the Church of England, whose missionaries, locating near some Hudson's Bay Company's trading post, have covered, through the agency of the Church Missionary Society, the entire North West to Fort McPherson and the Yukon.

The first funds available for Indian education arose from the commutation by certain bands of Indians in Ontario of their annual distribution of ammunition. This contribution began in 1848 and ended in 1862. The first grant by Parliament, amounting to \$2474.47, was made in 1874-75, for British Columbia, and in 1875-76, \$2000.00 was voted for day schools in Ontario and the Eastern Provinces.

It was not until 1879-80 that the first appropriation for education in Manitoba and the North West Territories was made. The first school established by the Indian Department in the West was at Battleford in 1883. At that time there were 134 day schools in operation throughout Canada, and four industrial schools in Ontario.

At the present time, the returns show that during the year 1910-11, there were in operation 251 day, 54 boarding and 19 industrial schools, with a total enrolment of 11,190 pupils, and an average attendance of 6,763. These schools are situated throughout the country, from Prince Edward Island to the far away Yukon and Mackenzie River district. The total Government

expenditure for Indian education in 1910-11 was \$539,145.53.

The Aim of Indian Education.

(a) "The prime purpose of Indian education is to assist in solving what may be called the Indian problem, to elevate the Indian from his condition of savagery, to make him a self-supporting member of the state, and eventually a citizen of good standing."⁽¹⁾

(b) "It was never the policy, or the end and aim of the endeavour, to transform the Indian into a white man. Speaking in the widest terms, the provision of education for the Indian is the attempt to develop the great natural intelligence of the race and to fit the Indian for civilized life in his own environment."⁽²⁾

The Realization of the Aim.

The realization of this aim has been sought through the agency of the day, boarding and industrial schools. During the past three years a vigorous policy of improvement in both day and residential schools, and by the introduction of a new type of school - the improved dayschool - has been pursued. But as the value of Indian education has been judged by the results accomplished, we are obliged to consider our subject largely in the light of the system pursued up to the year 1908 apart from the improvements made since.

The Day School. This type was the earliest experiment in the education of the Indian. A simple building was planted in as central a location as possible on a reserve, and gave tuition to the children who chose to come to school for five or six hours per teaching day; while the teacher was empowered to help and encourage the pupils by the issue of two hard-tack biscuits to each. Owing, however, to the peculiar conditions of most

(1) Deputy Superintendent General, Mar 21st, 1908. Reply to "Winnipeg Resolutions", 1907.

(2) Superintendent of Indian Education, Blue Book, 1910 p. 273.

of the Indian reserves and the characteristics of the people, the insufficiency of the average day school became apparent at the outset. The following are the chief difficulties met with in connection with Indian day schools and which militate against their success:-

1. The nomadic habits of the Indian which take him away for long periods at a time from the reserve in pursuit of his livelihood, prevent regularity of attendance.

2. Too often there is apathy and a lack of desire for advancement in both parent and child, and the advantages of the school are neglected or used only spasmodically.

3. The severe deterrent of poverty, too, is often present. Many children have insufficient clothing during the winter, and the provision of food for a mid-day meal is, in many cases, neglected.

4. When the child comes to an age between 12 and 14 years, his love of wild unrestraint overcomes his fondness for the school; or, he is then required to help at home. So that the school age of the average child is from 6 to 13, and the limit of education is the 2nd or 3rd Reader.

5. The supply of fuel for the winter months is left to the management of Indians and too often they have not sufficient interest in the school to induce them to fulfil this duty, and in consequence the school is frequently closed.

6. It is exceedingly difficult to get efficient teachers. The ⁱⁿefficiency of the government grant, the lack of proper accomodation, the enforced residence on the reserve, the isolation, often in the remote parts of the country, the discouragements due to the apathy of the people for any efforts made for their advancement, the lack of all incentives, except, perhaps, that of doing good, and the absence of any hope of advancement - these are enough to daunt and discourage all but the most devoted and self-sacrificing.

7. The teaching and influence of even our best teachers is sadly hindered by bad surroundings. The old Persian myth of the struggle between light and darkness - good and evil - finds its sad counterpart, alas, too real in the life of many an

Indian child.

8. Lastly, there is the drawback of ignorance of ^{the} ~~the~~ English language, and the unsatisfactory nature of the text-books and course of study. The text books deal mostly with matters requiring previous knowledge of the world - of the manners, customs and ways of thinking of a different race, if not of a different country; while the course of study is that of the Public school. And when we consider that most of the children are learning to read in a foreign tongue, we must admit the amount of work required of them is very great.

It is only fair to remark that these facts become modified in proportion as the Indians become civilized. Under the most favourable circumstances, the Indian day school approximates closely to the Public school, and in some cases becomes merged with it, and its evolution is thus complete. These circumstances, however, are rare, and on the whole, the day school of the past generation, is a failure. This is acknowledged both by the Department and the Churches.

(a) "The Indian day school of the lowest type is a burden to the teacher and an inexplicable punishment to the scholar, almost useless in its results." (1)

(b) It has been the practice of the Roman Catholic Church, whose wisdom and foresight no one doubts, to do away with day schools in the West, and establish boarding schools in their place. In ^{is} ~~that~~ connection we may quote one of their Bishops:- "As to trying again the system of day schools in place of the boarding schools, it is, to anyone who is even slightly acquainted with the conditions of our Indian reserves, at least, in the West, a perfect delusion and a farce - This system has been tried and found wanting." (2)

(1) Superintendent of Indian Education, Blue Book, 1910, p. 274.

(2) Bishop Legal, in the Manitoba Free Press, May 13, 1909.

The Industrial School. This type was established owing to the manifest failure of the day schools to solve the Indian problem. The original idea seems to have been to have them as near as possible to the railway, and yet at points about which there would be a group of reserves. The peculiar advantages of the industrial over the day school are as follows:-

1. "The removal of the Indian children from home influence, and consequently the more speedy and thorough inculcation of the habits, customs and modes of thought of the white man". (1)

2. The utmost regularity of attendance possible is secured, and consequently progress in studies unattainable in the day school.

3. The children are brought under constant good influence and discipline, and thus the inculcation of the principles of good character becomes possible, without which all teaching is vain.

4. A practical industrial training, which is essential for future self-support is imparted.

5. The pupils come into contact with the civilization to which it is the aim of Indian education to bring them, and with which they must sooner or later become assimilated.

6. The period of training is lengthened to the extent of about five years.

The latent possibilities of these schools have not in the past received due development, and their failure to accomplish greater results has been due to the niggardly policy of the Indian Department and the lack of provision and oversight for discharged pupils.

Formerly, the entire support of most of them fell to the Government, but in 1892, at a time when the schools might have begun to enter into their true sphere of usefulness, the Department introduced the per capita system, on the ground that "the rate per capita, it was thought, was higher than it would be if a forced

(1) Superintendent General of Indian Affairs, Blue Book, 1897.

system of economy were exercised, and that the best way to effect the desired decrease would be to place the schools under a per capita grant." (1)

Taking as an example an industrial school in Ontario, the North West and British Columbia respectively, the system proved as follows;- (Blue Book, 1907.)

| | Total Expenditure | per capita grant, repairs, etc. | Percentage of grant to expenditure. |
|---------------------|-------------------|---------------------------------|-------------------------------------|
| Mohawk Institute | \$11,091.94 | \$4,500.00 | 40.5 |
| Battleford I.School | 9,429.96 | 6,136.46 | 65 |
| Clayoquot I. School | 9,490.00 | 4,793.75 | 50.5 |

Such a system of forced economy can only tend to cripple the usefulness of a school; salaries are reduced, and consequently the best talent cannot be secured or long retained; the industrial training, one of the most vital elements of such an institution is minimized to the smallest ~~at~~ degree: canvassing of pupils is discouraged, while, to the numerous cares and worries of the Principal of the industrial school is added this burden, that he must seek and find the wherewithal to meet the annual deficit.

When we compare in this connection the annual grant of the United States Government to the average industrial school of \$167. per capita, which with other grants for repairs, improvements, etc., comes to \$200. or more per pupil, (2) and when we take into further consideration the fact that transportation facilities, low cost of living, etc., are all in the favour of the U. S. schools, we must conclude that the average per capita grant to an industrial school in Canada of \$125. is far too low, and does not give much scope for unqualified success to our industrial schools.

Again, it is admitted by all that a knowledge of a common and practical industry and means of self-support is essential in the civilization of the Indian. But the best industrial school can only inaugurate the industrial idea and give a smattering of

(1) "Order-in-Council", Oct. 22, 1892.

(2) Francis E. Leupp, "The Indian and His Problem", p. 142.

industrial usefulness. The "bone and sinew" of real industrial worth can come only by actual practice or through actual competition with the real industrial bread-winner; and when we further remember that fact ^{at} that many Indian lads at 18 years of age are still comparatively children as far as the formation of their character is concerned, it becomes quite evident that on the day of his discharge, when the active oversight of the school ceases, comes the crisis in the pupil's life, which will decide his ultimate success or failure. It is also evident that a little judicious help, guidance and encouragement to the pupil from the Department at this time is all important. It is only in recent years that this truth has been recognized by the Government. By its tentative policy in connection with ex-pupils at the File Hills Colony, established in 1901, the Department demonstrated the wisdom of supervision and assistance of pupils on their discharge from school; and by its adoption in 1910 of a vigorous policy along these lines, namely, to follow the pupils to reserves and elsewhere, and to encourage the inter-marriage of ex-pupils, the Department will at length, place the key-stone to the success of the residential schools, and remove an undeserved stigma which had fallen upon them.

The Boarding School. In its origin the boarding school was due entirely to missionary effort without help from the Government, though in its later history it has received a per capita grant of from \$60. to \$72. It has grown up as it were between the two original types, of school, to meet the needs arising from the nomadic habits of the Indians, though it soon outgrew its first purpose. By its vitality it has forced itself into recognition, and has proved its right to exist with the other schools. In 1886, scarcely a boarding school existed in the West, while today their number is 50 and in Ontario 4. Their popularity may be accounted for by their peculiar features, viz:-

L. Their location on, or in immediate proximity, to, some Indian reserve.

(1) See Circular re ex-pupils, Blue Book, 1910.P. 373.

2. That they have appropriated the industrial element of the larger schools, in so far as simple agriculture and household work is concerned.

3. That their principals or some members of their establishment, being usually missionaries, are more or less constantly and closely in touch with the parents, whose children should become pupils of the school, and who can constantly cultivate an interest in, and sympathy for, the school amongst the members of the band.

4. That the influence of a good master follows the pupil to the reserve, where he is encouraged and directed in establishing himself in his future occupation on the reserve.

5. That being smaller and less complex than the industrial schools, they possess more of the elements of the family life of a home, and the influence of personality touches the pupil more closely.

Being on or near a reserve, the boarding school bears in a slight degree some of the defects of the day school. There is the ever present retarding influence of reserve life; the periodical withdrawal of pupils by their parents, while the educative influence of surrounding civilization is far less, and consequently the outlook seldom extends beyond the confines of the reserve. But being industrial schools in miniature, they possess many of their features, and as feeders of the larger schools, which is one of their important functions, are peculiarly adapted to prepare pupils for further training. When we consider the peculiar conditions of our reserves, especially those more remote, the value of these schools, owing to the simplicity of their organization, becomes apparent, and the signs of the past are, that they are bound to increase as education widens its sphere.

The industrial and the boarding school are not antagonistic; the one cannot displace the other without great injury to the cause of Indian education; they are, in fact, complementary, and should be developed as such. The greater number of the Indian children who enter the residential schools will not go beyond the training that the boarding school can give, but others, and their

number will increase more and more, will need the higher training that is obtainable in the larger schools.

Comparisons from Statistics.

The following statistics from the Blue Book, 1910-11, may throw a little further light on the merits of the day and residential schools:-

| | No. of schools | Pupils enrolled | Average No. of pupils per school | Average Attendance | Percent age of attenda c |
|-------------------|----------------|-----------------|----------------------------------|--------------------|-----------------------------|
| Day School | 251 | 7,348 | 29 | 3,381 | 46.01 |
| Boarding School | 54 | 2,269 | 42 | 1,979 | 87.22 |
| Industrial School | 19 | 1,573 | 83 | 1,403 | 89.19 |

Approximate percentage of standing in class room work:-

| | Standard | I. | II. | III. | IV. | V | VI. |
|-------------------|----------|------|------|------|------|-----|-----|
| Day school | 58.8 | 20.9 | 13.6 | 7 | 2.1 | .05 | |
| Boarding School | 34. | 18.5 | 18.6 | 16.5 | 9.4 | 2.3 | |
| Industrial School | 26.5 | 15.5 | 19.2 | 18. | 12.7 | 8.1 | |

These figures show that though the day schools outnumber the residential by more than 7 to 1, yet the proportion of pupils enrolled in the respective schools is less than 2 to 1; the average attendance in the day schools is 3,381, while that in the residential schools is 3,382, but the percentage of attendance in the latter is nearly four times that of the former. About 91% of day pupils are in the lower grades (I-III) and 9% in the higher (IV-VI), compared with 61% and 39% of the industrial, or with 71% and 29% of the boarding school pupils. And while the cost of residential schools, viz. \$372,862.34 may be a little more than 2½ times that of the day schools, viz. \$146,535.81, it is a question, even from the above facts alone, whether the disparity of cost may not be more than counterbalanced by the results accomplished. And when, to such testimonies as that, e.g., of Mr. Logan, Indian Agent for Minitowapah, "Children can receive more benefit in one year at boarding schools than they would probably receive in

their whole childhood, in their irregular attendance at the day school," (1) we add such features as the industrial training received in the residential school, the inculcation of the principles of a good Christian character, familiarization in a more or less degree with civilization, etc., the great superiority of the residential over the day school, and its great possibilities for the civilization of the Indian, become apparent. These facts are important in view of the fact that there are found today some men who advocate the closing of residential schools and retaining only the day school on the reserves.

The Improved Day School. This is the latest venture in the field and one which is confidently expected will solve the problem of Indian education. (2) (3) with the help of the ordinary day school.

The important features of this school is the building of a school house and a residence to provide accommodation for a teacher and his wife, and a nurse, and also, providing for an infirmary for sick children and for the serving a a warm mid-day meal. The duties of the teacher are limited to educational work and the cultivation of a small garden; and it is thought to make the woman's influence a large factor in instructing the Indian women on the reserve, by precept and example, in the simplest domestic arts, in cleanliness of houses, etc., while the nurse by house to house visitation, will endeavor to inculcate sanitary principals, dispense simple medicines, instruct the Indian women in the simplest methods of nursing, and to care for such cases as require professional treatment. Special care is to be exercised in the selection of the teacher, and as an encouragement to the pupils, small rewards will be given for regular attendance and progress, and foot-wear and clothing issued to poor deserving pupils, while the monotony of studies is to be varied by simple games and calisthenics, and lastly, where necessary, the pupils will be transported to and from school.

(1) Blue Book, 1910, p. 108

(2) Deputy Superintendent General, Reply to Memo. of Joint Committee 1908.

(3) S. H. Blake, "Call of the Red Man", p. 23.

The advantage of this school is that it will do away with the defects in connection with the ordinary day school as previously stated in sub-sections 3 and 6, and in modifying more or less the other defects, according to the nature of the reserve in which it is situated. But it is in the recognition of two vital principles of Indian education that render this school worthy of notice;-

(a) The more we can multiply the forces of good Christian influence on a reserve both among children and parents, the greater and quicker is the good accomplished .

(b) That the success of a school depends almost entirely upon the character and ability of the teacher, and that, therefore, endeavour should be made to secure the best talent available.

"Educational work is an integral part of all successful missionary enterprise," (1) and it is also recognized that educational work without the inculcation of Christian ideals of conduct and morals is doomed to failure. It is a happy augury that in the reserves where this scheme is first being tried, (Mistawasis and John Smith Reserves, Sask.) the services of an ordained and a lay missionary both first class men, have been secured. For it is essential for his success that the missionary among the Indians should come into vital contact with the future generation even more than with their elders. As teacher, the missionary acquires an influence over his young charges which will be lasting and stronger than that over the generation already passing away, and the latter is conditioned by the former rather than the reverse.

While there can be no doubt that this new type will accomplish much in certain localities, and that in the future it will play an important part in the education of the Indian, at present especially in the West, its sphere will be narrow, limited to the reserves where the Indians are permanently settled. In a great many reserves where the Indians are still nomadic or widely scattered, it could not be applicable. The children educated in these schools can progress only slowly, as the benefit received

(1) The key note ^{of} "Church work amongst the aborigines of Christendom", Pan-Anglican Congress, 1908, and Edinburgh Conference.

during six hours in the day is counterbalanced by the 18 hours spent in the home environment, and in order to elevate the one, the other must necessarily be carried along. True, this is one purpose for the existence of the school, but it is evident that the citizenship of the Indians will necessarily be distant, while the tribal system will be unduly prolonged.

It is a significant fact that "the new scheme has received no encouragement from the Roman Catholics." ⁽¹⁾ But it may be equally significant that there are now five Improved day schools in Saskatchewan, the field of trial, and it is hoped to have one or two more built in 1912.

In regard to the ordinary day school, as improved, in the new scheme, it is exceedingly doubtful whether the increased grant to \$500 for qualified teachers, will be an inducement. Mr. Hollies, Indian Agent at Griswold reports, "... it was decided to re-open this day school (at Oak River).... The Department offered \$500 a year for a teacher having a certificate, but there were no applicants." ⁽²⁾ The same difficulty is found even in Ontario; e.g. Mr. Gordon J. Smith, Indian Superintendent, says "We will still experience great difficulty in securing qualified teachers....."

The surrounding white school sections, which pay much higher salaries than the Six Nations, cannot fill their vacancies, therefore, it can hardly be expected that our School board, with the two great handicaps of lower salaries and enforced residence on an Indian reserve, can secure qualified white teachers. Our only hope for the future is the education of Indians at the Normal School until they secure ^{al} qualifications. The cost of this is almost prohibitive." ⁽³⁾ In our newspapers we see every day advertisements for teachers with salaries ranging from \$600 for

(1) Duncan C. Scott, Superintendent of Indian Education, in interview with Advisory Board, Memorandum, p. 19, Feb. 8th, 1909.

(2) Blue Book, 1911 p. 342.

(3) Blue Book, 1911 p. 327.

3rd Class certificates to \$1500 for higher certificates. At any rate these show that the problem is not yet solved.

Theories of Indian Education.

There is a tendency that at all times to run to extremes in the theory of education. In the Blue Book for 1897, the Deputy Superintendent General utters the note of warning:- "It seems questionable whether the recognition of the undoubted advantages of boarding and industrial schools has not tended to an undervaluation of day schools on the reserves, which in the older Provinces especially have done and are doing a work by no means to be despised."

As one extreme we may cite the view represented by the Deputy Superintendent General. (Blue Book, 1895):- "To turn to the most important subject of education, increased opportunities for observation strengthens the conviction as to the soundness of the policy of recent years adopted by the Department; to do away as far as funds and circumstances will permit with day schools on the reserves, and substitute industrial and boarding schools at a distance from them."

It is a matter of doubt whether, under present conditions, this view is not the more moderate and nearer the ideal than that other extreme which came into sudden prominence in 1907, and which advocated the establishment of day and improved day schools on reserves and the abolition to a large extent of residential schools.

Against this extreme view is

- (a) The practice of the past generation after due experiments;
- (b) the united voice of the Anglican, Presbyterian and Methodist Churches, ⁽¹⁾ which were deeply concerned in Indian education;
- (c) the practice and voice of the Roman Catholic Church, which steadily has been closing day schools and opening boarding schools, and
- (d) the testimony of Deputy Superintendent Generals of the past.

- Edmonton
- Ø (1) 1. Winnipeg Resolutions, 1906, 1907, 1908.
 - 2. Education Resolution, 1908.
 - 3. Calgary's appeal, 1908.
 - 4. Bishop of Algoma.
 - 5. Canon Burman, Memo to M.S.C.C.
 - 6. Diocese of Ruperts Land, Canon Murray, "The Case for the Indian Schools."
 - 7. New England Company; Conference on Indian Education. 1908

of Inspectors, Indian Agents, Principals of boarding and industrial schools, in the past and present, as expressed in Blue Books and elsewhere in favour of retaining residential schools.

But as this latter extreme was the latest phase of this great question, and a definite policy along its lines has ~~thus~~ been adopted since 1909, it is, unfortunately, necessary, before we can complete our subject, to consider the forces that have brought it about and to enquire whether so sudden and radical a change of sentiment was legitimate and founded on vital facts.

One of these forces, and the one which precipitated matters, was undoubtedly, the Report in June 19th, 1907, of Dr. Bryce on "The Health of Indian Schools in Manitoba and the North West Territories" in which it was made to appear that the residential schools were insanitary and the mortality excessive. But as this report has been refuted by eminent men, ⁽¹⁾ it is not necessary to state the arguments here, and we need only point out that the fact that residence in the residential schools is no detriment but a great advantage to the children's health, as the death rate in the schools is only one and three-fifths per cent, while in some reserves it reaches the total of 8.64 and was in none of those investigated lower than 2.19. But ^t the ~~proper~~ Report served the purpose of the extremists.

A little before ^{2.} Dr. Bryce's report came that of Commissioner of Indian Affairs for the United States, Francis E. Leupp, the great factor and moving cause of the change of programme on the part of the Department. The views, at least, some of them expressed in this report gained an enthusiastic champion in the person of Hon. S. H. Blake, Q.C. who, as Chairman of the Advisory Board, with the help of the Superintendent General, has brought about, in the face of the whole Western Church, a policy "Fraught" it is thought, "with incalculable benefits to the Department's wards,

- (1) (a) Bishop of Algoma.
(b) Cannon Murray, "The Case for the Indian Schools";
(c) Rev. T. Ferrier, Principal of Brandon Industrial School, in Winnipeg Telegram, Dec. 11th, 1907.
(d) Calgary's Appeal, etc.

old and young."

In his pamphlet addressed to the Primate of Canada, entitled "The Call of the Red Man", Mr. Blake quotes extracts from the U. S. Indian Commissioner's report, and after acknowledging these as the authority for the new policy, he adds, "I am aware that the legend of the West in regard to the East, in connection with Indian matters is that the people of the East are unable to comprehend them I believe that a very large majority of those in the West, in these matters, see eye to eye with their brethren in the East, and as to the small residuum who are still in darkness on this question, let us reverently join in the prayer of the prophet with which I have commenced this letter:-

"Lord, open the eyes of these men that they may see." (1)

We have Ex-Commissioner Leupp's complete book, "The Indian and His Problem", (2) and are, therefore, in a position to interpret the extracts in the "Call of the Red Man".

1. On p. 5 of his pamphlet, Mr. Blake says, "Is there any reason why, looking at the great progress that has been made in the Provinces in regard to the Public Schools, at all events, so far as higher education is concerned, advantage should not be taken of them?" The following remark opens up this consideration which has been more or less discussed in Canada:- "I may add that, in course of time, the Indian day schools are expected to merge into the local common school system, and the solution of the so-called "Indian Problem" as far as these particular Indians are concerned, will be complete, for they will have been absorbed into the general body politic and become as all other Americans except as to origin and ancestry."

No one can object to this, as it is the ideal which is looked for by Indian workers in Canada. The conditions presupposed, however, are reserves surrounded by white communities, as

(1) P. 23.

(2) New York, Charles Scribner's Sons, 1910.

in the States, where public schools are accessible for the Indian children. Except, however, in the Eastern Provinces, (where in a few places this ideal has been attained,) where in the West do we find such conditions? A little corner of St. Peter's reserve, in recent years, came within the town limits of Selkirk, and the few children thus included, took advantage of the public schools with very excellent results. There are a few other similar cases, but the majority of our reserves are remote from civilization and public schools, and clearly, the ideal cannot be realized in these. Even in Eastern Canada there are many reserves where the Indians are still nomadic, and where the day schools are still in the most primitive condition. (1)

2. "Boarding Schools (2) as conducted on the basis on which the Government conducts those established for the benefit of the Indians, are an anomaly in our American scheme of popular instruction. They furnish gratuitously not only tuition - the prime object of their existence - but food, clothing and permanent shelter during the whole period of a pupil's attendance. In plain English, they are simply educational almshouses, with the unfortunate feature, from the point of view of our ostensible purpose of cultivating a spirit of independence in the Indians, that the charitable phase is obtrusively pushed forward as an attraction This tends steadily to foster in the Indian an ignoble willingness to accept unearned privileges: nay, more, from learning to accept them he presently comes, by a perfectly natural evolutionary process to demand^a them as rights, and to heap demand upon demand." (3)

This is a case of putting the cart before the horse: and though this may be all true of the U. S. Indian, the same does not necessarily apply in Canada. In the first place the pauperizing process had been in progress for some generations. The giving of

(1) Superintendent of Indian Education, Blue Book, 1910 p. 288. Note

(2) This term is misleading. By boarding school in Mr. Blake's pamphlet and Mr. Leupp's book, are meant what in Canada we understand as the industrial school, only on a much larger scale.

(3) Blake, p. 7.

rations in the shape of "meat, beans, flour, sugar and other edibles: of blankets and clothing; tools and fencing;"(1) of "gratuities", "proceeds of labour and miscellaneous," etc., in short, "rather than see him go hungry, the (U.S.) government is willing to license the Indian as a perpetual pauper."(2) "Hence came it that a people once vigorous, strong-willed, untiring on the trail of anything they wanted, became debauched by a compulsory life of sloth."(3) The Indians had already been pauperized long before they came to the schools, and generally returned to the pauperizing machine. Then, why blame the schools? If there were any force in the argument, it would be that the schools had failed to eradicate a mischief so deeply planted, or, that the old influence was too strong even for the training of the schools. Secondly, "the charitable phase is obtrusively pushed forward as an attraction," for "What matter if the Indians do not care to send their children to (the industrial school)? Then the thing to do is to ~~coax~~^{coax}, urge, beg, till they give wayorganize a brass band, and a football eleven for the boysMay, it was the custom, when all mere material devices failed, to give one of the most wide-awake employees a long leave-of-absence on full pay, in consideration of his going to this or that reservation, and bring back twenty children. Never mind how he got them - the one point was to get them, good or bad, sound or weakly, anything that would pass a very perfunctory scrutiny and add one name to the school roll. And when two or three such canvassers, representing rival schools came into collision on the same reservation, resorted to every trick to outwit each other, and competed with bigger and bigger bids for the favour of parents of eligible children, what was the Indian to think? Is it wonderful that a certain old-fashioned Sioux asked a Missionary: "How much will you give me if I let my boy go to your school? That other teacher says he will give me an overcoat!"(4) Again, "The Government hunts up the parents

(1) Leupp's "The Indian and his Problem", p. 26.

(2) Leupp, p. 178.

(3) Leupp, p. 27.

(4) Leupp, p. 130-1.

and begs for the children as a favour."⁽¹⁾ "So, as it is easier and safer to use a lure than a weapon, a custom once grew up among the Government's servants, of actually paying Indians, on one or another respectable pretext, to send their children to a boarding(industrial) school,"⁽²⁾ Needless to say, such methods were never practised in Canada.

That the residential schools do not necessarily tend to pauperize, may be illustrated from the case of the great boarding schools in England, the white industrial schools in America, etc., and by the fact that when a parent wishes, at his expense, to put a son through a college or a university, he is not deterred by the thought that the son will come out a pauper as the finished product. When therefore, the Canadian Government, which has entered into parental relation to the Indian until such time as he can become a citizen, and has entered, moreover, into a contract to educate its ward, puts such ward through a residential school, wherein does this paternal provision differ from that of a father putting his son through a college or university? Nay, if there were any force in the argument, as Mr. Blake would lead us to believe, then it should deter us from giving a mid-day meal, clothing, foot-wear and medicines under the new scheme which is to do away with pauperizing schools.

Some of our Indians of the old generation, expect a great deal to be done for them by the Government, simply because they realize the greatness of the heritage which they have surrendered to their Sovereign in exchange for their treaty rights, and because those who made the treaties with them, pictured in glowing words what they would do for the Indians. The younger generation of Indians have not the same expectations as their fathers, and no one who has had knowledge of residential school ex-pupils in Canada, can ever call them paupers, as they are among the most independent and energetic.

(1) Leupp, p.32.

(2) Leupp, p. 33.

3. "For the continuation of our 25 non-reservation schools there is no longer any excuse." (1)

Why?

(a) Because they are in places - the far East and near or in towns - where there are no reserves near at hand, and it is necessary to draft pupils hundreds and sometimes thousands of miles, even so far away as from Alaska;

(b) Partly for reasons treated under 1;

(c) Partly because education on the reserves had been comparatively neglected; and

(d) Because the multiplication of industrial schools had become a crying evil, for, as Mr. Leupp explains, (2) "A few of these schools were undoubtedly established, as Carlisle was, in response to what their authors believed to be a real demand of the cause of Indian civilization; but in course of time, the establishment of new non-reservation schools became a mere meaningless habit. Some Senator or Representative in Congress would take a fancy to adorn his home town with a Government institution and he would stir about to secure votes for an Indian schoolWhat matter if the Indians do not care to send their children to it, etc." (3) If we had industrial schools in the Provinces of Nova Scotia, New Brunswick, etc., and had to draft pupils for them from Saskatchewan, Alberta, British Columbia, etc, by hook or by crook, we would have a parallel to the conditions in the U.S.

The following are the number of Government schools in the U. S. (4) and Canada for 1911:-

| | Industrial Schools | Boarding Schools | Day Schools |
|---------------|--------------------|------------------|-------------|
| United States | 102 | -- | 219 |
| Canada | 19 | 54 | 251 |

In addition to the above, there are in the U.S. 61 Mission schools, i.e., Church boarding schools, receiving no grants from

(1) Blake, p. 9.

(2) p. 130.

(3) p. 130.

(4) World's Almanac and Encyclopaedia, 1912, p. 256.

the Government. There are, therefore, 163 residential schools in the U. S. compared with 73 in Canada. From the above it is apparent that we are in no immediate danger of over-multiplying our residential schools.

4. "The same money spent, for the same number of years, on expanding and strengthening the Indians' home schools would have accomplished one hundred-fold more good, unaccompanied by any of the harmful effects upon the character of the race."

This is germane to 3 and refers to

(a) the money expended on the 25 non-reservation schools which ex-Commissioner Leupp thinks are no longer necessary;

(b) the evils that arise in canvassing for such schools (see under 2);

(c) the great need for improvement on reserves in education and conditions generally, (this fact is evident when we find that there is one day school to every 1400 Indians in the U. S., while in Canada, there is one day school to every 341 Indians);

(d) lastly, it refers to the failure of many graduates of these great institutions - lawyers, preachers, musicians, etc. ⁽¹⁾ And why? Because they are cast adrift on graduation far away from home to shift for themselves among other professional men in towns and cities. ⁽²⁾ And as it is the aim of these schools to turn the Indian into a white man, and to unfit him for reserve life, ⁽³⁾ it is not to be wondered at that they fail when they drift back to the reserves.

5. "The cost of maintaining one of these establishments, with its army of employes, will hardly be appreciated till the enquirer runs his eye over the roster of an average non-reservation school!" ⁽⁴⁾ The various items of expense are given us by Mr. Leupp immediately after the above quotation, viz:- A list of 65

(1) Leupp, p. 116

(2) Leupp, p. 129.

(3) Leupp, p. 129.

(4) Blake, p. 10.

employees under salary; "a grant of \$167 per year for each pupil; Superintendent's salary of \$2500; for the cost of transporting the pupils from and to their homes; for sundry additions to the plant like a larger well, or a new boiler house, or a more modern steam-engine; \$4,000 to \$10,000 for 'general repairs and improvements,' and the like, bringing the total charge up to \$200 or more per pupil. Yet these figures are what remain after the Indian Office has trimmed down, with what looks like a merciless hand, the estimates turned in by the Superintendent in his zeal."⁽¹⁾ Now taking Carlisle with its 800 pupils, (in some years the number has been nearer the 900 mark), as an example, the cost of such an institution would be \$160,000 "or more" per annum, i.e., nearly twelve times more than the average cost to the Government of an industrial school in Manitoba, and forty times than that for the average boarding school. For 1910-11, the 102 industrial schools in the U. S. cost that Government the sum of \$3,685,290,⁽²⁾ in comparison with which the sum of \$372,862 expended by the Canadian Government on its 73 residential schools seems a modest figure.

6. "We can give school privileges to four or five young Indians for what one costs us at a boarding (industrial) school."⁽³⁾

Naturally in view of the above,

7. "We must bear in mind that the most important part of education is a thing of the home, and any school which breaks up the family by taking the children - especially young children - out of it, can never do this needful work."⁽⁴⁾

This is a natural revolt against the conditions found in the U. S., and strikes at

(a) the almost compulsory removal of children to industrial schools, thus breaking up the home, and tending to the neglect of the home school;

(1) Leupp, p. 142.

(2) World's Almanac & Encyclopaedia, 1912, p.256

(3) Blake, p. 10.

(4) Blake, p. 13.

(b) the aim sought by the non-reservation industrial schools in the U. S.:- "The design kept in view by the advocates of the non-reservation boarding(industrial) schools in carrying the children hundreds of miles from home and trying to teach them to sever all their domestic ties and forget or despise everything Indian, is to surround them with white people and institutions for the whole formative period of their lives, and thus induce them to settle down among the whites, and carve out careers for themselves as the young people of other races do."⁽¹⁾ This never was the aim of education in Canada (vide Aim, b). In fact, the Department in Canada has rather discouraged, in some schools at least, the training of Indians to compete with white men in trades outside the reserves,⁽²⁾ and has encouraged the return of pupils to the reserves.

8. "One of the very worst mistakes we have made is trying to do everything for him with too much uniformityThe poorest thing we can do with the Indians is to put them into a machine at one end, and turn a crank and grind them out at the other end, carefully moulded citizens, all after one pattern."⁽³⁾

This, again, like all the other extracts in the pamphlet, was spoken by an American to Americans and of American conditions, and applies only to the huge organizations in the U. S., governed on semi-military lines. As Mr. Leupp says,⁽⁴⁾ "It followed from the circumstances of the case that, in a big school run as part of a vast public machine, all the "institutional" features must be especially emphasized. Life there acquires a more constrained and dependent character than life outside; its very regularity saps the initiative of the young person subjected to it, and is liable to leave him impotent in the presence of any emergency arising later in his career, which cannot be met by obedience to a bugle-call or the tap of a bell."

(1) Leupp, p. 129.

(2) Calgary's Appeal, p.3

(3) Blake, p. 21.

(4) p. 32.

9. "In regard to compulsory removal of children to non-reservation schools, that must stop! There must be no more force used to send children away, if they are sent away at all."⁽¹⁾

This takes us back to the evils already referred to under 2. - the drafting of pupils; but as these evils are unknown on this side of the line, why bring it up at all? If anything, the Department in Canada has erred in the past by standing too much aloof even in its acknowledged duty of encouraging Indian children to attend the residential schools, and only in 1908, gave its promise to call the attention of Indian Agents generally to the very important phase of their general administrative duties of giving their active influence in furthering the educational policy.⁽²⁾ And, we must note the fact that Mr. Leupp does not forbid canvassing for pupils, for "If you know children whose talents and ambitions will warrant their taking a higher course than they can get at home, try to persuade them if you choose, but do not bring any pressure to bear."⁽³⁾ This, we are pleased to say, has been the course pursued in connection with the industrial schools in Canada from the beginning of their history; it has been a matter, not of compulsion, trickery or bribery, but of free-will. And it is noteworthy that as the children of industrial school ex-pupils increase, it is easier to get children for our industrial schools.⁽⁴⁾

Far from condemning the boarding schools, as we understand the term in Canada, ex-Commissioner Leupp extols them: "In dimension, in scholastic scope, and in material equipment, the Government school system, as it stands today, is an enormous advance on the old mission school system (the boarding school of Canada); but in real accomplishment, as proportioned to outlay, it does not begin to equal the latter, and in vital energy, it must always be lacking."⁽⁵⁾

(1) Blake, p. 22

(2) Reply to Memorandum of resolutions of Joint Committee, Sec. 5, March 31, 1908.

(3) Blake, p. 22.

(4) Rev. E. Matheson, Blue Book, 1911, p. 540 and others.

(5) p. 30

And, in regard to the industrial schools in the U. S., he says, "Some are better than others, and several are as nearly ideal as they could be made under the adverse conditions inseparable from public undertakings which have a strictly human side; but in a general way, it must be confessed that they lack a certain all-pervading spirit which distinguishes so many schools supported by private benevolence."⁽¹⁾ This latter cannot be said of our comparatively small institutions. Again, "We cannot wholly dispense with boarding(industrial) schools, because so many tribes still continue the nomadic or semi-nomadic habits, which would require the constant moving of day schools from place to place in order to keep near a sufficient number of families for their support."⁽²⁾ He also advocates industrial schools on "reservations where it is impracticable to extend the day school system beyond its present dimensions; as for example, where the Indian families are so thinly scattered over a large area that it would be out of the question for any considerable number of children to walk daily to one school."⁽³⁾ The last two quotations describe accurately the conditions to be found in a great many of the reserves in Canada, and, therefore, this great authority confirms the wisdom of our system in the past of building and retaining residential schools where such conditions exist.

In comparing the conditions of the Indians, reservations, educational and general policies, in the United States, as depicted by Ex-Commissioner Leupp, to those in Canada, we are forced to the conclusion that in the education of the Indian or in general policy, the U. S. Indian Department is a very unsafe guide. Were the conditions and histories identical, we would be justified in following their lead. Their policy and methods, however, from the beginning, were different from those of Canada, and the problems resulting are accordingly unlike in the respective countries. Their relation with the Indian, after the first treaties of Penn, etc.

(1) p. 31.

(2) Blake, p. 7.

(3) Leupp, p. 129

generally has been one of war and conquest, of frequent uprisings, of gradual driving back of the weaker race before the march of civilization; of forceful seclusion, espionage and constant guarding in reservations, of unjust treatment of different tribes - rich rewards to those difficult to subdue, and bare grants of reservations to the weak or peaceable; of wholesale rationing and offer of all kinds of help, provided the Indians were good by staying on their reservations. and in matters of education, almost from the first, they committed the fundamental blunder of driving the mission or church boarding school almost out of existence by deprivation of grants; ⁽¹⁾ the undue multiplication of great industrial schools far away from reservations; the comparative neglect of day schools, and the great evils of their canvassing system; while their general policy was often characterized by hasty legislation, sometimes granting citizenship too soon, at other times prolonging it unduly; finally there were grafts and abuses of dishonest men incident to undertakings on such a vast scale.

In Canada, on the other hand, the relation of the Government to the Indian has been, on the whole, peaceable and healthy. In wars and rebellions the Indians have generally been found on the side of the British, and any cases of uprisings on the part of the Indians have generally been due to mistakes on the part of the Government. A mere handful of men was all that was required to keep a vast tract of country in peace. Treaties have been made from time to time as Canadian civilization advanced into the home of the Indians. The Canadian Indians have mostly been self-supporting, and only in the case of a few tribes, whose means of subsistence - the buffalo - was taken away by the white man, was it found necessary to supply rations in the early stages of Canadian rule in the West. Our educational system, too, has been the result of healthy growth, which has had to struggle, as it were, for its existence against adverse conditions. Finally, to name one more comparison, though our country may almost, if not quite, equal the size of the United States, our population of less than

(1) Leupp, p. 29.

8,000,000, is quite insignificant beside the more than 90,000,000 people in the U. S. There are, therefore, in matters relating to the Indian, few things parallel in the two countries, and we dare not model our educational policy upon theirs. If we must borrow, let us copy their zeal and generosity.

Apart from all partisanship, and on careful reading of Mr. Leupp's work, it seems evident that he is endeavouring to correct abuses and modify extremes, and we are safe in classifying him, not as an extremist, but one of broad views, who recognizes the need of building up the improved day school on the reserve, and at the same time retaining and providing the industrial school wherever the day schools fail to supply the need. What he seeks in the extracts of Mr. Blake, is the abolition of the 25 non-reservation schools out of the total number of 102 industrial schools, simply because they are no longer necessary and because the reservation schools could meet the needs of Indian civilization.

It is equally evident, on the other hand, in reading Mr. Blake's "Call of the Red Man", together with his other productions on the subject, in his capacity as Chairman of the Advisory Board, in his correspondence with the Joint Committee of the Western Churches, New England Company, the Indian Department, in his addresses before the Board of Management of the M.S.C.C., Pan-Anglican Congress, etc., etc., that the whole pamphlet is misleading and calculated to give a wrong impression. With true forensic partiality the features salient to the point in view are singled out, while the real basic truths are often overlooked. But any system founded on such slender foundations cannot stand the test of time.

We may, therefore, dismiss this extreme view as unjustified on any real grounds, though we are thankful that by this means, interest in this great question has been generally awakened, and we owe to it the improvement of the day school, increased grants to boarding schools and their sanitary re-arrangement, and lastly, but not least, the improved day school - a legitimate importation from the United States.

There remain the third or middle view, which has been

anticipated by our remarks, viz., that which recognizes the usefulness of the day, residential and improved day schools in their several spheres. "By all means let day schools be maintained where they are doing good work, and tried wherever there is even a fair prospect of success. By all means, let it be recognized that where a day school is doing as good work, or even almost as good work, as a residential school might be expected to do, it should be preferred on the ground of economy."⁽¹⁾ "The residential schools properly and systematically worked are a true step in the way to solve the 'Indian Problem'".⁽²⁾ Under this view there is a co-relation between the day and residential schools, the former serving as feeders of the latter, and the boarding school, a feeder of the industrial, whenever the ability and ambition of a pupil warrants their taking a higher course. In regard to the residential schools, there must be some elasticity, due consideration being given to the requirements of each locality.

Needs, Hints and Suggestions.

1. The ideal in the mind of Indian educationalists, apart from the heads of the Department, is Government support and denominational control. We have not reached this ideal, which rests in the hands of the Government of Canada. It is felt that the Government should become responsible for the entire cost of schools, except such proportion as might be fairly chargeable for spiritual ministrations and religious instruction. This follows from the dictum that "The Indians are or ought to be wards of the Government." In educating and Christianizing the Indians the Churches are performing the highest service for the State, and the Government should recognize this service and give the desired aid.

2. The ultimate aim of the Department is to elevate the Indian into full citizenship. This, however, seems to be contradicted by two provisions of the Indian Act:-

(a) The citizenship of the Indian stops at mere enfranchisement. By the Indian Act, the Indian cannot get out of treaty relations. So long as he receives his annuity and other tribal

(1) Canon Murray "The Case for the Indian Schools", p.6.

(2) Rev. F. Matheson, Blue Book, 1911, p. 541.

monies, though he may be a citizen in every other sense of the word, he is still a ward of the Government, for men in general do not make the fine distinction that is drawn by the Department. An Indian woman, marrying outside of treaty, may commute her annuity at a ten-years' purchase, and thus cease to be an Indian. (1) An Indian of a mixed marriage, can withdraw from treaty and forego his treaty rights, (2) but absolutely without compensation. Any other Indian can only be enfranchised. He is entitled to so much land belonging to the band of which he is a member, which he may hold in fee simple, (3) after a period of probation, (4) but without power to sell, lease or otherwise alienate the land except with the sanction of the Governor-in-Council. (5) He is, thus, necessarily bound to the reserve, and must continue to receive his annuity and share in the tribal funds. In days to come, as the Indians approach the ideal of education, many individuals may not desire to be tied down to the reserve, or to be wards of the Government, hence provision should be made to meet this contingency, and an incentive, in the shape of an equivalent for the rights they would forego, offered to induce them to sever the ties which bind them either to the tribe or to the Government.

(b) The matter of surrender of reserves. (6) It is a matter for debate whether it is to their best interests to allow Indians, at their own request, to sell or surrender their reserves before the onward march of civilization; but there can never be any question as to its iniquity, when the Department on its own initiative, at the request of some interested persons, brings about the surrender of a reserve. Granted that the Indians near a town become sadly

(1) Indian Act. Part I, sec. 14.

(2) Indian Act, I, sec. 16, 2.

(3) I. sec. 111

(4) I. sec. 112

(5) L. sec. 112

(6) Indian Act, I. sec. 47-51

addicted to the evils of drunkenness and kindred vices, that it is a kindness to remove them from constant temptation, and that they will receive pecuniary benefit and a new home, is not this mere procrastination - the putting off the evil moment for a little while longer? We may keep on moving them further and further back, but there are limits to even our vast country, and the march of civilization will soon reach the borders. What then? The Indians will then have to face the old temptations they have been made to flee from, and pass through them or fall by the wayside. Then, would it not be far better for them to face the fiery trial as quickly as possible and get through with it? This is a necessary process of their evolution, and deeply though we may deplore the possibility of some or many of them succumbing under the trail, yet this should not blind us to our obligation to the race as a whole. The pecuniary benefits they receive is a palpable temptation thrown in their path, and what easily comes, easily goes; while as to the new home, this seems as if, when the Indian has painfully climbed up towards the top of the ladder to civilization and independence, we moved him back to the lower rungs, that he might rest there awhile, and once again begin the painful climb. But the evils of such reserves are generally exaggerated. We never see, on the return of our young men to civilization after some months' absence on the fishing stations, the orgies that attend the return of white lumbermen to civilization; while the general conditions on such reserves are no worse than those found in other communities with higher standards and greater sense of shame. And in the west amidst of the most adverse circumstances - the almost total absence of enforcement of the law regarding the sale of liquor to Indians, there are many who are learning to overcome their temptations.

3. The signs of the times point to the fact that it will become more and more difficult to get efficient and qualified teachers in spite of the increased grants because of superior inducement beyond the confines of reserves. (1) Mr. Gordon J. Smith, Indian Superintendent, Brantford, voices this truth; "The salaries range

(1) Inspector W.J. Chisholm, Blue Book p. 349.

from \$300 to \$500. Owing to the limited amount of the school grant, the board has found great difficulty in securing qualified teachers, and for the same reason, teachers are constantly leaving to accept better positions amongst the whites The problem facing the board can only be solved by either paying better salaries or securing qualified Indian teachers, the latter being the object aimed at at present."⁽¹⁾ Again, "...our only hope for the future is the education of Indians at the Normal School until they secure qualifications."⁽²⁾

4. Our industrial schools could perhaps be made more effective by eliminating whatever tends to a blind, random routine. There is no greater obstacle to progress than acquiescence in studies or a trade as a matter of course. There is a definite table of studies provided by the Department, but let there also be a definite system of yearly examinations and promotions with suitable rewards. Specialization in trades for Indians is not always necessary, and in any case should be deferred till the bent of each can be ascertained; even if in order to specialize, it becomes necessary to put them out as apprentices to local tradesmen. Before specialization they could be given a practical and domestic course and, generally endeavour should be made to make them all-round handy-men. Flexibility rather than a cast iron system should be the rule of such institutions. The half-day system, so far as the proper management of the institution will permit, should apply to as few children as possible, provided the afternoon session be shortened for such as come to both sessions. Certain trades as tin-smithing shoe-making and kindred trades of a sedentary nature, for which the Indians are unfitted by temperament, might safely be eliminated. Finally, there is no reason why these schools should not be made the training ground for Indian teachers, and equipped generally as quasi universities, and thus meet one of the coming problems of Indian education.

5. Wherever missionaries are found in the smaller reserves

(1) Blue Book, 1910, p. 300.

(2) Blue Book, 1911, p. 328.

with sufficient energy and ability to take on ^{the} additional work, they should, if possible, be secured as teachers in the reserve day schools. A powerful lever will thus be put in their hands for the uplifting of the Indian in Christianity and civilization, which is their true function. But in this, as in all things, justice and equity should prevail. If the needs of such missions require their presence as missionaries, they are worthy of their hire and if they take up the double work, they should be remunerated accordingly. The best missionary finds it heart-breaking to labour on under a double load with a stipend of \$600-\$700, upon which are innumerable demands.

6. If a school, for any reason, is not doing satisfactory work, careful enquiry should be made by the denominational authorities before the Department resorts to the drastic measure of closing the school. Oftentimes a simple change of teacher or management is all that is required to bring about a better state of affairs.

7. It would, perhaps, be of advantage to the cause of Indian education were all day school teachers not only licensed to teach by the Department on the recommendation of the Churches, as at present, but also that the license or appointment be renewable every year, as is the practice of Public School Education Departments for unqualified teachers, such renewals depending on the satisfaction given by the teacher. Thus the knowledge that the appointment of an unsatisfactory teacher would lapse automatically at the end of the year, would be an incentive to seek and find a better teacher in the meantime.

8. Lastly, the need of some system of compulsory education is felt to be necessary by those interested in Indian education, (1) and admitted by the Department as far as attendance at the day schools is concerned. (2) This now takes the form of active influence on the part of the Government officials to further the educational policy of the Department on reserves. The effectiveness of this system depends on the zeal and activity of the Agent.

(1) Winnipeg Resolutions.

(2) Deputy Superintendent, Reply to Memo. of Resolutions, March 31, 1908.

General Remarks.

"Rome was not built in one day"; accordingly we are not justified in expecting that the civilization of the Indian could be accomplished in one generation. "Entirely too much has been expected by a few enthusiasts. It was vain to hope that a people, who had for ages followed the chase and the war-path, could in one generation become expert in all the arts of peace."⁽¹⁾ Those who have failed to see the results for the large expenditure of Indian education, are "arm-chair critics", who have judged by the absence of many conspicuous cases of success, among ex-pupils of residential schools especially; they have not perceived the leaven that is working quietly and steadily in all the reserves where ex-pupils are found, and they have not observed the fact that many apparent failures are not really failures, as Government officials and missionaries who come in contact with them can testify. "There is a very marked difference between the tone of the reserves, where a considerable number of our ex-pupils are living, and that of those reserves that are without them."⁽²⁾ "It is 'results' we are looking for. The "effect of education upon reserve life" has been the advancement of our Indians almost beyond comprehension. The middle-aged Indians, who were pupils in the industrial schools, are foremost in all good work on the reserves. The older Indians look to them for advice; the young children notice that education is necessary."⁽³⁾ Similar statements may be indefinitely multiplied. Indeed it should be a matter of surprise and encouragement that, with the many handicaps that the schools have had to contend with in the past, they have been able to accomplish so much.

Conclusion.

Now that the Department has given increased grants to the boarding schools, and has taken up the improvement of the day schools vigorously in hand, and purposes to establish improved day schools wherever practicable, and is endeavouring to meet one great

(1) Hon. David Laird, Indian Commissioner, Blue Book, 1907, p. 187.

(2) Rev. E. Matheson, Blue Book, 1911, p. 541.

(3) Mr. Deasy, Indian Agent, Queen Charlotte Agency, Blue Book, 1911, p. 390.

need of the past, viz., supervision and help of pupils on their discharge from the schools, and encouragement of marriage between ex-pupils, we feel, not that we have attained the ideal, but that we have advanced a step towards it and have been endued with much strength, and that we may once more press forward, freer from some shackles of the past, and lighter of heart, to work out more vigorously the problem of Indian education and civilization.