

industrial arts. Although the wards of the Government, they have become substantial contributors to the wealth-producing power of the Dominion.

The 98,000 Indians which are domiciled within the nine organized provinces of the Dominion own real and personal property to the value of \$60,439,210, or over \$616 per capita. Of the 4,932,074 acres of land on the Indian reserves of Canada, 2,506,499 are under wood, 2,199,663 cleared, and 168,510 under cultivation, while 823,637 are fenceless. The value of the live stock owned by them is \$4,102,132, while the income of the Indians from all sources in 1914 was nearly \$6,500,000. The principal sources of income were: Field crops, \$1,856,424; beef sold, \$307,678; wages \$1,724,292; hunting and trapping, \$1,176,541; fishing, \$658,425; other industries, \$664,396.

WITH the development of the Indians industrially has naturally followed a change in their methods of living. The tent and the tepee are fast disappearing and modern houses, many of which would do credit to the home of the average white man, are taking their place. This is naturally more noticeable in the older and more densely settled districts, where dwellings with shingled roofs, large windows and separate bed-rooms are becoming common. Although, as a rule, the older Indians do not take kindly to gardening, the younger generation are gradually falling into line, and it is no uncommon thing to see vegetable and flower gardens around their homes.

In the Indian women, and particularly in the younger ones who are graduates of educational institutions, are also to be seen the influence of civilization. Most of the women may still possess a love for striking, and often incongruous, colours in their hats and clothing, but they are taking increasing pride in their homes, a result of which is not only better and more comfortable furniture, and furnishings, but more tidy and sanitary surroundings.

In the far north, where tepees, shacks and log huts are still common, the influence of civilization is naturally less marked than in the older parts of the Dominion, but even there the leavening process is at work and no doubt will in time produce marked results.

Permanent dwellings owned by the Indians of Canada number 18,193, of which about 40 per cent. are frame, brick or stone. The remainder are either log houses or shanties.

The potent force which is transforming the Indians of Canada from nomadic lives and unsettled occupations to men residing in permanent homes and following more regular pursuits, is education.

Educational work among the Indians of Canada is carried on under the aegis of the Federal Government, and not, as in the case of the white population, under supervision of the provincial governments. An official known as the superintendent of Indian education, is in charge of the work.

The amount expended by the Federal Government on educational work among the Indians is nearly a million dollars annually. But this by no means represents the sum total of the amount spent in the Dominion on the education of the Indians of the country. For besides the million dollars directly expended there is a trust fund of nearly eight million dollars from which is drawn several thousand dollars annually for educational work of a direct or indirect nature. Besides the funds provided by the Federal Government there are the large sums of money that are annually spent by the principal religious bodies in Canada for the maintenance of educational institutions among the Indians under the supervision of the Superintendent of Indian Education.

But the Indians are not altogether dependent upon the Government, and the various

religious bodies for the financial support of their schools. During the last few years they have, from their own resources, contributed on an average over \$30,000 annually. A third of this amount is contributed by one tribe alone—the Six Nations.

In all, there are in the Dominion 335 Indian schools, made up as follows: Undenominational, 49 day and 2 industrial; Roman Catholic, 90 day, 31 boarding and 8 industrial; Anglican, 71 day, 17 boarding and 4 industrial; Methodist, 40 day, 4 boarding and 4 industrial; Presbyterian, 5 day and 8 boarding; Salvation Army, 2 day schools.

The educational methods employed are of a most practical character. In the day schools prominence is given to the teaching of domestic science, household economy, hygiene and sanitation. In the industrial schools the boys are taught carpentry, agriculture, gardening, shoe repairing and painting, and the girls needlework and domestic science.

That the educational work being carried on among the Indians is progressive is demonstrated by the annual statistics. Last year the total enrollment of pupils was 12,468, an increase of 754 over 1914. Of these, 6,367 were boys and 6,101 girls. The attendance was nearly 70 per cent. of the enrollment, a gain of over 8 per cent., compared with the previous year. When one considers that the average attendance in the public schools of the old Province of Ontario is only about 62 per cent., it must be conceded that the showing of the Indian pupils of the Dominion is creditable indeed.

On the whole, the Indian children are bright and apt pupils, and the results which are being obtained from the educational work that is carried on among them naturally warrants the expectation that still greater ones will be obtained from those who follow in their train.

MANY of the Indian children have passed from the public schools into the institutions where higher education is acquired, and last year twenty-five were attending various universities and colleges in Canada. Those seeking higher education are given financial assistance by the Government. The influence those graduating from the universities will have in moulding the life, character and habits of

their fellow Indians can scarcely be over estimated.

Education evidently does not discriminate. At any rate, as far as the Indians of Canada are concerned, it dispenses its gifts upon them when they seek them, just as it does upon the children of the pale face.

In their religious beliefs the Indians are gradually, though slowly, coming under the sway of Christianity. Although there are about ten thousand more Indians in Canada than there were twenty years ago, the number still professing to adhere to their old pagan beliefs has in that period been reduced one-half. Those subscribing to one or other of the Christian bodies number 76,672. The larger number adhere to the Roman Catholic faith, there being 42,765 so designated, compared with 35,532 distributed among the various Protestant denominations. Among the latter, the Anglican Church claims 17,825, and the Methodist Church 12,769. Twenty years ago, 28,498 were described as Protestants and 42,454 as Roman Catholics. The fact that the addition to the former has been larger than to the latter during that period may be ascribed to the increase in missionary endeavour. One thing is certain: both the Roman Catholic and the Protestant churches are doing a work among the Indians of Canada which, neither in its religious nor secular educational aspects, can be adequately expressed by statistics.

In these days of stress and strain within the Empire the Indians of Canada, like their forefathers in the American revolutionary war and in the war of 1812, are lending their assistance to the preservation of its flag.

At the very outbreak of the war many of the Indians volunteered for active service, while several of the bands contributed substantial sums of money to patriotic and Red Cross funds. And many of the Indian women, like their white sisters, have applied themselves to the task of knitting socks for soldiers. Up to the end of the fiscal year 1915 the Indians of the Dominion had contributed to the various patriotic funds the total sum of \$16,016.

The number of Indians who have enlisted for overseas service cannot be stated, but taking into consideration all the circumstances it must be considerable. The Six Nation tribe, over which the famous

Brant once ruled as chief, and which have their reserve on the Grand River near the city of Brantford, are engaged in raising half a battalion for overseas service.

At a recent recruiting meeting on the Six Nation reserve during a period when enlistment seemed to be lagging, an octogenarian chief suddenly sprang upon the platform. Turning to the audience he expatiated in eloquent language upon the history of the tribe, and how, over a century ago, in response to the war whoop, its warriors had sprung to the defence of the British flag. Pausing dramatically for a

moment, he cried: "And I again give you the war whoop." And he gave it with all its old-time vigour. It had the desired effect.

Even among the commissioned officers in Canada's army are to be found men of Indian birth. And who knows but that another Tecumseh or a Brant may arise from among them!

It is asserted by a modern historian that both Tecumseh and Brant, in fighting on the side of the British, the one in the revolutionary war and the other in the war of 1812, were really fighting for the lost cause of their own people. The assertion may or may not be true. But one thing is certain: The Indians of to-day who are enlisting for overseas service are actuated by no such motive. The Canadian Government of to-day, like the Imperial Government that preceded it, have earned the confidence of the Indians of the plain and of the forest by the faithfulness with which they have fulfilled treaty obligations. And now this confidence is being requited by the civilized Indians of to-day as it was by their savage forebears in the days of long ago.

Evidently the Indians prefer British liberty to German kultur. No other nation has paid better, few have paid as good respect to the rights, liberties and privileges of vanishing races as Canada has done to the Indian. Our treatment of what is sometimes called an inferior race stands out in contrast to the German idea about lesser nations.

