

he is more adapted to work on the land than to any other. I have spoken of the colony we have where there has been a very gratifying amount of apparent success. We cannot tell yet whether that is permanent success, but it is apparent success and we have hopes it will be permanent. Again in the case of the Indians of southern Alberta, on the Blood reserve, which is the largest reserve in Canada and of which the Indians were notoriously the most warlike and generally intractable in Canada, we have made very substantial progress. The Indians have irrigated a very considerable tract and in addition to that they are cultivating the ground, raising stock and providing for themselves by cutting hay and working at manual labour for wages amongst the outside community. My own impression is that the progress we are making on the Blood reserve is perhaps more substantial than the progress we are making in the colony of which I spoke, because it is progress that is in the Indians themselves. That is to say they have not lost their individuality and initiative. These qualities are being cultivated or developed and although the progress may be slow, it seems to me that this is the course that will produce the ultimate good result. We are therefore not blind to the necessities of the case. We are using our endeavours on various lines of experiment which must necessarily vary with the varying conditions under which we find the Indians and under which we have to deal with them. While the results of the expenditure have not been such as was anticipated when the policy was first inaugurated, still I believe that we are well warranted in continuing the expenditure to provide education for the Indians, and the Indian Department while it does not profess to have solved a problem that has been found to be impossible by everybody else in the world, are dealing with the problem, and we are making some progress, probably as much progress as is being made anywhere else if not a little more. We are using the knowledge that we have obtained in the past for the purpose of improving our methods and increasing our economy for the future.

Mr. SPROULE. The minister practically admits that the education of the Indian is a failure. I think that can be accepted as a fair interpretation of what he has said.

Mr. OLIVER. That is hardly a fair statement. I do not want to be understood as saying that the Indians have not been educated. They have been educated, but the result which was hoped from that education has not been achieved. So far as the education is concerned, there is no question that it has been imparted to the Indians, but parliament and the country had hoped that education would amount to civiliza-

tion. Unfortunately the event has proven that that is not the case.

Mr. SPROULE. I was about to elaborate what I meant by education. I did not mean simply education by book knowledge, but civilization and education of habits as well as knowledge. Education of the Indian as a whole has been a failure so the minister admits. That being the case, we naturally look into the subject to ascertain what is the explanation and whether any method can be devised that would better accomplish the object. We have in view three objects, first, the civilization of the Indian; second, their education so far as knowledge goes, and, third, the inculcation of habits that would enable them throughout all time in the future to put that knowledge into practical use. It is a pity it has not been as great a success as we had hoped. Could the minister tell us what percentage of the Indians who have been trained in church schools and what percentage in secular schools? Has the minister made any effort to ascertain the comparative success in each?

Mr. OLIVER. There are something like 315 schools altogether and not more than ten per cent are non-denominational. Most of these are day schools. The boarding and industrial schools are almost entirely under the administration of some religious body, and so there is no opportunity to make a fair comparison.

Mr. SPROULE. There must be thirty-one day schools, and there ought to be some data which would enable us to ascertain whether their work has been a success or not. There may be something in the educational system which would account for the failure and which might be avoided by our adopting a better system. You might change the educational system entirely and make a great success of what is a failure now. It would be worth while for the minister to have some of his officers prepare information which would enable us to institute some comparison.

Mr. OLIVER. I would be glad to give such information as we may be able to secure. My belief is that there is not very much difference in the result in the one case and the other. The differences are due more to other conditions than to the difference between a teacher under the direct control of the department and one under the control of a church. The principle of co-operation between the Indian Department and the churches was accepted by the country some twenty or twenty-five years ago, and I believe wisely, because when the educational institution is under the management and responsibility of a religious body, we have a guarantee in the character and standing of that religious

Mr. OLIVER.