

them, even in Christian villages, but the same is true among white communities, and in not a few cases the difference would be in favor of the Indian. If we can only get the Indian away from the evil influences of the bad white man the work would be comparatively easy. History shows clearly that in our work with the Indian we are combatting the wickedness of the white man rather than that of the Indian.

If it be a question of living, the Indian of to-day is very much nearer to the civilized white than to his pagan ancestor. Modern homes, modern clothing, modern food, modern education, are, to a great extent, the order of the day, and are rapidly becoming more so. The Indian is in a transition stage from his old-time to his modern environment. I cannot but say that the journey is more than half done.

The white man's vices are the most baneful of all the evil influences at work on the Indian. Another pernicious influence has been the mistaken kindness of the State in helping the Indian instead of simply helping him to help himself. Instead of being auxiliary to, the State became, to some extent, a substitute for the Indian's own self-exertions. The result has been a loss of independence and self-respect. When thus pauperized, either by the Church or the State, it becomes impossible to obtain the best results. He should be made to pay wherever he can. Still another evil in this Province is this: The Indian is the ward of the Dominion, but the administration of the law is in the hands of the Province. It pays the Province to sell licenses to men to sell liquor, and again it pays the Province to fine the Indian for buying and drinking the liquor that it licensed these men to sell. In jail the white liquor seller, or the Indian buyer, would be expensive to the Province. Between the loss and the gain