

the Government, uses the attractions supplied by expensive buildings, a large staff and ample equipment, to bribe pupils away from Mr. McKay's school, he is a formidable rival. His conduct a few months ago became so outrageous that the Indian Department has ordered him to remain at home and attend to the work for which he is engaged. It remains to be seen whether the cumbersome machinery of the Government will avail to curb the predatory instincts of this disciple of Loyola.

A review of Indian school work within the bounds of the Synod—and it should be remembered that these figures have to do only with Manitoba and the Northwest Territories—affords ground for several corollaries such as those that follow:—

1. The ideal of Indian school instruction has undergone a radical change within the last ten years. At that date there was not an industrial institution in the west, except, perhaps, the orphanage at St. Albert—all the schools were day schools. Now more than a third of the children attending school are in industrial institutions which provide homes for them. The advance made in recent years will be seen when it is remembered that by means of such schools the children are taken away for lengthened periods from their associations in the *tee-pees*—associations which are always degrading and nearly always vicious—and have an opportunity of mastering all that pertains to the white man's civilization. The total number of schools maintained by the Presbyterian Church looks insignificant when compared with those of other churches that have been longer in the field, but it is not amiss to note that the Presbyterian Church maintains almost as many industrial boarding schools as all the others put together—and undoubtedly spends more of her own money in the work of Indian education than is spent by any other church in the Northwest, Protestant or Catholic.

2. The Presbyterian Church has not addressed itself to the training of Indian youth in special trades. Institutions for such training undoubtedly serve a good purpose, but for the great majority of young Indians the niceties of a technical education are likely to serve no useful end whatever in any circumstances in which they are likely to be placed. Our great object has been rather to communicate the spirit and aims of a Christian civilization and to train the hands of both boys and girls so that they will be able to do the work of the farm, the garden, the stable and the house.

3. There are not a few good people in the Presbyterian and other Protestant churches who look with suspicion on the co-operation of church and state in this matter of Indian education, and think the church should confine herself to mission work and let the Government look after the school education of the children. As bearing upon this opinion it is instructive to note that the purely Government schools above mentioned have not been successful even