

E. Matheson, "They have long ago written (at least in these districts) the word 'Tekel' over the walls of their Indian day schools." As to their words: let this quotation from a letter of Bishop Legal, in the Winnipeg Free Press of May 13, 1909, suffice: "As to trying again the system of day schools in place of the boarding schools, it is to any one 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.*"

(c) The testimony of our own workers. From Saskatchewan, Mr. Matheson of the Battleford School writes: "In the very nature of the case, as things have been, and are very largely, day schools cannot accomplish the work; because the children on reserves generally do not, and never will, attend regularly; distance and other things prevent regular attendance; and even those who do attend fairly regularly only keep going up to 12 or 14 years, up to about Standard III." From Calgary, Archdeacon Tims reports that the day school started to replace the Old Sun's School, has been "a complete failure"; and that Mr. Scott is now (September, 1910) examining sites with a view to the erection of a new residential school. As to Moosonee, the Bishop in his Report to M.S.C.C., after speaking of both classes of schools, writes: "These boarding schools seem to be the best solution of an English education for the natives." Keewatin, after having tried harder perhaps than any other Diocese to do without boarding schools, is now recognizing the necessity of having at least two, if the Indian work is to be effectively maintained. Surely here is a consensus of expert judgment which simply cannot be ignored.

Finally, (d), there is the witness of the past. Day schools, as Bishop Legal reminds us (though some people seem to forget it) existed before residential schools; and it was just because they did not fill the bill that residential schools were started. Let it be admitted fully that day schools may be improved; let it be granted that, so improved, they may suit some districts; yet after all, improved day schools are only an experiment, and an experiment in its initial stages. Welcome,—even urge—its trial in cases which seem hopeful; but do not throw away on the doubtful hazard of an experiment our residential schools, which have been tried, and, we confidently affirm, found not wanting.

As to the third reason for the maintenance of residential schools: viz., that even if day schools could be made much more widely satisfactory than they are, residential schools would still be needed; it is only needful to say that in the nature of things, the children will only attend the day schools up to a limited age and a very limited standard; and that the residential schools—a certain number of them at all events, and we have only about 18 in all—will always be wanted to carry on the education of the brighter children and to prepare them for the avocation of life; to be, in a word, in a humble fashion, the technical colleges and universities of the Indian. That is the avowed policy in the United States, where the idea is to make improved day schools, if possible, feeders of Industrial Schools. Some similar idea may perhaps be implied in the statement in the Dominion Blue Book already referred to,—a statement in any case important in itself—"No idea of encouraging anything like a spirit of rivalry between the various classes of schools is intended, for each will, at any rate for some time to come, have its own field of usefulness." Such provision for higher education should be made by the Government, it may be said. Yes, but don't let us give up our schools, until we are sure that the Government will make it.