

number thirteen approximately and look after approximately half the number of children enrolled at school, but over 50 per cent, of course, attend Indian day schools. Are you suggesting that the day school is preferable to the residential school for children?

Q. Yes, I think so. I think the residential school has its place for vocational training, but when that boy is fifteen or sixteen he is thrown back on the reserve. He should be trained until he is twenty and has reached his manhood, anyway. He could be trained as a carpenter or in some trade where he could take his place alongside a white man.—A. Vocational training forms a part of the course of studies at the residential schools. I am inclined to agree that the children should be kept at school beyond sixteen years of age, especially the girls.

*By Mr. Case:*

Q. Would we not have difficulty in making a regulation to that effect? The age of sixteen is accepted in practically every province. Would it not be difficult to make an exception and insist that they remain at school beyond that age?—A. I think they should have the opportunity to remain.

Q. Oh yes, of course.

*By Mr. Bryce:*

Q. You take the girls into the residential schools, and what education you give there is on a city home basis. It is not on a country home basis. They cook with electric stoves. They wash with electricity. They do everything by electricity. Then when they go back to the farm where they have not any of those things they just do not fit in.—A. That is not always the case. In some of our schools they use the services that are found in the home in the rural districts.

Q. That may be so, but in the residential schools that I have visited they were taught with modern methods.—A. The reason for the use of mechanical equipment is in order to relieve the children of a lot of laborious tasks that otherwise they would be required to perform. For instance, in the preparation of meals, take in the large residential school at Kamloops, where we have over 300 children enrolled, would you suggest that all those children be required to peel potatoes for the meal?

Q. No, I am not suggesting anything like that. I do not want you to get me wrong, but they are not being taught the methods they will have to adopt when they go back home.—A. I think that in a goodly number of our schools they are being taught the methods that they will be required to use when they return to the reserve.

Q. I am pleased to hear that, but it has not been my experience on visiting the reserves.

Mr. GIBSON: I think that Mr. Bryce is quite right. The greatest weakness in the residential school is the fact that children go back to an entirely different mode of life, when they return to the reserve. There is absolutely no supervision. We take them up to certain educational standards, and in some cases up to high school standards. Then we turn them back under the most primitive conditions on the reserve. I am sure that Major MacKay is quite familiar with that aspect of the situation. It is one of the things we are going to have to alter as to Indian education, if we are going to get the results we should expect. At the Fairbridge school in British Columbia there are white children who are usually brought over from the Old Country. When they graduate from that school they are placed under supervision in selected private homes. They are taken care of up to the time, normally speaking, when they marry. There must be some provision made to take similar care of these Indian children, and Indian girls particularly, so that we can fill something of that function for them because there is no use turning them back to the reserve under the most primitive