

1907, to the effect that "the buildings are in excellent sanitary condition, and the health of the pupils on the whole good."

As to the objection that there are but few pupils in these Schools, compared with the number they could accommodate, it is sufficient to quote Hon. Commissioner Laird's report in the Blue Book for 1908, that 15 Boarding Schools had in that year the full complement of pupils, 6, a few in excess of their proper number, and that only 2 (only 1 Anglican) fell short of their complement by more than two or three.

The objection that the residential schools take the Indian from his natural environment, and unwisely draw him into the vices of civilization, may possibly hold good of some of the more remote Northern districts, I know not; but if it be found so, let us have other methods there. But as applied to the more settled districts—and it is they which are becoming more numerous every day—it is an admirable example of putting the cart before the horse. There the Indian is already in contact with civilization; and it is not the schools that have brought this to pass, but the march of progress. We cannot alter the fact; we can only seek to fit the Indian to grapple with it.

Finally, as to the objection that the after-careers of the pupils of these schools are disappointing; partly, it is an over-statement; many do excellently; the ex-pupils now in the Fyle Hills Colony are making good showing; of the Carlton Reserve the Government Inspector Mr. Chisholm writes (Blue Book 1909, p. 168) "the ex-pupils are, with very few exceptions, promising material, and will in the future contribute materially to the prosperity of the band;" in Saskatchewan one ex-pupil has recently been himself Principal of one of our Indian Schools; in my own eight years' experience as Professor in St. John's College, I have had four theological students who had been educated at Industrial Schools; all are now ordained and doing excellent work. One is a Medalist of the University of Manitoba and Rector of an important parish. Partly the objection arises from the tendency to forget that the Indian is but one stage from savagedom, and to expect him to attain in a generation or two to the standard which it has taken the Anglo-Saxon fifty generations to reach. Partly, so far as the defect exists, it is remediable by such means as the Winnipeg Resolutions suggest and the Provincial Synod and Indian Workers generally cordially endorse, namely, by urging the Government to take improved measures for the after-care of pupils.

We have shown then that for all these objections there is extremely little ground, but for such ground as there may be we are here to say, "Help us to remove it." We are no apologists for inefficiency, if anywhere it exist. If there *are* any schools which, through their own fault, are inefficient or extravagant, let them be brought to time, and let them know that the support of the Church will not be given to them unless they come up to standard. Where the fault is the Government's, let us see to it that as citizens we demand and obtain a remedy; but don't, in Heaven's name, let the Church forget her own share of the responsibility, or find fault with the schools while she does nothing to help them beyond administering the time-honored but doubtful consolation, "Live horse and you'll get grass." Don't let us treat them as a doctor would do, who, to cure a patient of an attack of measles should put him to a sudden and inglorious death.

Turning now to the second reason for maintaining residential schools, viz., that they cannot in many cases be satisfactorily replaced by day schools, it may be supported by several lines of evidence.