

make it uniform. This the churches, from the nature of the case, cannot do. Their work at the best is patchy. The churches should have the privilege of nominating the teachers for the villages in which their work is situated. This would insure that the teacher and the missionary would be of the same faith, and so guard against religious differences in the presence of the Indians. For this privilege the churches might well make a contribution to the educational work, which, at the lowest, would be very costly. In every other respect the teachers would comply with the regulations of the Indian Department.



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Strictly speaking, these boarding schools should be simply day schools, with boarding departments attached, so that the pupils might be held whilst their parents are away. For an attendance of fifty a staff of three—teacher, matron and assistant—would, I think, be quite sufficient. If the school should be unusually large, still another might be added. The staple living should be Indian food, supplemented with foreign only to the extent necessary for good health. All should be taught to take care of their own rooms, and, as far as possible, lighten the work of the home.