

Mr. HOEY: I would be surprised if the churches put up that much, but the churches have always contributed to the upkeep and maintenance of the residential schools. These schools are audited annually by the department. We get an audited statement ourselves of the exact amount contributed by the government and the amount contributed by the mission societies of the churches, the amount earned on the farm and so forth, so that in very few cases—I do not know of a single case where the church pays anything like \$100 per pupil.

Mr. ROSS: But they do contribute something. I submit, Mr. Chairman, that these should not have to depend on the charity of the church looking after his needs. The Indians are wards of the government and when a person has a ward he is responsible for the ward all the way through.

Mr. MACDONALD (*Pontiac*): The witness made a statement a few minutes ago that you were mistaken in calling them wards of the government. I want to ask a question bearing that in mind. On the Brantford Reserve I understand that the Indian population there is very advanced, owning their own farms with all modern facilities; are they citizens in the true sense of the word of Canada; do they enjoy full citizenship?

Mr. HOEY: Mr. MacInnis could answer that far more intelligently than I could.

Mr. MACNICOL: Those that serve in the army, yes; the others, no.

Mr. MACINNES: On that point may I say—

Mr. McDONALD (*Pontiac*): I mean do they exercise the franchise and fulfil the duties of citizenship?

Mr. MACINNES: They only vote in elections if returned soldiers; but they have the privilege of making application to the department for full enfranchisement by order in council which is never refused if the applicant is a responsible individual, and the average Indian member of that community could become enfranchised.

Mr. McDONALD: Well then, in the light of that another question arises to my mind; what percentage have taken advantage of it?

Mr. MACINNES: A small percentage and the reason is this: I am afraid that it is a financial consideration. Upon enfranchisement they then lose the exemptions of taxation on their land and the protection from seizure by legal process of their real or personal property on the reserve which they enjoy as long as they continue to be Indians.

(Statement continued off the record.)

I have been in the department for 32 years and I have had very long association with Indians in all parts of Canada and I would like to express to you my very deep belief that the Indian of Canada as an individual is equal to the individual of any other race in the world in his potentialities and possibilities, his mental, spiritual and cultural equipment. I do not think there is any doubt about that at all; whether it is in the artistic field, as a public speaker, as a professional man or as a business man, or as a skilled mechanic. Do you happen to know that the Iroquois Indians of the Caughnawaga Reserve and of the St. Regis nearby are the most skilled structural steelworkers in the world? That they helped to put up the Empire State Building, they helped to build the Golden Gate Bridge, they helped to build the new bridge at Niagara Falls, they helped to put up the Singer Sewing Machine building and so on and so on? Even during the depression when jobs were not so easy to get some of these people were getting as high as \$20 a day when working. They sent for them to go away down to Los Angeles and to places all over the North American continent to work because they were at the very top of their trade. We speak of our Indians of being in hard circumstances. There is a general feeling in the main that the Indian is an indigent sort of person. Take the fishing Indians in