

friend of the Indian; nobody can doubt that he was a friend of the half-breeds, and that, when he was writing back to the Department, he was pleading the cause of the half-breeds and fighting their battles, and pointing out, whether pleasing or displeasing to them, their interests. And what does he say? Does he advocate the granting of the scrip? Does he advocate the giving away of the lands? No; his opinion was quite the reverse. The hon. gentleman read a portion of this letter, in which he stated that the half-breeds are a highly sensitive race, that they feel and resent injury or insult; in fact, that they were daily humiliated in regard to their origin, and so on. Let us see what the Archbishop says:

"Every one acknowledges the desirability for the half-breeds to settle definitively on lands, to cultivate them. Here is a scheme I take the liberty to propose:

"(a.) I estimate the half-breed population actually in the North-West to number about twelve hundred families. Let the Government make twelve reserves for them, in the very places the half-breeds themselves will like to have them.

"(b.) Each reserve should be for one hundred families at least, and contain an area of twelve square miles of available land, that is to say, the extent of four townships.

"(c.) All the half-breeds, men, women and children, residing in the North-West on the 1st January, 1879, ought to receive two more negotiable scrips for eighty acres of land each, to be located by them in anyone of the twelve above-mentioned reserves.

"(d.) Said lands could neither be sold, mortgaged nor taxed, before they should have passed through the hands of, at least, the third generation of those who receive them, or of their representatives. I say, at least, because I am strongly inclined to believe that it is desirable that such land be entirely unalienable; and such an idea cannot seem unreasonable to those who consider the advantages deriving from a similar policy, with regard to real and unalienable estates of noblemen."

Now, every half-breed in the North-West, if he does not claim as an Indian and has not accepted as an Indian, belonging to an Indian band and enjoying all the advantages of an Indian, and they are great, because the treaties are liberal, the annuities are large, the supply of implements, cattle, seeds, and so on, is very generous, on the whole—and any half-breed who chooses to be an Indian can go with his tribe—but any half-breed who says I will be considered a white man has all the privileges of a white man; he can get his 160 acres, and after three years' cultivation he gets his land. Here is the friend of the half-breeds, Archbishop Taché, who says he shall not get that, but shall only have a claim to land, shall not have the use of it, unless he cultivates it himself, but he shall not be able to alienate it, that he cannot mortgage it or sell it; and who would take the land under these restrictions, when, under the more liberal law of the Dominion of Canada, every half-breed can enter himself for 160 acres and get his patent after three years, the same as an emigrant from Ontario and Quebec? So, when the Government took up the question which had been left on their hands unsettled, what was best to do for the half-breeds, they were told by Archbishop Taché that the half-breeds would get no land, no matter whether they settled upon it, no matter whether they built a house of marble or a house of clay, that they should have no rights upon it till the third generation. When that was presented to us, do you not think we should consider and pause before we handed over those lands to these people? Archbishop Taché, knowing and believing, having well ascertained that the granting of land to these people would lead to their alienating it for a few dollars, if a man wanted to make a present to his wife of a dress, or if the husband could get the present of a few dollars, or, perhaps, in some cases, a few gallons of whiskey. If we look over the various recommendations of the various bodies, in the North West we get the same result. Bishop MacLean who knew the country well, was not in favor of granting the patent for this land to these men. The bishop of Rupert's Land, who has lately gone there, honestly says he has been too short a time there to judge, and therefore he gives no opinion. But what does the North-West council

Sir JOHN A. MACDONALD,

of 1878 say? The hon. gentleman quoted a portion but not the whole of it. I have not the original document, but I will read it from a letter of Mr. Matthew Ryan, who was a member of the council that passed the order. This was the resolution passed by the North-West council:—

"That in view of the fact that grants of land and issues of scrip were made to the half-breeds of Manitoba towards the extinction of the Indian title for the lands of that Province, there will be dissatisfaction among the half-breeds of the Territories unless they receive some like consideration; that this consideration would most tend to the advantage of the half-breeds were it given in the form of a non-transferable location ticket for, say, 160 acres to each half-breed head of a family, and to each half-breed child at the time of the transfer to Canada, the ticket to be issued immediately to any half-breed of eighteen years or over, who furnishes evidence of his claim; that each half-breed obtaining such location ticket should be allowed to locate it upon any unoccupied Dominion lands, but the title of the land so entered should remain in the Crown for ten years."

The recommendation of Archbishop Taché was that the title should be kept away from the half-breeds for three generations. The recommendation of the council was that it should be kept away for ten years. What was the policy of the Government? Go, take your 160 acres; take your pre-emption for 160 acres more, and you shall stand as well as a white man, and shall get your patent after three years, no matter what the Archbishop or the North-West council have told us. We, the Government of the Dominion of Canada, have more confidence in the half-breeds even than their own Archbishop and their own council. We say: We give you the land; occupy it, cultivate it, live on it, be happy on it, and at the end of three years you will get 160 acres, and you will stand free and independent, a freeholder, a yeoman, a free man in the North-West. You shall not be subject to this paternal Government which has been urged upon you by your own friends in the North-West. Although we are so far away, although we do not know you, although we are charged with dealing unjustly by you, we have more confidence in you than your own friends. We will not ask you to remain for three generations as slaves of the soil—to remain ten years without your deed. We tell you that in three years you may go and occupy your land, and may God's blessing be with you. Sir, that is the policy of the Government, and that is the policy the hon. gentleman has maligned, that he has condemned, that he would curse. The policy of the Government has been generous, it has been free, it has been considerate, and mind you, Mr. Speaker, the Government have held that the land that he has is found in occupation of, and that he had the right to on the 15th July, 1870, that it was his, and the Government could not deprive him of it. The Dominion Act gave it to him. Every man, woman and child, under the Dominion laws, passed, I do not know whether originally by us and afterwards amended by the hon. gentlemen opposite, the Dominion Acts, one and all, declare that being in occupation of land before the Act passed they have now an inalienable right to their lands, no matter whether they are on odd-numbered or even-numbered sections. The Act says that in all unsurveyed lands the party, found in possession shall retain possession of that land, not only the half-breeds, whether English or French, but every white settler, every man in the North-West, whether he is a Hudson Bay factor, or clerk, or runner—every one of them had their rights under the Dominion Lands Act. It did not, in any way, interfere with the rights of the settlers. Everyone of those men may say to us: We have occupied this land; this is ours; we will get out a deed for that, and that is secured to us by the Dominion Lands Act; but we will take up, as settlers, 160 acres of land elsewhere. Every half-breed has that right. No one could deprive him of it. No one could say: If you are going to take your 160 acres as a homestead, you will lose your land as an old settler. They had a right to both, and those claims have been rejected; those claims are now inherent. And I tell you this, as I said before, that no one, no man, no woman,