

In addition to the reserve for each tongue, I would earnestly beg the Government to hold in trust for the benefit of each tribe its respective fishing station, though it may not come on the reserve and be only occupied (of course) part of the year. To allow the whites to pre-empt or occupy such clearings would not only be a great injustice but would, I am sure, be a fruitful source of trouble to the Province.

As the question of Reserves is one of *vital importance* both to the Indians and the Government, and serious evils may result from precipitancy, I would propose that the subject wherever possible should lie over until the Government Agent before alluded to has taken up his position in each district; and after he has learnt the number, wants, and pursuits of the Indians under his charge, and the nature of their country, he should duly advise the Government accordingly, thus pointing out the most suitable locality and the quantity of land required by his particular Indians.

Without such advice I cannot see how the Government can be expected to act fairly or wisely in dealing with the subject.

Further, I would suggest as matter for caution that whatever system be adopted in granting reserves, that the Government will not sanction the establishing of an *Indian Settlement* on or near the *border* of a reserve where it might at once or at some future day be in proximity to a *White Settlement*, but rather order that all new and permanent Indian towns or villages shall be built as far from the settlement of the whites, or where such settlements are likely to arise, as the reserve in each case will allow.

Further, I look to the reserve question if rightly settled greatly to aid in remedying the present scattered condition of the Indians, and thus rendering them accessible to the Christian Missionary and Schoolmaster: for unless they become more collected it would seem impossible that education or civilization should ever reach them as a whole.

*Next as to Gifts:—*

In no matter affecting the Indians can the Government do more good or harm than in the matter of gifts.

Money may be spent to a large amount upon the Indians and yet tend only to alienate, dissatisfy, and impoverish them if wrongly applied; whereas a small sum rightly administered will yield much good both to the Indians and the country at large.

The policy of dealing out gifts to individual Indians I consider cannot be too strongly deprecated, as it is both degrading and demoralizing. To treat the Indians as paupers is to perpetuate their baby-hood and burdensomeness. To treat them as savages, whom we fear and who must be tamed and kept in good temper by presents, will perpetuate their barbarism and increase their insolence. I would therefore strongly urge the Government to set their faces against such a policy.

The Indians of British Columbia are by no means poor in the usual meaning of the word, i.e. they are not poor as to resources, but are ignorant, indolent, and improvident, and hence need a guiding and friendly hand before they can become a prosperous people. Thus may I recommend the Government in making pecuniary grants for Indian use to lose sight of individuals altogether, even chiefs not excepted, and rather spend the money on *Public Works* which shall benefit the community as a whole and be a palpable and *lasting* evidence of the interest the Government take in their welfare.

Of course such openings for thus helping the whole community would be set before the Government, from time to time, by the Agent, with the consent and approbation of the Native Council, and each proposition or call for help would stand or fall on its own merits; but, speaking generally, pecuniary aid might be well applied in opening up roads, helping all who built at the Government Station to erect good houses, by providing, say, windows, nails, &c.; also assisting Indians in companies to open up any new industry: making this, however, a fundamental rule, only to assist those who are endeavouring to rise higher in social life and are law-abiding subjects of Her Majesty.

Thus I would have the Government to employ their money grants, and the Agent his energies principally to build up a good and substantial *Native town* for each language, and as central as possible for all the tribes of the same tongue.

These central Government Stations being started, a *Government School* might be established in each, and good openings would thus be made for Religious Societies to step in with their aid, and no doubt a Minister would soon be provided for each such station and thus for each tongue in the Province.

The three gentlemen—the Agent, the Minister, and the Schoolmaster—thus severally employed, and aiding and encouraging each other, might reasonably be expected to bring about such a state of things as would warrant the town at no very distant date being incorporated and have its own Native Magistrate, and thus cease to belong to the Indian Department or need an Indian policy.

(Signed) WILLIAM DUNCAN.