

Then there are reserves where health is an important factor. On reserves such as these there can be no school other than the residential school.

We do not know of a residential school operated by the government. Hence there is no criteria by which we may compare an Indian residential school operated by the government and one operated by the churches. In the absence of such a criterion, we suggest that the government do operate one residential school in each of the provinces, the school to be located on a reserve where conditions are favorable to the operation of such a school. Posterity will show the results of that school. If the results prove that the government operated school is doing a better job of educating the Indian, but the church is producing a better type of Indian, the course to follow would then be based on the matter learned from the two schools.

Section 10, subsection 2 of the Indian Act, in part, reads as follows:

"No Protestant child shall be assigned to a Roman Catholic school. No Roman Catholic child shall be assigned to a Protestant school..."

That regulation overlooks the fact that some Indians very definitely have a religion of their own, which to them contains deep beauty and consolation. If an Indian is an adherent to his native religion, what are you going to do with his children? In a country that advocates freedom of religion, are you going to force that Indian to become a hypocrite by assuming a veneer of either of the religions mentioned in the Act, particularly if he is a better Indian by respecting the sanctity of his real beliefs? The government operated school would be the school for that Indian's children.

I wish now to make a few suggestions concerning the Indian school. As I said before, there have been many suggestions concerning the school and I do not wish to bore you by repeating those suggestions. We would say we are in full accord with those suggestions which are found to be feasible and proper for Indian schools in Canada. We would like to add to those suggestions that provision should be made for the giving of lectures on special subjects by persons qualified to talk on the subject, for example, lectures on social hygiene would be given by the reservation doctor to the boys and the matron of the Indian hospital would give the lectures to the girls.

I now come to the matter of the encroachment of white persons on the Indian reserves. I will refer only to the treaties. In Morris, *Treaties of Canada with the Indians*, at page 268, the chief commissioner on September 17, 1877, while negotiating the treaty, made this statement:

"A reserve of land will be set apart for yourselves and your cattle upon which none others will be permitted to encroach."

The treaty was signed five days afterwards. It was on conditions such as the above that the Indians signed the treaty. We believe the above defines very clearly the course we must follow.

Gentlemen, I wish to apologise for the rather promiscuous manner in which this brief was prepared but I had only about 48 hours to prepare something, so I hope you will excuse the manner in which it was prepared, and presented.

The CHAIRMAN: We appreciate very much your coming before this committee with this brief, even although the notice was not very long. We must apologise, of course, on behalf of the committee, but there was some difficulty in picking the representatives from the various provinces in order to ensure a full representation from all the Indians in that particular province. The time at our disposal also is very limited. I think a great deal of the difficulty is the fault of our committee, but I think it was quite unavoidable.

The WITNESS: I quite understand, Mr. Chairman.

Mr. CASTLEDEN: I think, Mr. Chairman, you would express the opinion of the committee if you said the chief did not need to apologise for his very excellent brief, or his presentation.